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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

A Record of Current Literature

Edited by
Daniel J. Harrington
and
Christopher R. Matthews

Associate Editor
Stanley B. Marrow

Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

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The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

Acta Patristica et Byzantina (Pretoria)
Acta Theologica (Bloemfontein, South Africa)
Aegyptus (Milan)
Africa Journal of Evangelical Theology (Machakos, Kenya)
Africa Theological Journal (Usa River, Tanzania)
African Ecclesial Review (Eldoret, Kenya)
AJS Review (Waltham, MA)
America (New York)
American Benedictine Review (Richardton, ND)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Krakow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annali di storia dell'esegesi (Bologna)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (Ashbourne, Derbyshire, UK)
Apocrypha (Turnhout)
Aramaic Studies (London)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Bangalore)
ʿAtiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Parkville, Victoria)
Bangalore Theological Forum (Bangalore)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Bible Bhashyam (Kottayam, Kerala, India)
Bible Today (Collegeville, MN)
Bible Translator (Reading, UK)
Biblica (Rome)
Biblical Archaeology Review (Washington, DC)
Biblical Interpretation (Leiden)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Salzburg)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Boston)
Bulletin of the International Organization for Septuagint and Cognate Studies (Durham, NC)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholica (Münster)
CGST Journal (Hong Kong)
Chicago Studies (Chicago)
Christian Century (Chicago)
Christian Scholar's Review (Holland, MI)
Christianity Today (Carol Stream, IL)
Christus (Paris)
Church (New York)
Churchman (Watford, UK)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Ashland, VA)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge—Gent)
Collectanea Theologica (Warsaw)
Colloquium (Perth)
Commonweal (New York)
Communio (Seville)
Communio/International Catholic Review (Washington, DC)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Criswell Theological Review (Dallas)
Crux (Vancouver, BC)
Currents in Biblical Research (London)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Dead Sea Discoveries (Leiden)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)

Divinitas (Vatican City)
Divus Thomas (Bologna)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Tlalpan)
Emmanuel (Cleveland, OH)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Leuven)
Epworth Review (Peterborough, UK)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit & Vie (Paris)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Carlisle, UK)
Evangelical Review of Theology (Carlisle, UK)
Evangelische Theologie (Gütersloh)
Expository Times (Edinburgh)
Filología Neotestamentaria (Córdoba)
Foi et Vie (Paris)
Forum (Santa Rosa, CA)
Forum Katholische Theologie (Rothenburg)
The Fourth R (Santa Rosa, CA)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Würzburg)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Hekima Review (Nairobi)
Henoch (Brescia)
Heythrop Journal (Oxford)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Austin, TX)
HTS Teologiese Studies/Theological Studies (Pretoria)
Indian Theological Studies (Bangalore)
International Journal of Systematic Theology (Oxford—Malden, MA)
Internationale Katholische Zeitschrift/Communio (Freiburg)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Bible Quarterly (Jerusalem)
Jewish Quarterly Review (Philadelphia)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the Historical Jesus (London)
Journal for the Study of the New Testament (London)
Journal for the Study of the Old Testament (London)
Journal for the Study of the Pseudepigrapha (London)
Journal from the Radical Reformation (Morrow, GA)
Journal of Biblical Literature (Atlanta)
Journal of Early Christian Studies (Baltimore, MD)
Journal of Ecclesiastical History (Cambridge, UK)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta)
Journal of Hellenic Studies (London)
Journal of Higher Criticism (Madison, NJ)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch)
Journal of Pentecostal Theology (London)
Journal of Religion (Chicago)
Journal of Religious & Theological Information (Binghamton, NY)
Journal of Religious History (Sydney)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Oxford)
Journal of the Adventist Theological Society (Collegedale, TN)
Journal of the American Academy of Religion (Atlanta)
Journal of the American Oriental Society (Ann Arbor, MI)
Journal of the Evangelical Theological Society (Lynchburg, VA)
Journal of the Interdenominational Theological Center (Atlanta)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch)
Journal of Translation and Textlinguistics (Dallas)

Judaism (New York)
Kerygma und Dogma (Göttingen)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Québec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière & Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Master's Seminary Journal (Sun Valley, CA)
Mayéutica (Marcilla [Navarra])
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Method & Theory in the Study of Religion (Leiden)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Missiology (Scottdale, PA)
Modern Believing (London)
Modern Theology (Oxford—Malden, MA)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Near Eastern Archaeology (Boston)
Nederlands Theologisch Tijdschrift (Utrecht)
Neotestamentica (Pretoria)
Neue Zeitschrift für Systematische Theologie und Religionsphilosophie (Berlin)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Nouvelle Revue Théologique (Brussels)
Nova et Vetera (Chêne-Bougeries)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Parkville, Victoria, Australia)
Palestine Exploration Quarterly (London)
Pastoral Review (London)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Valparaiso, IN)
Polish Journal of Biblical Research (Mogilany)
Presbyterion (St. Louis, MO)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (New Brighton, MN)
Pro Ecclesia (Lanham, MD)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Protokolle zur Bibel (Klosterneuburg)
Qadmoniot (Jerusalem)
Qumran Chronicle (Krakow)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie et Philosophie médiévales (Leuven)
Reformed Review (Holland, MI)
Religion (London)
Religion & Theology (Leiden)
Religious Studies (Cambridge, UK)
Religious Studies and Theology (London)
Religious Studies Review (Valparaiso, IN)
Renovatio (Aachen)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Review of Biblical Literature (Atlanta)
Review of Rabbinic Judaism (Leiden)
Reviews in Religion and Theology (Oxford)
Revista Catalana de Teología (Barcelona)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue d'éthique et de théologie morale—"Le Supplément" (Paris)
Revue d'Études Augustiniennes et Patristiques (Paris)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Aix-en-Provence)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rhetorica (Berkeley, CA)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Vatican City)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczne (Lublin)
Römische Quartalschrift (Rome)

Sacra Doctrina (Bologna)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Copenhagen)
Science et Esprit (Montreal)
Scottish Bulletin of Evangelical Theology (Edinburgh)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch)
Scripture Bulletin (Birmingham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Sefarad (Madrid)
Sémiotique et Bible (Lyon)
Sewanee Theological Review (Sewanee, TN)
Soundings (Knoxville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (London)
Studia Patavina (Padua)
Studia Philonica Annual (Atlanta)
Studia Theologica (Åbo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, ON)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Stulos Theological Journal (Bandung, Indonesia)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Teaching Theology & Religion (Oxford—Malden, MA)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
Theoforum (Ottawa)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt—Munich)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Meitingen—Niederaltaich)
Union Seminary Quarterly Review (New York)
Verbum et Ecclesia (Pretoria)
Verkündigung und Forschung (Gütersloh)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Werl)
Word & World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bielefeld)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Mainz)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für Althebraistik (Stuttgart)
Zeitschrift für Antikes Christentum/Journal of Ancient Christianity (Berlin—New York)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Neues Testament (Tübingen)
Zeitschrift für Papyrologie und Epigraphik (Bonn)
Zeitschrift für Religions- und Geistesgeschichte (Potsdam)
Zeitschrift für Theologie und Kirche (Tübingen)
ZeitZeichen (Berlin)
Zygon (Chicago)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

1. J. A. Loader, "The Canon as Text for a Biblical Theology," *HTSTeolStud* 61 (4, '05) 1027-1048.

After discussing the theological relevance of the canon in historical criticism, the article considers the physical aspect of the canon in the sense of a book, the arrangement of the contents, and problems arising from the contents of passages in the canon(s). Canon in the theological tradition of Jews and Christians cannot be dispensed with. It is a historical given and necessary where theology is done with Holy Scriptures. But it has always appeared in different shapes and forms and sizes, and is still doing so. It is continually deconstructing and reconstructing itself as it has done in ancient Israel and in the many Jewish and Christian traditions, and still does as people today work with their own construed canons, whether overtly or covertly.—C.R.M.

2. W. Löhr, "Norm und Kontext — Kanonslisten in der Spätantike," *BerlinTheolZeit* 22 (2, '05) 202-229.

The article analyzes various 4th- and 5th-century lists of the biblical canon in order to elucidate their origins and the circumstances of their propagation. During this period the biblical canon served to regulate private scriptural meditation, complete a properly Christian liberal education, distinguish between orthodoxy and heresy, and integrate diverse local/regional Christianities. Attention to the diversity of contexts for the articulation of the biblical canon in late antiquity may be useful in facing the contemporary challenge of the biblical canon in western multicultural and multireligious societies.—C.R.M.

3. S. Petersen, "Die Evangelienüberschriften und die Entstehung des neutestamentlichen Kanons," *ZeitNTWiss* 97 (2, '06) 250-274.

In dialogue with proposals advanced by D. Trobisch and T. K. Heckel, the article investigates how it came about that precisely four Gospels with uniform titles were selected as texts with normative authority and assembled together in a canonical collection. It treats the "final editing" of the "canonical edition" and the evidence of the NT papyri (including the implications of the codex form and use of the *nomina sacra*), external evidence for the Gospel tradition (which writings are quoted and by whom, how citation formulas are read, where references to the four Gospels or knowledge of their headings are found), and three hypotheses on the origin of the titles of the NT Gospels. It concludes that the uniform Gospel titles are a consequence of the encounter with different Gospels alongside one another at the beginning of the 2nd century and reflection on that circumstance. It observes that the Gospel titles reflect the early Christian context insofar as the uniform εὐαγγέλιον κατά shows that each text is concerned with the same story, while the different names clarify the presence of variations in the individual accounts.—C.R.M.

4. W. Schmithals, "Der Kanon, die Apostolische Sukzession und die Ökumene," *Berlin TheolZeit* 22 (2, '05) 267-283.

In light of W. Kasper's argument that the NT canon and the office of the bishop in apostolic succession were formed at the same time, the article discusses the early church and gnosis, apos-

tolic confessions of faith (e.g. Rom 4:25; 1 Cor 15:3-5; 2 Cor 5:19; 1 Tim 1:15), the collection of apostolic writings (NT canon), and apostolic succession. It contends that while the NT canon may with good reason be called an apostolic collection, it is wrong to use the term "apostolic norm" for apostolic succession.—C.R.M.

Canon, §§ 51-28, 149.

Interpretation

5. C. T. Baglow, "Rediscovering St. Thomas Aquinas as Biblical Theologian," *Letter & Spirit* [Steubenville, OH] 1 ('05) 137-146.

Thomas Aquinas's basic insight about the unity of Sacred Scripture and sacred doctrine has promising implications for modern biblical scholarship and exegesis. After noting Thomas' concepts of science, canonicity, and soteriological purpose, the article illustrates his approach to Scripture and doctrine with reference to his six lectures on Jesus' "bread of life" discourse in Jn 6:26-72.—D.J.H.

6. J. W. Bailey, "Sacred Book Club. Reading Scripture Across Interfaith Lines," *ChristCent* 123 (18, '06) 36-42.

The article reports on the meetings of a group of Jews, Christians, and Muslims in London who regularly apply the approach of "scriptural reasoning" to texts from the Hebrew Bible, the NT, and the Quran. The participants believe that the resolution of religiously rooted political tensions will be attained not by avoiding religion in public but by initiating more and better religious conversations in public.—D.J.H.

7. R. A. Boisclair, "Developments in Catholic Biblical Studies Reflected in Three 20th Century 'Catholic Encyclopedias,'" *JournRelTheolInfo* 7 (1, '05) 57-72.

After a general assessment of the *Catholic Encyclopedia* (1907-14) and the original and revised editions of the *New Catholic Encyclopedia* (1967 and 2003), the article discusses whether and how the biblical entries in these three volumes allow researchers to trace the "growth in understanding" that has marked Catholic biblical interpretation over the course of the 20th century. It concludes that one can see real changes in Catholic understanding of the Bible over the three editions.—C.R.M.

8. G. Borgonovo, "Genesi e ricezione della costituzione conciliare *Dei Verbum*," *Teologia* 31 (2, '06) 146-172.

After discussing what led up to Vatican II's *Dei verbum* (1965) and its effects, the article considers six open questions pertaining to it: Scripture and the word of God, revelation in the context of trinitarian communion, the inspiration of the writer and of the reader, exegesis and systematic theology, the definition of the OT and the relation between the old and new covenants, and Christian-Jewish dialogue.—D.J.H.

9. J. Bowley and J. C. Reeves, "Rethinking the Concept of 'Bible': Some Theses and Proposals," *Henoch* 25 (1, '03) 3-18.

Instead of "the Bible" there are "Bibles," containing particular forms of certain texts in one or more specific arrangements used in individual communities. From this starting point the article offers four theses on what we can no longer say about "the Bible" and four theses on

what we can say, with particular attention to what we have learned from the Dead Sea scrolls.—D.J.H.

10. S. Cavalletti, "Memorial and Typology in Jewish and Christian Liturgy," *Letter & Spirit* [Steubenville, OH] 1 ('05) 69-86.

The article considers the resemblances first between the Jewish synagogue service and the Christian liturgy of the word, and then between the Passover meal and the Eucharist. Then it shows how the concepts of memorial and typology annul the distance between historical events, causing them to converge into the "eternal present" of a manifestation of salvation and of God's love encompassing the whole of history.—D.J.H.

11. P. Chia, "Local and Global: Biblical Studies in a 'Runaway World,'" *Sino-Christian Studies* [Taiwan] 1 ('06) 83-106.

In considering the hermeneutical implications for biblical studies within the context of the Greater China region, the article suggests that the ethos of biblical studies be delineated with a view toward a new kind of critical public intellectual model. In its undertakings and understanding of creation theology, biblical studies must contribute toward the common goal of humanity by bringing the "runaway world" to heel.—D.J.H.

12. S. T. Correa, "Intertextualidad e Exégesis Intra-bíblica ¿Dos caras de la misma moneda? Breve análisis de las presuposiciones metodológicas," *DavarLogos* [Libertador San Martín, Argentina] 5 (1, '06) 1-13.

The article explains and evaluates the methodological presuppositions and related aspects of intertextuality and intrabiblical exegesis as approaches oriented toward textual studies, and considers the possible connections between the two approaches.—D.J.H.

13. M. D'Ambrosio, "The Spiritual Sense in De Lubac's Hermeneutics of Tradition," *Letter & Spirit* [Steubenville, OH] 1 ('05) 147-157.

H. de Lubac viewed the ancient doctrine of the dual meaning of Scripture—literal and spiritual—as a nonnegotiable part of the Christian patrimony. For him, spiritual exegesis leads to an encounter with the living God, a meeting which changes us. His proposal for the recovery of spiritual exegesis proves to be modest and reasonable, and is historically well informed and philosophically well thought out.—D.J.H.

14. M. Deneken, "Un plaidoyer théologique pour la méthode historico-critique," *RevSciRel* 80 (3, '06) 387-402.

In its 1993 document the Pontifical Biblical Commission reminded us of the legitimacy of the historical-critical method. Resorting to it, without excluding other approaches, is based on the theological hermeneutics that the Catholic church has been practicing since Vatican II's *Dei verbum*. If exegesis is to become a beneficial authority for dogmatic theology, it will have to give up the temptation to theological supremacy. It then will fulfill its mission in the service of revelation when it allows Christians to read Scripture more aptly.—D.J.H.

15. J. Eapen, "Bible and Its Role," *BibBhash* 32 (1, '06) 84-99.

In reading any NT text an interpreter should ask four questions: What did Jesus mean? What did the writer(s) intend to tell the community of believers? What different interpretations and meanings were given to the text through the centuries? and What does it mean for Christian living?—D.J.H.

16r. B. Ekblad, *Reading the Bible with the Damned* [*NTA* 50, pp. 149-150].

J. A. Draper, "Reading the Bible with the Damned," *JournTheolSAfric* 124 ('06) 99-108.—Ekblad's work offers moments of real insight and creativity, and his prison Bible studies are significant tests of the liberative potential of the Bible. His book is shot through with a radical interpretation of the Reformation *sola fides* and *sola gratia.* While he is well aware of the problems of power and of his own privileged role as one who walks in and out of prisons courtesy of the state, the question remains as to what extent he has negotiated this minefield successfully from both the practical and theoretical aspects.—D.J.H.

17. P. Endean and R. James, "The Bible in Personal Formation: A Dialogue," *Contact* [Bolton, UK] 150 ('06) 40-48.

Endean ("One Catholic Approach: The Ignatian Exercises," pp. 40-43) notes that the Ignatian Exercises offer a method of praying the Bible oriented to the individual's spiritual growth that nevertheless takes the text seriously, and makes Bible-reading an interactive and creative process. James ("An Evangelical Perspective on the Ignatian Exercises," pp. 44-48) observes that while the Ignatian stress on meditation, imagination, and repetition fits easily into the evangelical tradition, it is important to understand what the author meant in the text rather than beginning with what the text means to me.—D.J.H.

18. M. Epis, "La Parola e le Scritture," *Teologia* 31 (2, '06) 214-221.

Since Jesus is God's Word and self-communication, revelation for Christians does not come down to a written text. After discussing the extratextual principle of the Christian Bible, the article considers a gospel "according to the Scriptures" and a biblical form of theology (the "methodological" value of Scripture).—D.J.H.

19. G. D. Flood, "The Phenomenology of Scripture: Patterns of Reception and Discovery behind Scriptural Reasoning," *ModTheol* 22 (3, '06) 503-514.

After explaining the terms "phenomenology" and "scripture," the article discusses three questions: Of what is scripture an index? For whom is scripture an index? and How is scripture an index? It concludes that a phenomenology of scripture can address these questions in a process that begins with a description of the *noesis-noema* structure, moves on to a deeper engagement in a hermeneutical phenomenology that can provide an account of textual reception, and from which follows a semiotics that recognizes the emergent discourse and discovery of new worlds characteristic of "scriptural reasoning."—D.J.H.

20. R. B. Gardner, "Brethren and the Bible," *Brethren Life and Thought* [Richmond, IN] 50 (3-4, '05) 103-113.

To clarify how members of the Church of the Brethren approach Scripture, the article explains their view of the relationship of the Holy Spirit and Holy Scripture in disclosing God's word, the authority that they ascribe to the Bible, the scope and center of the canon, the authority that they grant to church tradition in relation to Scripture, and their characteristic or distinctive way of interpreting the Bible.—D.J.H.

21. C. Gestrich, "Schriftauslegung und Macht — ein unerledigtes Problem von 'sola scriptura.' Ein Beitrag zur evangelisch-katholischen Verständigung," *BerlinTheolZeit* 22 (2, '05) 250-266.

In light of the current situation in which exegesis is stuck in a hermeneutical crisis that threat-

ens the whole system of Protestant theology, the article discusses the different circumstances of interpreters even when contemporary, Luther and Erasmus on the interpretation of Scripture and power, Scripture and tradition, *sola scriptura* and the dogmatic problem of differentiating between the visible and the invisible church, Luther's assertion about the church community's ability to judge theological teaching correctly on the basis of the Bible and the current ecumenical reality, theological meaning and historical-critical interpretation, and the consequences for the church and theology.—C.R.M.

22. P. Gibert, "L'histoire de l'exégèse moderne (1455-2004. . .): Une impossible histoire?" *RevSciRel* 80 (3, '06) 297-307.

Although the history of modern exegesis as a self-conscious discipline is comparatively recent, it has opened up new data, influences, and philosophical and theological issues. Trying to draw a continuous and exclusive line depending on the interaction of causes and effects leads to a number of choices and interpretations that will always be questionable yet capable of revealing that such a history is both rich and impossible.—D.J.H.

23. M. Grohmann, "Feministische/Gender-faire Exegese. Geschichte — Hermeneutik — Themen," *ProtoBib* 14 (2, '05) 81-92.

After commenting on the basic concepts of feminist or gender-fair exegesis, the article provides an overview of its history, hermeneutical aims, and most important research themes (e.g. women in the Bible, traces of the female in images of God). It concludes with four theses.—C.R.M.

24. A. K. Harkins, "Theological Attitudes toward the Scriptural Text: Lessons from the Qumran and Syriac Exegetical Traditions," *TheolStud* 67 (3, '06) 498-516.

Premodern interpreters from both Qumran and the Syriac exegetical tradition understood the scriptural text to be open to a revelatory discourse. For these two ancient interpretive communities, the process of interpretation was an inspired activity, richly theological and imaginative. The ceremonial and ritualized reading and reinterpretation of scriptural texts within communal contexts were activities that allowed for this textual pluriformity and perhaps even demanded it. A more nuanced notion of the biblical text itself may help contemporary scholars of the Bible and theology to recover a conceptualization of the Scriptures that is both more consistent with the perspective of ancient and late antique exegesis and also more open to theological inquiry.—D.J.H.

25. J. Harries, "Biblical Hermeneutics in Relation to Convictions of Language Use in Africa: Pragmatics Applied to Interpretation in Cross-Cultural Context," *EvangRevTheol* 30 (1, '06) 49-59.

While translating the Bible into African languages has been a valuable exercise, now we need Christian scholarship in those languages. Only thus can conventions of language use, with their manifold implications for hermeneutics, begin to be taken account of in the derivation of non-western theologies.—D.J.H.

26. A. R. Holmes, "Biblical Authority and the Impact of Higher Criticism in Irish Presbyterianism, ca. 1850–1930," *Church History* [New Haven, CT] 75 (2, '06) 343-373.

The article explains how Irish Presbyterian biblical scholars first repudiated (1850-90) and then accepted (1890-1930) higher criticism, and notes the tensions that this process brought to

the surface. While the theological conservatives began with a prior commitment to the infallibility of Scripture buttressed by common sense realism, higher critics began with a commitment to philosophical idealism, historicism, and evolutionary science. The threat posed by Irish Catholic nationalism tempered any widespread liberalizing developments within Irish Presbyterianism in both the 19th and 20th centuries.—D.J.H.

27. R. Hunter, "The Bible in Pastoral Practice: Themes and Challenges," *Contact* [Bolton, UK] 150 ('06) 4-7.

The article notes five challenges posed to all who use the Bible pastorally: letting the Bible speak for itself, redefining the nature of biblical authority, making story the key strategy for hearing the word today, reckoning with our social and cultural context, and researching practical methods of biblical ministry.—D.J.H.

28. B. Janowski, "Kanonhermeneutik. Eine problemgeschichtliche Skizze," *BerlinTheolZeit* 22 (2, '05) 161-180.

After brief reflections on the meaning of the concept "biblical theology," the article outlines the essential features of a hermeneutic of the biblical canon in the thought of J. P. Gabler and his heirs. Then it considers these features in connection with the origin of the biblical canon (the discursive character of the tradition, the process of redaction, the coherence of its structure), and its interpretation (the intention of the text, the limits of interpretation, the interpretive-believing community). In the "canonical hermeneutic" the canon is understood as a coherent sense-unit that is a contrastive unit and thus a mirror of "God's unity" within the diversity of his declarations to Israel and all peoples.—C.R.M.

29. J.-M. Jaspard, "Signification psychologique d'une lecture 'fondamentaliste' de la Bible," *RevThéolLouv* 37 (2, '06) 200-216.

The article warns against the facile use of the label "fundamentalist" and outlines the psychological profile of the religious trend toward fundamentalism. It notes that the interpretation of the Bible by the believer and the nonbeliever can go from a literal position ("fundamentalist") to an open position ("symbolic" understanding). A psychological analysis of the different attitudes brings to light several parameters such as the need to base one's faith on historically recognized realities and on a logic of relationship and conventions as much as on a logic of reason. Access to symbolic understanding depends on a cultural and religious environment which stimulates autonomy; maintaining a "fundamentalist" position is a result of personal factors, education, and social group.—D.J.H.

30. P. Jenkins, "Liberating Word. The Power of the Bible in the Global South," *ChristCent* 123 (14, '06) 22-27.

As the center of gravity of the Christian world moves ever southward, the conservative traditions prevailing in the global South matter ever more. For many readers in the global South, the Bible is congenial because the world it describes is marked by such familiar pressing problems as famine and plague, poverty and exile, and clientism and corruption. In such circumstances the Bible provides immediate and often material answers to life's problems. Moreover, literalist readings that may appear conservative in terms of their approach to scriptural authority have practical consequences that are socially progressive, if not revolutionary.—C.R.M.

31. L. Kadirgamar, "The Social Relevance of the Bible for Our Times," *Dialogue* [Colombo, Sri Lanka] 32-33 ('05-'06) 218-254.

After offering some basic facts about the Bible, the article describes the alienation of the Bible

from and its restoration to the family of the Scriptures of Asia. It concludes that when the Bible is seen by Christians and non-Christians alike as a living chapter in the great universal spiritual heritage, its relevance for our times in a non-Christian society will become evident.—D.J.H.

32. W. Kahl, "Die Bibel unter neuen Blickwinkeln. Exegetische Forschung im Umbruch," *BibKirch* 61 (3, '06) 166-170.

Exegetical research is undergoing a radical change. Whereas once the historical-critical method reigned supreme, recently there has been a change of paradigms in which impulses from *Textwissenschaft,* cultural anthropology, and semiotics are shifting the focus of interpretation to the communication between the text and the interpreter.—D.J.H.

33. M. Karimattom, "40 Years of Bible Apostolate in the Catholic Church of Kerala," *Bib Bhash* 31 (4, '05) 273-289.

The article first describes the Catholic biblical apostolate in Kerala before Vatican II's *Dei verbum* (1965) and over the past forty years. Then the author summarizes his personal involvement in the biblical apostolate in the diocese of Tellicherry and in the church at large. Finally he points out some areas that need urgent attention. [The same issue (pp. 290-305) contains a response by C. Velamparampil.]—D.J.H.

34. S. Kepnes, "A Handbook for Scriptural Reasoning," *ModTheol* 22 (3, '06) 367-383.

Scriptural reasoning is a practice of group reading of the Scriptures of Judaism, Christianity, and Islam that builds society among its practitioners and releases sources of reason, compassion, and divine spirit for healing our separate communities and for repair of the world. After presenting the twelve rules for scriptural reasoning in list form, the article explicates each rule in detail, and concludes with a brief description of how scriptural reasoning is done.—D.J.H.

35. B. Kowalski, "Intertextualität als exegetische Methode," *TheolGlaub* 96 (3, '06) 354-361.

The article discusses the methodologies and results of three recent publications that use intertextuality as an exegetical method: M. Jauhiainen, *The Use of Zechariah in Revelation* (2005); K. D. Litwak, *Echoes of Scripture in Luke-Acts. Telling the History of God's People Intertextually* (2005); and G. T. Manning, *Echoes of a Prophet. The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period* (2004).—D.J.H.

36. R. Kuntzmann, "L'herméneutique biblique. D'une lecture de la Bible à sa célébration," *RevSciRel* 80 (3, '06) 371-385.

While a good training in reading and translating the Bible is necessary, the major problem is how to discover the Word that is at the root of our salvation in texts that are accepted as being inspired. P. Ricoeur has opened a number of ways to hermeneutical reflection, and more attention is being paid to the status of readers of the texts. For Christians, the Bible becomes the word of God only when it is celebrated in Christ.—D.J.H.

37. G. Leonardi, "Esegesi biblica e testimonianza cristiana a confronto all''International Congress *Sacred Scripture in the Life of the Church.* 40th Anniversary of the *Dei Verbum*,'" *StudPat* 53 (1, '06) 239-247.

A major topic at the conference held in Rome in September 2005 was the relationship between *lectio divina* and exegesis. The article reports on the four major presentations (by V. Paglia, W. Kasper, J. Onalyekan, and C. M. Martini), the work of the sixteen seminar groups,

and the message from Pope Benedict XVI. It concludes with some personal observations and suggestions on the topic.—D.J.H.

38r. B. L. Mack, *The Christian Myth* [*NTA* 46, p. 142].

F. Schutte, "The Gospel Myth of Christian Origins," *HTSTeolStud* 62 (1, '06) 123-138.—After describing Mack's basic approach to Christian origins and what sets his views apart from traditional analyses, the article describes Mack's positions on the historical Jesus, the quest for Christian origins, and the NT, respectively. Next it treats his focus on the process of social formation and mythmaking underlying the emergence of Christianity, and the relation of the Christian myth to the USA. Then it reviews the development of the Gospel narrative according to three form-critical scholars (K. L. Schmidt, M. Dibelius, R. Bultmann) to show how their theories enrich Mack's position. It concludes that what is distinctive about Mack's position is that he considers the content of the kerygma to be just one foundational myth among many others that were created by early Jesus movements and Christian cults.—C.R.M.

39. M. Madden, "Curious Paradoxes: James Anthony Froude's View of the Bible," *JournRel Hist* 30 (2, '06) 199-216.

While Froude's complaints about Bibliolatry and speculative theology have been used to label him as yet another example of the disbelieving Victorian, more caution should be exercised in the interpretation of the historian's published opinions. Although he presented the results of modern biblical criticism in ways that highlighted the difficulties of Protestantism, he appears to have wanted the Gospels to be credible history.—C.R.M.

40. A. Maffeis, "La parola di Dio e la chiesa. Il significato ecumenico della costituzione *Dei Verbum*," *Teologia* 31 (2, '06) 173-213.

The article discusses the significance of Vatican II's *Dei verbum* (1965) for the ecumenical attitude of the Roman Catholic church and assessments of it by Protestant and Orthodox observers. It also considers the role of the Vatican Secretariat for Promoting Christian Unity in different stages of the drafting of the text, its interpretation of the teachings of the councils of Trent and Vatican I, the relationship between Scripture and church tradition, and the christological understanding of divine revelation.—D.J.H.

41. M. Manakatt, "*Dei Verbum* - A Challenge to Indian Exegetes," *BibBhash* 31 (4, '05) 217-223.

After a brief exposition of Vatican II's *Dei verbum*, the article provides a short history of its formation, and reflects on the challenge it poses to Indian exegetes. It concludes that its incarnational methodology points to the need and importance of an Indian reading of the Bible.—D.J.H.

42. E. Marino, "L''ermeneutica estetica' di Gadamer e la laicizzazione heideggeriana dell' 'ermeneutica scritturistica' (II)," *Sapienza* 59 (2, '06) 163-194.

This installment [see § 50-1539] continues the critique of Gadamer's hermeneutics, with regard to his aesthetic theory, his concept of "imitation," and the incompatibility of his approach with the exegesis of Sacred Scripture and the "iconotheology" of works of art.—D.J.H.

43. M. Meiser, "Neuzeitliche Mythosdiskussion und altkirchliche Schriftauslegung," *NTStud* 52 (2, '06) 145-165.

With reference to current discussions about myth in NT theology, the article considers the

ongoing debates about myth between Greco-Roman, Jewish, and Christian authors against the background not of atheism but of philosophical theology. It treats myth in ancient pagan literature, the concept of the mythical in early Jewish literature, the Christian critique of non-Christian mythology, early church reflections on the "mythical" way of speaking in Scripture, and the salvation events as the basis of Christian existence and practice. Jewish and Christian authors followed the pattern of Greco-Roman authors who defended myths as exempla and interpreted difficult texts using allegorical exegesis. Thus ancient Christian commentators employed the category of "myth as exemplum" to understand the activities of God and Jesus Christ and to furnish a paradigm for the pious life.—C.R.M.

44. A. G. Mekkattukunnel, "The Word of God in Tradition and Scripture," *BibBhash* 31 (4, '05) 306-324.

The article seeks to understand the mind of the Council Fathers at Vatican II regarding the nature of the word of God as contained in Scripture and tradition. It first considers the revelation of God through the Son: the word of God as God's revelation, tradition as the unwritten form of God's word, and Scripture as the written embodiment of God's word. Then it discusses the church as the custodian and transmitter of God's word. [The same issue (pp. 325-328) contains a response by J. Thondiparampil.]—D.J.H.

45. C. K. Ming, "Postmodern Interpretation among Chinese Biblical Scholars: Three Case Studies," [in Chinese] *CGST Journal* [Hong Kong] 41 ('06) 153-174.

The article discusses the interpretive works of three Chinese biblical scholars, A. Lee, P. Chia, and Y.-W. Fung, introducing and analyzing one article (all on OT topics) by each and examining their postmodern traits. It concludes that there are in these three cases mild postmodern inclinations, and that the authors display seriousness rather than playfulness.—D.J.H.

46. A. Mulloor, "Towards a Scientific, Life Transforming and Pastoral Interpretation of the Bible," *BibBhash* 31 (4, '05) 248-260.

After noting the Catholic church's acceptance of the historical-critical method, the article shows the need to go beyond that method by taking account of the centrality of the text, the role of the reader, the meaning and function of language, the communicative process, and the pragmatic target of the communication. Then it reflects on some challenges proper to Indian exegetes. [The same issue (pp. 261-272) contains a response by J. Prasad.]—D.J.H.

47. P. Naudé, "Can We Still Hear Paul on the Agora? An Outsider Perspective on South African New Testament Scholarship," *Neotestamentica* 39 (2, '05) 339-358.

After introducing the notion of responsiveness as an epistemological, social, and political category guiding new knowledge and higher education reform in South Africa, the article proposes three prerequisites for a responsive biblical scholarship. NT scholars need to (1) make their implicit epistemological assumptions explicit and commit themselves to emancipatory cognitive interests, (2) honor and act according to a multidimensional understanding of "the ethics of interpretation," and (3) contribute to the construction of a public theology in (South) Africa.—C.R.M.

48. S. Paganini, "Feministische Exegese in der Aussenperspektive. Anmerkungen zum Dokument der Päpstlichen Bibelkommission und zum 'Tübinger Gutachten,'" *ProtoBib* 14 (2, '05) 93-101.

While the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible

in the church describes feminist exegesis as a positive development within biblical scholarship, the "Tübinger Gutachten" of the German Protestant church (1990; see *Theologische Beiträge* 22 [1991] 118-153) emphasizes its negative sides and describes it as useless. The latter document, however, reflects only the opinion of two professors at Tübingen.—C.R.M.

49. M. Palu, "Contextualisation as Bridging the Hermeneutical Gap. Some Biblical Paradigms," *Pacific Journal of Theology* [Suva, Fiji] 34 ('05) 22-43.

After clarifying terminology (exegesis, hermeneutics, homiletics), the article discusses the hermeneutical gap (time, culture, theology) that separates us from the Bible. Then it takes up the matter of contextualization with respect to how the hermeneutical gap affects the way we read the Bible, and discusses three paradigms in which the hermeneutical gap has been bridged by the biblical writers themselves. It concludes that contextualization is not a necessary step toward effectively communicating God's word to the contemporary culture.—C.R.M.

50r. J. Pelikan, *Interpreting the Bible & the Constitution* [*NTA* 50, p. 581].

G. A. Kalscheur, "Christian Scripture and American Scripture: An Instructive Analogy?" *Journal of Law and Religion* [St. Paul, MN] 21 (1, '05-'06) 101-142.—Pelikan makes a significant contribution by elegantly illustrating a host of methodological points of contact between the traditions of biblical and constitutional interpretation. But he never explains precisely how this analogy might prove helpful or illuminating to constitutional interpreters struggling to resolve contemporary interpretive controversies with fidelity to the normative text.—D.J.H.

51. J. Ratzinger, "The Jewish People and Their Sacred Scriptures in the Christian Bible — Preface," *Scripture in Church* [Dublin] 36 (141, '06) 121-126.

The preface to the 2001 document from the Pontifical Biblical Commission discusses the NT roots of the patristic christological reading of the OT, the tensions between this approach and historical-critical exegesis, and the new context provided by the shock of the Shoah for the material covered in the document. [The same issue (pp. 126-128) contains the section in the document on "the Jews" in Mark's Gospel.]—D.J.H.

52. D. Rhoads, "Performance Criticism: An Emerging Methodology in Second Testament Studies—Part I," *BibTheolBull* 36 (3, '06) 118-133.

Seeking to identify "performance criticism" as a research method to explore and investigate the oral dynamics of performance events in NT compositions, this installment treats the neglect of the performance event in NT studies, performance criticism as an emerging discipline, oral culture as the context for performance, performance in a predominantly oral culture, NT writings in relation to performance, and key components of the performance event (e.g. audience, material context, sociohistorical circumstances). The next installment will discuss methodologies of performance criticism.—C.R.M.

53. M. Roth, "Das Verhältnis von Glaube und Schrift. Überlegungen zu einer protestantischen Bestimmung der 'Autorität' der Schrift," *BerlinTheolZeit* 22 (2, '05) 230-249.

This consideration of the relation between faith and Scripture demonstrates that within the Protestant understanding of faith and revelation, Scripture is not to be conceived of as a repository of divine revelation to which believers surrender themselves obediently. Rather, it is a medium for the occurrence of a disclosure by means of which the individual seeks to interpret and to understand his or her existence.—C.R.M.

54. C. Rowland and Z. Bennett, "'Action Is the Life of All': The Bible and Practical Theology," *Contact* [Bolton, UK] 150 ('06) 8-17.

Practical theology involves the engagement of contemporary life, experience, and context with the theological tradition mediated to us in the texts of the Bible. The article discusses what develops when the Bible is woven together with the experiences, sense, judgment, and response of the practical theologian reading the text in context.—C.R.M.

55. M. Schneider, "'Hast du gehört, Armageddon ist da.' Rezeption biblischer Texte und Motive in ausgewählten Texten Xavier Naidoos," *ZeitNT* 9 (17, '06) 53-63.

After outlining how the analysis of popular music can be a task for exegesis and noting the problems that arise in such an endeavor, the article provides some biographical information on the singer Naidoos and his group *Söhne Mannheims,* offers exegetical observations on selected song lyrics, and treats the relation between biblical texts and song lyrics from the perspective of intertextuality.—C.R.M.

56. J. Schröter, "Geschichte im Licht von Tod und Auferweckung Jesu Christi. Anmerkungen zum Diskurs über Erinnerung und Geschichte aus frühchristlicher Perspektive," *Berlin TheolZeit* 23 (1, '06) 3-25.

The article first treats the meaning of "memory" and "remembrance" in current discussions of historiography with respect to how history based on fragile constructions of memory can be differentiated from pure fiction, and how a memory-based form of historiography is related to a history developed from sources. Next it considers how these issues are dealt with by J. Fried (*Der Schleier der Erinnerung,* 2004) and P. Ricoeur (*Gedächtnis, Geschichte, Vergessen,* 2004), respectively. Then it discusses the death and resurrection of Christ as the foundation of a specific view of remembrance and history in Paul, John, and *Apocalypse of Peter,* respectively. It concludes that although Jesus' death and resurrection were interpreted in different ways by early Christians, in each case they played a central role for a Christian view of reality based on God's activity in history through Jesus Christ.—C.R.M.

57r. T. Söding, *Einheit der Heiligen Schrift?* [*NTA* 50, p. 583].

G. Segalla, "Unità della Sacra Scrittura? Per una teologia del canone biblico," *Teologia* 31 (2, '06) 276-284.—Söding's work is rich in its wide spectrum of problems and solutions, and difficult in its complex structure and synthetic and academic language. After describing its theological-hermeneutical horizon, the article explains its arguments regarding the unity of Scripture and the theology of the biblical canon. It concludes with lists of its positive aspects and some problematic elements.—D.J.H.

58r. R. S. Sugirtharajah (ed.), *The Postcolonial Biblical Reader* (Oxford—Malden, MA: Blackwell, 2006).

U. Y. Kim, "Time to Walk the Postcolonial Talk," *RevRelTheol* 13 (3, '06) 271-278.—Postcolonial biblical critics take into account the continuing legacy of colonialism in the very fabric of the discipline of biblical studies and colonial habits in the minds of biblical scholars, including nonwestern scholars. Sugirtharajah has done a great service for biblical studies by putting together this reader. It is a must-read for those who want to know more about and practice postcolonial criticism in biblical studies. It succeeds in introducing postcolonialism and its application in biblical studies and reminding those involved in postcolonial criticism not to lose sight of the political commitment that it demands.—D.J.H.

59. M. Vellanickal, "Church: The Interpreter of the Bible," *BibBhash* 31 (4, '05) 224-240.

The article first discusses the role of the church in the formation of the Bible, in the discernment of the canon, and in the interpretation of the Bible, respectively. Then it considers the Magisterium as the authoritative interpreter of the Bible, the role of every believer in interpretation, and the role of bishops and priests in interpretation. [The same issue (pp. 241-247) contains a response by A. Nellickal.]—D.J.H.

60. J. Vermeylen, "À quoi servent les exégètes? La lecture de la Bible, entre servitude et service," *RevSciRel* 80 (3, '06) 309-329.

Just when critical exegesis was admitted by Vatican II, it was caught in the nets of a crisis that affects us today. Exegesis may yet be ensnared (e.g. in a way of thinking or in a way of living inside the church) and runs the risk of ensnaring others by imposing its own interpretation. The task of exegetes is to devote their abilities to serving the desire to be exposed to the word of God, which appears in various forms in the human words of Scripture.—D.J.H.

61. E. Wainwright, "'Many Have Undertaken . . . and I Too Decided': The One Story or the Many?" *Concilium* (2, '06) 45-52.

Examining movements and developments in biblical studies over the past three decades reveals that like other areas of human endeavor it too has become more specialized and differentiated. Just as the work of interpreting the Jesus story did not belong solely to the Lukan narrator (see Lk 1:1-4), so contemporary biblical interpretation does not belong to a single voice.—D.J.H.

62. H. Welzen, "The Word That Moves," *ActaTheol* Supplementum 8 ('06) 125-141.

The article investigates the role of the Bible in spirituality by looking at the relationship between academic exegesis and spiritual reading, mysticism and language, Bible reading as an event in the relationship between God and human beings, and liturgy as a mystagogical process.—D.J.H.

63. P. O. Wendland, "Is Allegorizing a Legitimate Manner of Biblical Interpretation?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 103 (3, '06) 163-194.

After describing the origin of the allegorical method, the article discusses Christian allegory as practiced by Origen, Augustine, and Theodore of Mopsuestia. Then after defining some key terms, it considers Luther's rejection of allegory and his continued use of it. It concludes that today allegory should not be rehabilitated as a hermeneutical principle or used as a homiletical assist. Rather, we should heed Luther's warnings about allegories and stay with the grammatical and historical sense.—D.J.H.

64. G. West and B. Zengele, "The Medicine of God's Word: What People Living with HIV and AIDS Want (and Get) from the Bible," *JournTheolSAfric* 125 ('06) 51-63.

The article discusses how members of the Siyaphila Support Group in South Africa, all of whom are living openly and positively with their HIV-positive status, understand the Bible's role in their lives, and how they have viewed the Bible before and since joining the group.—D.J.H.

65. R. L. Wilken, "Allegory and the Interpretation of the Old Testament in the 21st Century," *Letter & Spirit* [Steubenville, OH] 1 ('05) 11-21.

Allegory is a form of translation, a way of thinking about what is given in the Bible while

using the words and images of the Bible. Its playfulness and inventiveness grow out of the certainty of faith formed by a community of shared beliefs and practices. In spite of its many accomplishments, a strictly historical approach to the Bible is incapable of receiving the Bible as Bible.—D.J.H.

66. E. P. Wimberly, "An African-American Perspective," *Contact* [Bolton, UK] 150 ('06) 18-25.

This African-American perspective on the Bible in pastoral practice discusses a narrative theological model, the congregation as interpretive environment, and editing the political misuse of Scripture and pastoral counseling.—C.R.M.

67. F. Young, "Beyond Story: Letting the Bible Speak," *Contact* [Bolton, UK] 150 ('06) 31-36.

We should look wider than story for ways in which the Bible speaks across cultures and historical periods. In some ways wisdom sayings, prophecy and poetry, and imagery are less problematic hermeneutically than stories.—D.J.H.

Interpretation, §§ 51-68, 113, 261.

Textual Criticism

68. B. Aland, "Welche Rolle spielen Textkritik und Textgeschichte für das Verständnis des Neuen Testaments? Frühe Leserperspektiven," *NTStud* 52 (3, '06) 303-318.

In order to assess the extent to which textual "witnesses" (e.g. manuscripts, versions, quotations) also serve as interpreters and "receivers" of the text, the article considers three cases: a 3rd-4th century codex collection (including canonical and noncanonical texts) and its intention; NT manuscripts produced under the conditions of the canon; and early reception by the Church Fathers—the example of Origen. One observes in all three examples an interaction between text and reader in which the interpretations of the respective readers are dependent upon their time and circumstances. This shows that manuscripts are also "readers" of texts insofar as they can illuminate the understanding of texts and their readers through the centuries. Thus textual criticism is not limited to searching for the "original text" but also opens up new perspectives for understanding its reception through history. This makes possible better application of the so-called "internal" criterion of textual criticism.—C.R.M.

69. P.-M. Bogaert, "Bulletin de la Bible Latine. VII. Septième série," *RevBén* 116 (1, '06) 133-163.

This seventh installment of Tome VII in the ongoing survey of research on the Latin Bible [see §§ 40-63; 41-1462; 43-825; 45-72; 47-74; 49-823] provides bibliographic information and summaries for 119 recent books and articles. [To be continued]—D.J.H.

70r. B. D. Ehrman, *Misquoting Jesus* [*NTA* 50, p. 149].

D. B. Wallace, "The Gospel according to Bart: A Review Article of *Misquoting Jesus* by Bart Ehrman," *JournEvangTheolSoc* 49 (2, '06) 327-349.—While the first four chapters of Ehrman's book provide a good introduction to NT textual criticism, the chapters on the "orthodox corruption of Scripture" are especially provocative and given to overstatement and non sequitur. What is most remarkable is how much Ehrman ties inerrancy to the general historical

reliability of the Bible. He contends that it is irrelevant to speak of the Bible's inerrancy because we no longer have the autographs, and that the variants in the manuscripts change the basic theology of the NT. Although Ehrman's book does not disappoint on the provocative scale, it comes up short on genuine substance regarding his primary contention.—D.J.H.

71. J. Sexton, "NT Text Criticism and Inerrancy," *MastSemJourn* 17 (1, '06) 51-59.

The article examines current NT textual criticism and its relation to the evangelical doctrine of the inerrancy of Scripture. It contends that careful implementation of textual criticism is an answer to those who would question the value, plausibility, or practicality of a doctrine of an inerrant NT.—C.R.M.

72. C. Zamagni, "Citations patristiques et texte du Nouveau Testament: un état de la question," *Henoch* 25 (1, '03) 47-58.

After discussing the importance of patristic quotations for NT textual criticism, the article considers problems related to the use of textual criticism, provides a "state of the question" on utilizing the patristic quotations, and notes some new methodological perspectives.—D.J.H.

Textual Criticism, §§ 51-178, 187, 202, 227, 232, 248, 325, 360, 669, 675.

Biblical Linguistics and Philology

73. C. Boyd-Taylor, "Calque-culations—Loanwords and the Lexicon," *BullIntOrgSeptCog Stud* 38 ('05) 79-99.

Against the background of contributions made by Septuagint studies to Greek lexicography and the question whether translations should be regarded as a source of lexical data, the article considers various claims made about loanwords or calques against the background of the emerging discipline of descriptive translation studies. It treats descriptive translation studies and lexicography, the calque as a cross-cultural phenomenon, and tracking semantic change at the boundaries of a language. It concludes that in most cases of so-called calques in Septuagintal lexicography we are dealing with translation-specific usage that was never institutionalized (i.e. merely performance phenomena), and that the usual examples of Hebrew calques drawn from the Septuagint do not represent loan translations at all.—C.R.M.

74. D. Bradshaw, "The Divine Energies in the New Testament," *StVladTheolQuart* 50 (3, '06) 189-223.

The article seeks to clarify the significance of ἐνέργεια and its cognates in the NT (most prominently in the Pauline writings) and to show that there is a concept of divine energy in the NT. In the NT ἐνέργεια and ἐνεργεῖν (active) are used solely of supernatural agents—God, Christ, the Holy Spirit, demons, or Satan. There was no similar restriction in nonbiblical Greek or the LXX. Ἐνεργεῖσθαι is only passive and means not simply "to be carried out or performed" but "to be made operative or effective." This means that to be ἐνεργούμενος is to receive an energy. This in turn implies that ἐνέργεια in the NT is not simply an activity or working but an energy, and that ἐνεργεῖν (active) means (at least in some cases) to work in a way that imparts or activates such an energy. These observations show that there is substantial NT precedent for the understanding of divine ἐνέργεια found in the Greek Fathers.—C.R.M.

75. M. J. Geller, "Philology versus Linguistics and Aramaic Phonology," *Bulletin of the School of Oriental and African Studies* [London] 69 (1, '06) 79-90.

Recent discussions of Aramaic grammar have not sufficiently taken into account the strongest textual evidence for the phonology of Aramaic. The best evidence comes from an Aramaic incantation written in Late Babylonian cuneiform on a clay tablet (AO 6489 = TCL 6, 58). Although assumed to date from the Seleucid period, the script is ambiguous and the text may well date from the Achaemenid period.—D.J.H.

76. D. Markovic, "Hyperbaton in the Greek Literary Sentence," *GkRomByzStud* 46 (2, '06) 127-145.

Hyperbaton refers to a wider than necessary separation of two or more syntactically closely connected words or groups of words. On the basis of thirty-eight examples in Greek writings (by Homer, Sophocles, Thucydides, etc.), the article argues that since one of the most salient functions of hyperbaton in Greek literary language is to signal or reinforce the end of a colon or sentence, the figure belongs to the set of those rhetorical devices that should be considered the ancestors of the later developed system of punctuation.—D.J.H.

77. T. Muraoka, "Gleanings of a Septuagint Lexicographer," *BullIntOrgSeptCogStud* 38 ('05) 101-108.

The article first discusses three examples of lexical Semitisms in the LXX: ἀγχιστεύω, θυμός, and ὁμοιόω. Then it considers how textual criticism and lexicography of an ancient text should be mutually informing each other with reference to the example of Num 11:13 and the choice between κλαίω ἐπί τινι or ἐπί τινα.—C.R.M.

78. J. L. North, "The Spirit Imitates Polybius! The Source and Background of an Anonymous Quotation in J. G. Herder about the Nature of New Testament Greek, and Some Responses to It," *ZeitNTWiss* 97 (2, '06) 235-249.

The source of the anonymous quotation attributed by Herder to *ein Philolog* about NT Greek as the Holy Spirit imitating Polybius is most likely G. W. Kirchmaier (1673-1759), who was professor of Greek at Wittenberg for nearly sixty years and dealt with the influence of Polybius' style and diction on NT Greek.—D.J.H.

79. G. J. Swart, "Non-Past Referring Imperfects in the New Testament: A Test Case for an Anti-anti-anti-Porter Position," *HTSTeolStud* 61 (4, '05) 1085-1099.

After noting the ongoing discussion of verbal aspect in NT Greek, which has been dominated by the issue whether or not the tense forms of the indicative mood semantically and systematically convey temporal reference, the article calls for a closer reading and more thorough reappraisal of the aspect theories of B. M. Fanning and S. E. Porter. Then it examines the following specific examples of allegedly nonpast referring imperfects: Jn 11:8; Acts 25:22; Gal 4:20; Rom 9:3; Phlm 13; Mt 23:23; Lk 15:32; 2 Cor 11:1; and Acts 24:19. It concludes that Porter's discussion of these NT texts as examples of nonpast referring imperfects does not lend undisputed support to his denying the tense forms' inherent semantic temporal reference (though the counter arguments of some supporters of the traditional view of the Greek tense forms as time-based are also often flawed).—C.R.M.

80. J. W. Voelz, "Participles, Part II," *ConcJourn* 32 (3, '06) 312-314.

This installment [see § 50-1576] provides four NT examples of participles in the attributive

position. The first two (1 Cor 12:22; Acts 9:7) are in the nominative case and function to modify subjects. The second two (Heb 11:10; Mt 21:15) are in the accusative and function to modify direct objects.—D.J.H.

Biblical Linguistics and Philology, §§ 51-226, 331.

Biblical Translation

81. J.-M. Auwers, "Traduire le livre de Tobie pour la liturgie," *RevThéolLouv* 37 (2, '06) 179-199.

Based on work undertaken in preparing the new *Traduction Liturgique de la Bible,* the article focuses on the book of Tobit and discusses the text to be translated, the first attempt at translation and its revision, the rationale underlying the translation, and its principal characteristics (a Bible for proclamation, concern for clarity, options of interpretation, the level of French). Two appendixes on pp. 196-199 list some text-critical and some interpretive options in the book of Tobit.—D.J.H.

82. B. Evans with A. Krajewska, "'Equivalence' in the Presence of 'Otherness,'" *BibTrans* 57 (3, '06) 138-153.

There are three types of "otherness" that translators need to handle: the "otherness" of the original language with respect to the receptor language, the otherness of the message with respect to the receptor culture or cognitive environment, and the otherness of the receptor language with respect to the original language. When translating the translator must be aware that "equivalence" involves "giving access" to the otherness of an unfamiliar message.—D.J.H.

83. W. François, "Petrus Sutor et son plaidoyer contre les traductions de la Bible en langue populaire (1525)," *EphTheolLov* 82 (1, '06) 139-163.

In *De tralatione Bibliae* (1525) the Parisian theologian and Carthusian Petrus Sutor argued that lay people's reading of the Bible (including commentaries, *annotationes,* paraphrases, etc.) was completely unnecessary, anything but advantageous, and probably even harmful. He contended that lay people could well become mired in the external words of Scripture, and then fall into error, heresy, and other vices. He proposed that the church should keep to the Vulgate, and that vernacular Bible translations should be avoided.—D.J.H.

84. M. Köhlmoos, "Ewig blüht der Mandelzweig. Anmerkungen zu den 'Grundlagen' des Projekts 'Die Bibel — übersetzt in gerechte Sprache,'" *TheolRund* 71 (2, '06) 247-257.

With reference to the essays in H. Kuhlmann (ed.), *Die Bibel — übersetzt in gerechte Sprache? Grundlagen einer neuen Übersetzung* (2005), the article discusses the approaches to be taken in the new German translation of the Bible in "correct" language toward issues of gender, the canon and the name of God, and social justice. It concludes that the project is important, just, and necessary.—D.J.H.

85. M. J. McClymond, "Through a Gloss Darkly: Biblical Annotations and Theological Interpretation in Modern Catholic and Protestant English-Language Bibles," *TheolStud* 67 (3, '06) 477-497.

After considering the varying interpretations of annotations among contemporary literary

scholars, the article treats their contested place in early modern English Bibles. Then it examines the marginal notes in two widely distributed annotated English Bibles—the Roman Catholic version with R. Challoner's notes (since 1750) and the *Scofield Reference Bible* (since 1909)—and observes that Challoner was especially interested in authorizing the distinctive practices and teachings of Roman Catholicism, while Scofield focused on harmonization as a corollary of the fundamentalist teaching on biblical inerrancy. It also distinguishes five functions for annotations: explanation, harmonization, exoneration, exhortation, and authorization.—D.J.H.

86. N. Mundhenk, "Heaven and Earth," *BibTrans* 57 (2, '06) 92-95.

In most OT and NT passages where there is mention of "heaven and earth," the meaning is the created universe. It is not a reference to heaven as the dwelling place of God. Translators have not been careful to keep this distinction clear in English and other languages.—D.J.H.

87. D. W. Trautman, "The Relationship of the Active Participation of the Assembly to Liturgical Translations," *Worship* 80 (4, '06) 290-309.

A translated text in the church's lectionary and sacramentary must be more than exact and faithful to the original. It must become the authentic prayer of the liturgical assembly. With reference to the 2001 Vatican document entitled *Liturgiam authenticam,* the article discusses various biblical and liturgical texts to show that to a great extent our present biblical and liturgical texts do not reflect the cultural context of contemporary Christians, with the result that full, conscious, and active participation of the assembly suffers.—D.J.H.

88. J. Weber, "The Whole Word for the Whole World," *ChristToday* 50 (9, '06) 96-98.

There is a growing trend among Bible translators to bring the OT to more of the world's nearly 7,000 language groups. Although access to the NT has birthed many churches, translators say that the OT is needed to ensure the churches' long-term health and growth. OT projects have become more feasible due to the increasingly central role of national translators.—D.J.H.

Biblical Translation, § 51-73.

Scholars

89. Anon., "In Memoriam Gilles Quispel (1916-2006)," *VigChrist* 60 (2, '06) iii.

Quispel's great learning and originality earned him a wide reputation, especially for his studies of gnosis and gnosticism. Besides serving as professor of early church history at Utrecht University from 1951 to 1983, he participated actively in the publication and interpretation of the Nag Hammadi codices, and was a founder of *Vigiliae Christianae.* A photograph of him appears on p. ii of this issue.—D.J.H.

90. M. Bockmuehl, "What's Under the Microscope? Revisiting E. C. Hoskyns on the Object of New Testament Study," *Theology* 107 (835, '04) 3-13.

Hoskyns (1884-1937) embodied a potent combination of *Lux Mundi* Anglo-Catholic piety with a biblical theology of evangelical vibrancy and a keen personal interest in continental scholarship. After discussing Hoskyns's life and influence, the article considers his shortcomings and enduring stimuli, his contributions to historical and theological study, his Catholic and evangelical scholarship, and his views on the relation between the academy and the church.—D.J.H.

91. C. Breytenbach, "Perspektiven der Erforschung des Diasporajudentums und frühen Christentums. Zum Gedenken des 100. Geburtstags Gerhard Dellings," *BerlinTheolZeit* 23 (1, '06) 99-115.

Delling (1905-86) was professor of NT at the Martin-Luther Universität in Halle Wittenberg from 1950 to 1970. The article provides an overview of his most important works on the NT and on Hellenistic Judaism, and underscores their significance for research on early Christianity in the context of Diaspora Judaism.—C.R.M.

92r. J. A. Brown, *John Marco Allegro. The Maverick of the Dead Sea Scrolls* [*NTA* 50, p. 202].

H. Shanks, "How a Scroll Scholar Went Bad," *BibArchRev* 32 (5, '06) 52-53.—In this largely sympathetic biography, Allegro's daughter gives a fair summary of her father's ideas and the controversies in which his life was enmeshed. If Allegro was wrong about the Dead Sea scrolls' relationship to Christianity, he was right about the nature of the Copper Scroll and in harshly criticizing the publication team's refusal to release the text for years after it had been opened and transcribed.—D.J.H.

93. S. G. Brown, "The Question of Motive in the Case against Morton Smith," *JournBibLit* 125 (2, '06) 351-383.

None of the three hypotheses that suggest that *Secret Gospel of Mark* was a forgery by Smith bears scrutiny. The "gay Gospel" hypothesis is the bitter fruit of a widespread polemical distortion of Smith's thesis that still poisons discussions of the subject. The "hoax" hypothesis requires us to ignore or disbelieve the abundant evidence that Smith took this text very seriously and generously assisted anyone who studied it. The "controlled experiment" hypothesis was untenable even before Q. Quesnell devised it, for had Smith been studying how scholars react to new evidence he would not have published his own theories about the text. The facts are most readily explained by the hypothesis that Smith was not engaged in an elaborate deception and really did believe that Clement of Alexandria's *Letter to Theodore* was authentic and important. After three decades of speculation, Smith's detractors have failed to demonstrate motive, a vital element in any case of forgery that is based on circumstantial evidence.—D.J.H.

94. M. A. Chancey, "Paul and the Law. E. P. Sanders's Retrieval of Judaism," *ChristCent* 123 (12, '06) 20-23.

In his various writings Sanders has sought to destroy the view of rabbinic Judaism as a legalistic religion in which one earned salvation by doing works. The article discusses how Sanders has achieved this goal in his major works such as *Paul and Palestinian Judaism* (1977), *Jesus and Judaism* (1985), and *Judaism. Practice and Belief 63 BCE–66 CE* (1992).—D.J.H.

95. J. M. Court, "Burnett Hillman Streeter (17th November 1874–10th September 1937)," *ExpTimes* 118 (1, '06) 19-25.

Even if today he is remembered chiefly for his work on the Synoptic Problem, Streeter was never a one-subject man. Among the books of which he was author or editor are works of apologetics and the philosophy of religion. He wrote accessibly and lucidly without being superficial. The article chronicles his scholarly and ecclesiastical career, which was centered at Oxford.—C.R.M.

96. L. S. Cunningham, "The Passing of a Giant. Notes on Jaroslav Pelikan's Final Work," *America* 195 (4, '06) 29-31.

Pelikan (1923-2006) was by any fair estimate the premier historical theologian of our era. He

turned A. von Harnack's thesis that Christianity was corrupted by its embrace of Hellenism on its ear by arguing that Christianity converted the pagan world into which it was born. After a sketch of Pelikan's life and academic career, the article gives particular attention to two of his last books, *Acts* (2005) and *Whose Bible Is It?* (2005).—D.J.H.

97. P. DE VILLIERS, "Methodology and Hermeneutics in a Challenging Socio-Political Context: The First Twenty Five Years of *The New Testament Society of South Africa* (1965-1990) — Part Two," *Neotestamentica* 39 (2, '05) 229-253.

This installment [see § 50-866] focuses on the research activities of the NTSSA during its first twenty-five years with attention to organized groups to do research on specialized fields (e.g. discourse analysis, the creative role of the reader), and the NTSSA and sociopolitical issues and debate (lack of political engagement?; contextual theologies), respectively.—C.R.M.

98. J. V. FESKO, "N. T. Wright on *Prolegomena,*" *Themelios* 31 (3, '06) 6-31.

This exploration of Wright's theological epistemology and understanding of Scripture contends that though he is heralded as a conservative reformed theologian, his presuppositions place him in the traditional liberal historical-critical school of thought. In his work there is a deafening absence of any recognition for the need of the work of the Holy Spirit in both the *ordo* and *historia salutis*.—D.J.H.

99. S. HJELDE, "Religion som utfordring til tanken og til livet. Om Sigmund Mowinckels religionsstudier og religiøse utvikling" [Religion as a Challenge to Thought and to Life. On Sigmund Mowinckel's Religious Studies and Religious Development], *NorskTeolTids* 107 (2, '06) 67-83.

After a summary of Mowinckel's life (1884-1965), the article identifies the main points in his scholarly work and relates them to salient events in his religious development, namely, the maturation of his Christian identity during his convalescence from tuberculosis in 1913 and his meeting with the Norwegian branch of the Oxford group movement early in the 1930s. While it is possible to see a clear continuity in his work, the later Mowinckel's theology bears the marks of these developments, especially in regard to the softening of his polemicism and a greater emphasis on religious experience. A list of Mowinckel's principal publications is provided on pp. 80-82.—D.J.H.

100. T. HOBSON, "Geza Vermes. The Eminent Jewish Historian Talks about the Most Famous Jew of All," *Theology* 109 (848, '06) 119-122

Based on an interview with Vermes, the article discusses Vermes's life, his understanding of Jesus, and the events surrounding Jesus' passion and death as portrayed in Vermes's book *The Passion* (2005).—D.J.H.

101. R. W. HOOVER, "Retrospective on the Spring Westar Meeting," *FourthR* 19 (4, '06) 10-11, 20.

The article reports on Westar's spring 2006 meeting with particular attention to papers (by A. J. Dewey, J. Dewey, A. Milavec, M. Moreland, S. J. Patterson, D. E. Smith) presented at the inaugural sessions of its new seminar on Christian origins. [The same issue (pp. 21-22) contains a record of voting on propositions advanced by seven papers presented at the meeting.]—C.R.M.

102. M. KAVKA, "What Does It Mean to Receive Tradition? Jewish Studies in Higher Education," *CrossCurr* 56 (2, '06) 180-197.

After tracing the history of Jewish studies in US higher education from the 17th to the 20th

century, the article reflects on the process of receiving tradition with reference to insights from J. Goldin and F. Rosenzweig. It concludes that the role of Jewish studies in the university is to allow students to perceive the ways in which "to receive tradition," both inside and outside explicitly Jewish contexts, means nothing without an anachronistic process in which members of a community actively shape the past into something called "tradition."—D.J.H.

103. A. Lemaire, "In memoriam Józef Tadeusz Milik," *PolishJournBibRes* 5 (1, '06) 3-8.

This memorial essay on Milik (1922-2006) discusses his academic formation, his work in the decipherment and publication of the Dead Sea scrolls, his epigraphic and philological work in areas apart from the scrolls, and his interest in numismatics.—C.R.M.

104. J. E. McNutt, "Vessels of Wrath, Prepared to Perish. Adolf Schlatter and the Spiritual Extermination of the Jews," *TheolToday* 63 (2, '06) 176-190.

Schlatter (1852-1938) emerges as a valuable source for popular Christian attitudes toward Judaism on the eve of the Holocaust. As one of the more vociferous advocates of the "spiritual extermination" of the Jews and Judaism, he regarded Judaism as a religion of selfish egoism and works righteousness, and considered the enmity between Judaism and God as climaxing with the violent rejection of the Christ by the Jews as a people and a nation. Care should be taken by those addressing his work to be mindful that Schlatter's reputation offered the authority and channel for a message of the spiritual death of the Jews to morph into a conviction of the Jews as a social danger—a danger needing a solution, however final.—D.J.H.

105. D. Middleton, "A Eulogy for Daryl Dean Schmidt (1944-2006)," *FourthR* 19 (4, '06) 12-13.

Schmidt was a freethinker who effortlessly combined two qualities most people struggle to unite: an inspiring work ethic, and the ability to listen to others and find a way to promote their flourishing. [The same issue (pp. 14-16) contains testimonials to Schmidt.]—C.R.M.

106. E. E. Popkes, "'Phänomenologie frühchristlichen Lebens.' Exegetische Anmerkungen zu Heideggers Auslegung paulinischer Briefe," *KerDog* 52 (3, '06) 263-286.

Heidegger's interpretation of the Pauline letters in his early lectures on the phenomenology of religion offers insights into terms and concepts that became pivotal in *Sein und Zeit.* His studies also demonstrate clearly the change that his later interdisciplinary cooperation with R. Bultmann evoked in his work. It was not Heidegger's own work on Paul but his encounter with Bultmann that made him the philosopher who was to influence like no other the development of last century's research on the NT.—D.J.H.

107. U. W. Sahm and E. H. E. Lass, "Carsten Peter Thiede (1952-2004)," *Bulletin of the Anglo-Israel Archaeological Society* [London] 23 ('05) 195-197.

Sahm (pp. 195-197) observes that Thiede was curious and did not hesitate to go in new ways, was impressive with the many languages he was able to read, and had immense knowledge of technical matters. Lass (p. 197) comments on the impression and effect of Thiede's enormous knowledge, and notes that he thrived on controversy.—D.J.H.

108. K. Schatz, "Der 'Fall Schierse' (1961). Ein vorkonziliarer Konflikt mit tragischem Ausgang," *TheolPhil* 81 (2, '06) 247-256.

In 1961 the NT exegete F. J. Schierse (1915-92) left the Society of Jesus and the Catholic

priesthood. The article discusses the circumstances surrounding his departure with reference to his academic career culminating in his professorship at Sankt Georgen, the controversy over his article "Weihnachtliche Christusverkündigung" in *Bibel und Leben* 1 (1960) 217-222, and his leaving the Jesuits and the priesthood.—D.J.H.

109. B. B. Scott, "How Did We Get Here? Looking Back at Twenty Years of the Jesus Seminar," *FourthR* 19 (5, '06) 3-10.

This retrospective on the Jesus Seminar first discusses its formation, first meetings, voting procedures, and early membership. Next it highlights some important topics through which the Seminar reconfigured NT scholarship on the issue of the historical Jesus (social world, the Q Gospel, *Gospel of Thomas,* wisdom versus apocalyptic). Then it offers a personal and a more "objective" evaluation of the Seminar's accomplishments.—C.R.M.

110. G. Sellin, "Sturz der Götzen. Ernst Käsemann hat eine Wende in der Erforschung des Neuen Testaments eingeleitet," *ZeitZeich* 7 (7, '06) 19-21.

After sketching Käsemann's life (1906-98) and scholarly career, the article discusses his approaches to the quest of the historical Jesus, the problem of apocalyptic, and Pauline anthropology—three themes in which he departed from his teacher, R. Bultmann. He contended that only in following the Nazarene are the false gods overthrown. The influence of his exegesis for theology cannot be overestimated.—D.J.H.

111. D. Steinmetz, "Wide-Angle Historian. Jaroslav Pelikan (1923-2006)," *ChristCent* 123 (17, '06) 31, 33.

Pelikan aspired to be an interpreter of the entire Christian past and to explain its development from its earliest beginnings to the present. His long career demonstrates that it is possible to combine broad vision of the Christian past with an astonishing mastery of historical detail.—D.J.H.

112. C. Strecker, "Respekt! Laudatio für Wolfgang Stegemann anlässlich seines 60. Geburtstages am 8. November 2005," *Kirche und Israel* [Neukirchen-Vluyn] 21 (1, '06) 64-73.

The article discusses W. Stegemann's life and scholarly achievements on the occasion of his 60th birthday with reference to his "respect" for marginalized persons, the other and the stranger, Judaism, and what has been, respectively. [The same issue (pp. 74-77) contains A. Bodenheimer's tribute to E. Stegemann on his 60th birthday.]—D.J.H.

113. G. R. Treloar, "The Cambridge Triumvirate and the Acceptance of New Testament Higher Criticism in Britain 1850-1900," *Journal of Anglican Studies* [London] 4 (1, '06) 13-32.

A leading role in the acceptance of NT higher criticism in Britain has long been assigned to the so-called Cambridge triumvirate of B. F. Westcott, J. B. Lightfoot, and F. J. A. Hort. They were greatly favored by circumstances in the cultural, organizational, and political-economic settings in which they operated—the vogue for history, the contrast with developments in OT study, the intellectual challenges to Christianity, the renewal of the church and the resurgence of the ministry as a profession, pressure to change the function of the university, and so on. But the believing criticism that they represented was at the heart of the acceptance of NT higher criticism in Britain between 1850 and 1900.—D.J.H.

114. L. Wachinger, "Widerspruch und Eigensinn. Autobiographisches zu Otto Kuss (1905-1991)," *Orientierung* 70 (13-14, '06) 149-154.

Taking its starting point from J. Hainz (ed.), *Unterwegs mit Paulus. Otto Kuss zum 100. Geburtstag* (2006) as well as his own writings, the article discusses Kuss's academic formation, his scholarship (with particular attention to his commentaries on Romans and Hebrews), his personal and religious development, and his intellectual and religious wanderings especially during his old age.—D.J.H.

115. R. L. Wilken, "Jaroslav Pelikan, Doctor Ecclesiae," *First Things* [New York] 165 ('06) 19-21.

Although Pelikan had a distinguished career in the university, he always felt at home in a theological community, and saw himself and was revered by others as a teacher of the church. His historical study convinced him that the most faithful bearer of the apostolic faith was the great tradition of thought and practice as expounded by the orthodox Church Fathers.—D.J.H.

116. J. H. Wood, "Dutch Neo-Calvinism at Old Princeton: Geerhardus Vos and the Rise of Biblical Theology at Princeton Seminary," *Zeitschrift für Neuere Theologiegeschichte/ Journal for the History of Modern Theology* [Berlin—New York] 13 (1, '06) 1-22.

Although it has been argued that Scottish Common Sense Realism and a rigid approach to history were the defining marks of "Old Princeton," the theological controversies of the late 19th century, culminating in the trial of C. A. Briggs, led Princeton to embrace other strands of the Calvinist tradition, namely Dutch Neo-Calvinism. Vos provided distinctively Dutch answers to Princeton's problems, a solution that marked him as unique among Calvinists. He shared many of the methodological assumptions that A. Kuyper and H. Bavinck had appropriated from romantic idealism, especially his epistemology and appreciation for the organic development of history. Yet he differed from Kuyper over the legitimacy of biblical theology and the priority of the covenant as a structuring device for theology.—D.J.H.

Bulletins

117. M. Gourgues, "Un nouveau commentaire du Nouveau Testament en français," *SciEsp* 58 (1, '06) 81-93.

After an overview of the common features of the first three volumes to appear in the "Commentaire biblique: Nouveau Testament" series, the article offers an assessment of each of the volumes: C. Focant, *L'évangile selon Marc* (2004); C. Reynier, *L'épître aux Éphésiens* (2004); and M. Morgen, *Les épîtres de Jean* (2005).—C.R.M.

118. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 44 (4, '06) 263-268.

Descriptions and evaluations of twenty-two recent publications, all in English, on the NT and related matters.—D.J.H.

119. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 44 (5, '06) 327-332.

Descriptions and evaluations of twenty recent publications, all in English, on the NT and related matters.—D.J.H.

Gospels (General)

120. B. Eltrop, "Wunder — Geschichten von Gottes Kraft. Einem neuen Verständnis der neutestamentlichen Wundertexte auf der Spur . . . ," *BibKirch* 61 (2, '06) 62-66.

After noting the difficulties many people have with the miracle stories in the Bible, the article observes that scientific considerations and historicizing approaches fail to do justice to the theological intention of the texts. It argues that the miracle stories give testimony to the active working of God's power and an image of how the kingdom of God can occur.—C.R.M.

121. C. Focant, "Du temple á la maison: l'espace du culte en esprit et en vérité," *RevThéol Louv* 37 (3, '06) 342-360.

The article considers how the concept of "built space" with regard to the temple, synagogue, and house is treated in Mark's Gospel, Luke-Acts, Matthew's Gospel, and John's Gospel, respectively. It gives particular attention to how the early Christians shifted progressively from the temple and synagogue to the house as their place of worship.—D.J.H.

122. P. Harrison, "Miracles, Early Modern Science, and Rational Religion," *Church History* [New Haven, CT] 75 (3, '06) 493-510.

In the Synoptic Gospels Jesus performs miracles on account of faith, while in John's Gospel the performance of miracles elicits faith. In the early modern period that tension was resolved in favor of something more closely approximating the Johannine than the Synoptic position. This shift reinforced a new conception of religion as a subscription to a set of rationally justifiable propositions. Then science or more correctly "natural philosophy" came to play an important role in the adjudication of rival religious claims. These transitions gave rise to a formal discourse about miracles that was somewhat removed from popular religious experience, so that discussions of the miraculous now routinely take place in the disciplinary context of the philosophy of religion and hinge upon issues of evidence and the status of the laws of nature.—D.J.H.

123. B. Kollmann, "Glaube — Kritik — Deutung. Gängige Deutungsmuster von Wundergeschichten in der Bibelwissenschaft," *BibKirch* 61 (2, '06) 88-93.

The article describes various starting points used in interpreting the NT miracle stories in modern times: supernaturalist, rationalist, mythical, history-of-religions and kerygmatic, redaction-critical, biblical-theological, feminist, social-historical, psychological, alienation-hermeneutical, reception-aesthetical and effective-historical, and the "third way" between historicizing and metaphorizing.—D.J.H.

124. R. Oberthür, "'Glaub' an Wunder, denn erst dann können sie auch passieren!' Ein Plädoyer für Wundergeschichten im Religionsunterricht," *BibKirch* 61 (2, '06) 99-102.

The article reflects on some challenges and possibilities involved in teaching young people about the NT miracles in religious education today, with reference to the resurrection of Jesus, the storm at sea (Mt 8:23-27), and the walking on water (Mt 14:22-33).—D.J.H.

125. D. Wilhelm, "'Normal' werden — war's das? Kritik biblischer Heilungsgeschichten," *BibKirch* 61 (2, '06) 103-105.

The biblical healing narratives often presuppose and reinforce a concept of normality in body

or spirit that can further stigmatize handicapped persons who do not measure up to the criterion of the "normal." There is a need to break through the stereotype of the "normal."—D.J.H.

Gospels General, § 51-3.

Jesus

126. C.-B. Amphoux, "Trois questions sur la vie de Jésus," *FoiVie* 105 (2, '06) 7-43.

Taking its starting point from study of the manuscripts of the Gospels, the article approaches the question of the Jesus of history from three major perspectives (with many subdivisions): the social origin of Jesus, the relationship between Jesus' ministry and Judaism, and his continuing heavenly ministry. It gives particular attention to Codex Bezae and to the "second" sense of Scripture.—D.J.H.

127. S. Anand, "Born of a Virgin: A Response to Jane Schaberg," *IndTheolStud* 43 (2, '06) 161-193.

This installment [see § 50-1610] in the critique of Schaberg's *The Illegitimacy of Jesus* (1987; 2nd ed., 1995) deals with her treatment of Luke's infancy narrative, notes some other possibilities, and suggests that Schaberg's feminist commitment gets the better of her scholarship and that she has failed to understand correctly the NT infancy narratives.—D.J.H.

128. G. K. Barr, "Preaching the Old Testament," *ExpTimes* 118 (1, '06) 12-18.

After raising the question whether in the light of archaeology we are dealing with history in the OT, the article notes that scalometric analysis supports the view that many OT books were written, rewritten, or compiled at a late date, sometime after the Babylonian exile. Then it considers Jesus' use of OT texts, and observes that his interest was in the truth about himself and his coming rather than in the issue of historicity.—D.J.H.

129. F. Bermejo Rubio, "Historiografía, exégesis e ideología. La ficción contemporánea de las 'tres búsquedas' del Jesús histórico (I)," *RevistCatTeol* 30 (2, '05) 349-406.

Since N. T. Wright's introduction of the term "Third Quest" in his updating of S. Neill's *The Interpretation of the New Testament* (1988), most scholars employ the terminology "Old Quest," "New Quest," and "Third Quest" when writing about the history of research on the historical Jesus. This installment identifies the assertions, presuppositions, and implicit value judgments of this analysis of the scholarly quest of Jesus, and contends that none of these designations withstands critical examination. Rather they are all built on surprisingly arbitrary grounds leading to the conclusion that the three quests model is merely a figment of scholars' imaginations.—C.R.M.

130. R. Breitenbach, "Tischgemeinschaft ist mehr als Almosengeben. Taten und Worte zum Leben," *BibLiturg* 79 (1, '06) 54-58.

The article discusses Jesus' table fellowship and its pastoral implications with reference to three of his sayings: "repent" (Mk 1:15); "come and see" (Jn 1:39); and "give them something to eat" (Mt 14:16).—D.J.H.

131. J. H. Charlesworth, "The Historical Jesus and Christian Origins. Reflections on Methodologies for Future Jesus Research," *Henoch* 27 (1-2, '05) 35-51.

After noting the importance of proper methodologies in historical Jesus research, the article

suggests seven tasks for future study: learning from the insights and errors of previous scholars, avoiding the creation of a man who never lived, seeking history behind kerygmata, using the results of archaeological research, placing Jesus within Second Temple Judaism, employing all relevant methodologies, and including theological reflections about the historical Jesus.—D.J.H.

132. J. D. Crossan and R. J. Hoffmann, "The Unmarried Jesus," *CSER Review* [Amherst, NY] 1 (1, '06) 5-10.

Crossan ("Why Jesus Didn't Marry," pp. 5-7) discusses the three main possibilities to explain why Jesus was not married (the eschatological, ascetical, and social reasons) and concludes that the social reason (the injustice of poverty) is the likeliest. Hoffmann ("A Dissent: Jesus and the Brothers—The Theology of the Imperfect Union," pp. 7-10) argues that Jesus regarded marriage as a "union of the imperfect" and considered all-male brotherhoods and arguably communities of women the appropriate way to prepare for the last days.—C.R.M.

133. B. Dahlke, "'Gott ist sein eigener Exeget.' Hans Urs von Balthasar und die historisch-kritische Methode," *TheolGlaub* 96 (2, '06) 191-202.

The historical-critical method has elaborated a difference between the Jesus of history (the historical Jesus) and the Christ of faith (in the church's creed). In contrast, von Balthasar (1905-88) stressed that there is only one, undivided Jesus Christ, the same in life and death, in resurrection, and in his continual presence within the church. The article explains von Balthasar's approach and places it in the context of his life and thought.—D.J.H.

134. A. Décoppet, "Quand Jésus est-il né?" *Hokhma* 90 ('06) 63-67.

Analysis of the data in the Gospels, Josephus' writings, and other ancient sources indicates that Jesus' birth took place between 8 B.C. (the date of the promulgation of Augustus' edict) and A.D. 7 or even 6 (when the edict was carried out in Judea, under the direction of Quirinius).—D.J.H.

135. M. Ebner, "Jesus — ein umstrittener Exorzist. Die Dämonenaustreibungen Jesu im Widerstreit der Meinungen," *BibKirch* 61 (2, '06) 73-77.

In order to make Jesus' exorcistic activity more understandable to people today, the article discusses belief in demons as causes of illness in antiquity, Jesus as a controversial exorcist (see Mk 3:22 parr.), the reproach that Jesus used magic as an effort at social control, and Jesus' defense according to the rules of wisdom (Mt 12:27 par.).—C.R.M.

136. C. H. T. Fletcher-Louis, "Jesus as the High Priestly Messiah: Part 1," *JournStudHist Jesus* 4 (2, '06) 155-175.

Reflection on the history of biblical scholarship and what can be known of Jesus' historical context provokes a consideration of some important evidence that Jesus thought of himself as Israel's eschatological high priest, and that this self-perception elucidates otherwise puzzling aspects of his behavior and teaching. After noting the marginalization of priesthood in modern biblical studies, this installment treats the high priesthood in Jesus' Jewish world with respect to priestly identity and the position of priesthood within the (competing) vision(s) of Israel's polity, and Jesus and the political theology of his age, respectively. It observes that if Jesus did think he was a Melchizedekian king-priest (see Ps 110:1-4), he would have had considerable political obstacles to negotiate and public-image hurdles to overcome.—C.R.M.

137. P. Grelot, "La vie affective de Jésus," *EspVie* 116 (147, '06) 17-20.

It is possible to derive from pertinent Gospel texts some insights into the affective or interior

life of Jesus with regard to his national and religious roots, his attitudes toward others (women, family members, friends, disciples), practice of celibacy, human emotions, and aesthetic sensibility.—D.J.H.

138. T. Hägerland, "Jesus and the Rites of Repentance," *NTStud* 52 (2, '06) 166-187.

While sharing the common belief that moral improvement was necessary for sinners, the historical Jesus did not require the performance of traditional rites—penitential prayer, fasting, and other signs of mourning—included in the concept of repentance. It appears that Jesus thought it sufficient for sinners to associate with him, and almost certainly to heed his moral preaching, in order to gain God's forgiveness and be prepared to enter the kingdom. In this respect he ascribed to himself no little importance.—D.J.H.

139. J. S. Kloppenborg, "Holtzmann's Life of Jesus according to the 'A' Source: Part 2," *JournStudHistJesus* 4 (2, '06) 203-223.

This installment [see § 50-905] provides the rest of the English translation of an essay at the end of H. J. Holtzmann's *Die synoptischen Evangelien* (1863) in which he sketched the significance of his reconstructed "A" source, here with particular reference to Mk 1:1–9:50.—C.R.M.

140. G. Lüdemann, "The Life of Jesus. A Brief Assessment," *CSER Review* [Amherst, NY] 1 (1, '06) 11-14.

The article provides a portrait of Jesus with attention to his family life, village environment, association with John the Baptist, gift for healing psychological and psychosomatic illnesses, proclamation of the establishment of God's rule, crucifixion for aspirations he would never have countenanced, and subsequent use of his memory and message.—C.R.M.

141. D. Mages, "The Openness of the Kingdom: The Gospel of the Imminent Fulfillment of the Davidic Promises," *JournRadRef* 13 (1, '06) 30-41.

The fulfillment or realization of Jesus' heralded kingdom was contingent on the repentance of the Israelite people and thereby acceptance of his message, a conditional kingdom only for a prepared and primed people. It is not that Jesus was wrong. The people were wrong not to repent and prepare themselves for the return/day of Yhwh.—D.J.H.

142. D. McLoughlin, "Women and Children First? Jesus' Teaching on Family," *PastRev* 2 (4, '06) 52-57.

After noting the ancient Mediterranean perception of children as nobodies, the article considers Jesus' message of God's kingdom for the powerless, his own difficult family background, his redefinition of the family of God, the prominence of women in this new family, and Jesus' open table as the symbol of his new family.—D.J.H.

143. D. W. Patterson, "Teaching Like Jesus," *Wisconsin Lutheran Quarterly* [Mequon, WI] 103 (3, '06) 195-210.

Jesus kept his teaching focused on saving people. He used simple and powerful techniques to get the point across, picture language more than simple facts, parables and stories, metaphors and similes, arguments from lesser to greater, and questions to control and guide the conversation to a proper conclusion. And he lived with his students.—D.J.H.

144r. M. Pesce (ed.), *Le parole dimenticate di Gesù* [*NTA* 49, p. 602].

C. Gianotto, "La storia della tradizione delle 'parole di Gesù,'" *RivistBib* 54 (1, '06) 77-82.—After surveying scholarship on the "forgotten" sayings of Jesus from A. Resch to H. Koester, the article focuses on the volume edited by Pesce with particular attention to the criteria for including sayings, the large scope of the project, and the importance of *Gospel of Thomas*. It concludes that Pesce's collection helps us to appreciate better the immense and rich patrimony of the sayings attributed to Jesus.—D.J.H.

145. P. Piovanelli, "À propos de quelques traductions récentes de livres nord-américains sur le Jésus historique," *StudRel/SciRel* 35 (2, '06) 327-335.

The article discusses the following French versions of works pertaining to the historical Jesus that were first published in English: D. H. Akenson, *Saint Saul. Clé pour le Jésus de l'histoire* (2004); T. Harpur, *Le Christ païen. Retrouver la lumière perdue* (2005); and J. P. Meier, *Un certain Juif, Jésus. Les données de l'histoire* (3 vols., 2005).—D.J.H.

146. J. C. Poirier, "Seeing What Is There in Spite of Ourselves: George Tyrrell, John Dominic Crossan, and Robert Frost on Faces in Deep Wells," *JournStudHistJesus* 4 (2, '06) 127-138.

Crossan recently used Frost's poem "For Once, Then, Something" to illustrate and partially refute the familiar charge that historical Jesus scholars have seen a reflection of their own faces looking down into the depths of a well rather than any sort of purchase on the historical Jesus. In so doing Crossan has misunderstood both Frost's poem and the intention behind the original well-gazer metaphor as coined by Tyrrell. Attention to method allows us to catch glimpses of reality (even at the bottom of a deep well). While there is such a thing as interference caused by the act of interpreting, there are methods for minimizing that to a degree that makes history possible.—C.R.M.

147. C. M. Rutishauser, "Jesus von Nazareth und Sabbatai Zwi oder das Scheitern des Messias," *Gregorianum* 87 (2, '06) 324-346.

In order to confess Jesus as the Messiah, the early Christians had to situate his historical failure in the light of the resurrection in a salvation-historical horizon, to develop a theology of suffering, and to spiritualize or universalize the messianic hope of redemption. This theological undertaking was paralleled by the followers of Sabbatai Zwi in the 17th century. They based their faith in a messiah and mystic who underwent suffering, changed or transgressed Jewish laws, and met his failure in his conversion to Islam. The Lurianic Kabbala provided the interpretive horizon for him.—D.J.H.

148. J. Schlosser, "La recherche historique de Jésus: menace et/ou chance pour la foi?" *Rev SciRel* 80 (3, '06) 331-348.

After noting the distinction between the Jesus of history and the Christ of faith, the article shows how research on Jesus made independently from faith has been both threatening and beneficial to faith. History allows believers to give precise and concrete content to the incarnation, can correct misinterpretations in the tradition, erects a wall against ideological use of the figure of Jesus, and gives a true picture of the link between Jesus and what early Christians expressed in their christological confessions.—D.J.H.

149. J. Schröter, "Jesus und der Kanon. Die frühe Jesusüberlieferung im Kontext der Entstehung des neutestamentlichen Kanons," *BerlinTheolZeit* 22 (2, '05) 181-201.

The article explores the connection between the early Jesus tradition and the origin of the NT

canon. It finds that early Christianity and the early church understood the Jesus tradition from the beginning as a free and living tradition. It could be linked with early Christian teaching, ethical instruction from Hellenistic Judaism, and Scripture citations, and transmitted as the "teaching of the apostles." The variability of the tradition, which could be accommodated to a particular interpretation, was not limited to the oral sphere but can even be detected in the manuscript tradition. Thus the "historical Jesus" is a hypothesis based on historical-critical research that reduces the complexity of early Christian texts.—C.R.M.

150. M. Skierkowski, "Jezus Gezy Vermesa. Prezentacja i krytyka (Jesus according to Geza Vermes. The Presentation and Evaluation)," *CollTheol* 75 (2, '05) 97-132.

Drawing upon Vermes's many publications, the article summarizes his presentation of the historical Jesus as a Galilean Jewish holy man who was recognized as an exorcist, healer, and teacher. Thus Jesus was similar to holy men (*hasidim*) in Judaism (Honi, Hanina, etc.). Vermes's review of Jesus' deeds leads him to revise the primitive theological understanding of Jesus. Followers viewed him as the Messiah, but enemies attributed political significance to his activity. Critiques of Vermes's view by B. Sherwin, J. P. Meier, J. D. Crossan, and S. Freyne among others suggest that Vermes uses rabbinic sources anachronistically and misses the authentic Christian understanding of the titles attributed to Jesus.—J.J.P.

151. C. Stevens, "The Jesus of History. The Need for a New Methodology," *Priest* [Huntington, IN] 62 (8, '06) 34-40.

What has become clear from recent studies of the historical Jesus is that mere grappling with the hermeneutical problems of the biblical texts is not enough. The exegete must become a historian as well, since the texts as written have historical and geographical coordinates. Particular attention must be given to the Jewish matrix out of which the Gospels emerged and to the distortions that have arisen from anti-Jewish bias among modern scholars and from the polemics of the Gospels.—D.J.H.

152. R. Zwick, "Militante Friedensfürsten. Zur Messianologie des neueren Hollywood-Kinos," *BibKirch* 61 (3, '06) 150-156.

This historical survey of cinematic portrayals of Jesus and various Christ-figures shows how the "peace" ethos of the Gospels has been transformed by making Jesus into a Jewish revolutionary or into a representative of peace through force.—D.J.H.

Jesus, §§ 51-109, 218, 625.

Passion and Death

153. M. Diefenbach, "Simon von Zyrene — ein Farbiger?" *GeistLeb* 79 (2, '06) 132-139.

After comparing the NT accounts about Simon of Cyrene (Mk 15:20-21; Mt 27:31b-32; Lk 23:26), the article places him in historical context, considers what can be said about him, and gives examples of how he has been portrayed in literature and art through the centuries (with particular attention to depictions of him as black or Latino).—D.J.H.

154. S. M. Heim, "No More Scapegoats. How Jesus Put an End to Sacrifice," *ChristCent* 123 (18, '06) 22-23, 25, 27, 29.

The terms and structure of scapegoating sacrifice are laid bare in the Bible. But in the NT God becomes the scapegoat, is condemned by consensus, and is punished as an enemy of God. It is

God who undergoes the sacrificial process in order to turn it inside out. Sacrifice is turned against itself.—D.J.H.

155. F. Mehnert, "Mel Gibsons Film 'Die Passion Christi.' Begegnung mit einem Kunstwerk," *GeistLeb* 79 (2, '06) 117-131.

After surveying early critical reactions to Gibson's *Passion of the Christ* in Germany, the article presents a meditative interpretation of various episodes and characters in the film. It concludes that Gibson's film is a noteworthy work of art that treats the great themes of Christian faith with deep seriousness and insight.—D.J.H.

156. B. E. Reid, "Telling the Terror of the Crucifixion," *BibToday* 44 (4, '06) 225-230.

The article explores some NT and other theological explanations of Jesus' death, examining their potential for terror or hope: a life sacrificed for others, terrorizing interpretations, truth-teller confronting injustice, a specific kind of suffering, free choice, obedient son, forgiving victim, and a story of hope.—D.J.H.

157. A.-M. Reijnen, "Triomphe de la violence dans la croix? Réflexions sur l'ambiguïté d'un théologoumène," *Irénikon* 77 (4, '04) 515-536.

The cross can be viewed both as the summit of religious violence and the theological justification of violence. In the case of Jesus' sacrificial death, the Christian theology of representative satisfaction has understood God to be the instigator of Christ's sufferings and Christ's executioners as servants of God's will. However, it is possible to develop other interpretations of the cross as in liberation theology and in the idea of the subversion of sacrifice. The article outlines an approach to the question that underlines God's will to establish communion through the death of his Son, and shows that it is in the violence of the cross that violence is overcome.—D.J.H.

The Resurrection

158. G. R. Habermas, "Experiences of the Risen Jesus: The Foundational Historical Issue in the Early Proclamation of the Resurrection," *Dialog* 45 (3, '06) 288-297.

After noting the wide consensus among NT scholars supporting the view that the earliest disciples believed they had encountered the risen Jesus, the article identifies eight pointers (four from Paul and four from other sources) to experiences of the resurrected Jesus. Then it identifies three avenues (each of which presents its own problems) for getting closer to the nature of the experience that convinced the disciples that Jesus was alive after his crucifixion.—C.R.M.

159. L. J. Hoppe, "The Resurrection of the Body and Life Everlasting," *BibToday* 44 (4, '06) 243-247.

Belief in the resurrection of the dead was not a component of ancient Israelite religion. This belief emerged in early Judaism, though not even all religious Jews in Jesus' day expected a resurrection of the dead. The new dimension that early Christian belief in resurrection and eternal life adds to early Jewish perspectives is the conviction that God has already initiated the process that will lead to the triumph of justice by raising Jesus from the dead.—D.J.H.

160. J. Parappally, "The Significance of Jesus' Resurrection for Humans and the World," *Jnanadeepa* [Pune, India] 9 (2, '06) 102-116.

The resurrection of Jesus from the dead gives an insight into the mystery of God, human

beings, and the world. It challenges humans to live the radical interrelationship with God and the world, and to create situations in which humans can unfold themselves as those who experience the wholeness offered by the resurrection of Jesus.—C.R.M.

161. A. Pragasam, "The Resurrection of Jesus in Contemporary Theology," *Vidyajyoti* 70 (4, '06) 249-259.

Subjective explanations of what really happened in Jesus' resurrection (such as those by G. Lüdemann and J. Hick) read the NT evidence in a highly restrictive and reductionist manner, and exclude a priori the possibility of any real personal experience of the resurrection that does not accord with today's experiences. We can say that the resurrection of Jesus has roots in history, lies on the fringes of history, and left traces within history.—D.J.H.

Synoptics

162. M. Bouttier, "Les dits du Royaume dans les Évangiles," *ÉtudThéolRel* 81 (2, '06) 197-210.

The article examines the four domains in which the word *basileia* in used by Jesus in the Synoptic Gospels: advent (the kingdom comes), revelation (the kingdom is like . . .), proclamation (announcing the kingdom), and access (the kingdom as gift and as quest). An appendix (pp. 208-210) lists and classifies the texts about the kingdom in the Synoptic Gospels.—D.J.H.

163. A. Fuchs, "Zum Stand der Synoptischen Frage," *StudNTUmwelt* 31 ('06) 153-276.

This series of six articles [see § 50-939] discusses (with reference to specific Gospel passages) the various approaches to the Synoptic problem taken by six NT scholars in recent publications: S. Hultgren, *Narrative Elements in the Double Tradition* (2002); H. T. Fleddermann, *Q. A Reconstruction and Commentary* (2005); H. Klein, *Das Lukasevangelium* and *Lukasstudien* (2005); A. Lindemann in H. Conzelmann and Lindemann, *Arbeitsbuch zum Neuen Testament* (14th ed.; 2004); R. A. Derrenbacker, *Ancient Compositional Practices and the Synoptic Problem* (2005); and E.-M. Becker, *Das Markus-Evangelium im Rahmen antiker Historiographie* (2006).—C.R.M.

164r. R. N. Longenecker (ed.), *The Challenge of Jesus' Parables* [*NTA* 44, p. 585].

D. H. Reinstorf, "The Challenge of Jesus' Parables. A Scholarly Handbook for Ministers and Preachers," *HTSTeolStud* 62 (1, '06) 139-154.—Rather than providing an overview of all thirteen essays contained in this book, the article highlights three key issues: the return of allegory, dominical status and Gospel contextualization, and parables and contemporary issues of life. It concludes that the primary contribution of the book lies in the effort of the authors to provide the reader with a concise, summary-like interpretation of the parables of Jesus in their Gospel context and in particular their effort to bridge the gap to contemporary issues of life.—D.J.H.

Matthew

165. S. Byrskog, "A New Quest for the *Sitz im Leben*: Social Memory, the Jesus Tradition and the Gospel of Matthew," *NTStud* 52 (3, '06) 319-336.

After introducing the approach of social memory as a way to focus specifically on the mnemonic dimension of the Gospel stories and the social dynamics reflected in them, the article discusses five points extracted mostly from E. Zerubavel's "sociomental typology" under the

heading "social memory and the *Sitz im Leben*": orality and textuality, typical and specific situations, social and collective, narrative structures and generic forms, and memory and identity. Then it shows how these five points provide important guides to how the Gospel of Matthew might have situated itself in relation to the past from the perspective of social memory and may serve as conceptual frameworks for identifying the mnemonic identity of its *Sitz im Leben.*—C.R.M.

166. G. W. Derickson, "Matthew's Chiastic Structure and Its Dispensational Implications," *BiblSac* 163 (652, '06) 423-437.

After introductory comments on the structure and nature of chiasms, the article proposes that Matthew reflects a complex chiasm that stretches from its first chapter to the last (a—1–4; b—5–7; c—8–9; d—10; e—11–12; f—13; e′—14–17; d′—18; c′—19–23; b′—24–25; a′—26–28). Then it discusses the significance of Matthew's chiastic center in Matthew 13, the meaning of the kingdom of heaven, the meaning of the parables of the kingdom, Jesus' statements that indicate a delayed kingdom, and the implications for dispensational eschatology.—C.R.M.

167r. P. Foster, *Community, Law and Mission in Matthew's Gospel* [*NTA* 48, pp. 614-615].

R. Deines, *Die Gerechtigkeit der Tora im Reich des Messias. Mt 5,13-20* [*NTA* 49, pp. 594-595].

W. Reinbold, "Matthäus und das Gesetz. Zwei neue Studien," *BibZeit* 50 (2, '06) 244-250.—Foster is concerned with the social location of the Matthean community, the role of the Law in that community, and its attitude toward the Gentile mission. Deines takes Mt 5:13-20 as the key to the theology of Matthew's Gospel. After describing the positions of both scholars, the article notes their differences in style and content, comments on four problems raised by them, and observes that both oppose the "new consensus" in Matthean studies. Finally it characterizes Matthew as a Jew who believed in Jesus, had broken with the local synagogue, but remained within the orbit of Judaism.—D.J.H.

168r. L. J. Lawrence, *An Ethnography of the Gospel of Matthew* [*NTA* 48, p. 418].

Z. A. Crook, "Method and Models in New Testament Interpretation: A Critical Engagement with Louise Lawrence's Literary Ethnography," *RelStudRev* 32 (2, '06) 87-97.—With respect to her literary ethnography of Matthew's Gospel, Lawrence can be commended for raising interesting issues and bringing the insights of M. Bakhtin to bear on NT studies in such a thorough manner. But her critique of the Context Group in general and the honor and shame model in particular is not only unsuccessful but also distracts from the project's primary goal. While it is important to hold the foundational works in any field to close scrutiny, too often her characterization of the works of B. J. Malina and J. H. Neyrey is nothing less than reckless, in that too often she ascribes positions to these scholars that they simply do not hold.—D.J.H.

169. J. Park, "Sündenvergebung im Matthäusevangelium. Ihre theologische und soziale Dimension," *EvangTheol* 66 (3, '06) 210-227.

In Matthew's Gospel forgiveness of sins has theological and social dimensions: God forgives humans, and humans forgive one another (see 6:14). After discussing forgiveness of sins in Hellenistic Judaism, the ministry of John the Baptist, and the pre-Matthean Jesus tradition, the article considers forgiveness of sins in Matthew's Gospel as a whole and in the Sermon on the Mount, the narrative program, the community discourse (18:1-35), and other key texts (20:20-27; 22:1-14; 26:26-29).—D.J.H.

170. H.-G. SCHÖTTLER, "Ein Lob des Zweifels. Die genaue Wahrnehmung der Bibel als '*provocatio ad salutem,*'" *BibLiturg* 79 (1, '06) 4-13.

While Mt 14:31 and 28:17 refer to doubt on the disciples' part, it is not so much unbelief as it is an integral part of the biblical concept of faith. The Matthean theme of "little faith" describes the reaction of faint heartedness in a crisis of confidence.—D.J.H.

171. I.-C. SHIN AND A. VAN AARDE, "Matthew's and Paul's Inclusive Tendencies: A Comparison," *HTSTeolStud* 61 (4, '05) 1353-1372.

The Matthean community was part of the Israelite cultural tradition, whereas the Pauline communities were situated in the Hellenistic world and preached the gospel more easily to Gentiles. The Pauline communities had more inclusive tendencies than the Matthean community. Within Matthew's community observance of the Law was important, while the Pauline communities were not in a ritual law-observing situation. Gentiles were included more easily in a Pauline community, without a tradition involving Israelite converts.—D.J.H.

172. W. J. C. WEREN, "The Macrostructure of Matthew's Gospel: A New Proposal," *Biblica* 87 (2, '06) 171-200.

The weakness of the proposals concerning the macrostructure of Matthew's Gospel made by B. W. Bacon and J. D. Kingsbury is that they depart from rigid caesuras, while a characteristic of this Gospel is the relatively smooth flow of the story. On the basis of the discovery that various topographical data are clustered together by means of three refrains, we can distinguish three patterns in the travels undertaken by Jesus. This rather coarse structure can be further refined by attention to hinge texts (4:12-17; 11:2-30; 16:13-28; 21:1-17; 26:1-16) that mark turning points in the plot and are not only fleshed out in the subsequent pericopes but also refer to the preceding block. These hinge texts underline the continuity of Matthew's narrative and prevent us from focusing too much on alleged caesuras. A diagram of the macrostructure of Matthew's Gospel appears on p. 200.—D.J.H.

Mt, § 51-714.

173. [Mt 1–2] G. BUCCELLATI, "The Prophetic Dimension of Joseph," *Communio/IntCathRev* 33 (1, '06) 43-99.

Matthew and Luke intended what they said about Joseph as factual information. When viewed in the prophetic dimension, Joseph's action in the NT infancy narratives can be reconstructed as follows. Joseph believed Mary's belief in the angel's words (see Lk 1:26-39) and yielded in awe to the divine intervention. He resolved to release Mary from the marriage contract in secrecy, while showing a deep sense of alertness to the unpredictability of God's will (justice). The angel (see Mt 1:18-25) provided a rationale as to why he should be part of the mystery, and so he proceeded with the formalization of the marriage. The pregnancy and birth that followed were constant reminders of the validity of the annunciation and of the dream. The events as made known (by Mary) to Jesus' followers after his death were consonant with their new understanding of Jesus. Joseph was awed by the mystery that he faced and respectful of its remove from the ordinary.—D.J.H.

174. [Mt 1–2] G. W. DAWES, "Why Historicity Still Matters: Raymond Brown and the Infancy Narratives," *Pacifica* 19 (2, '06) 156-176.

After noting that the infancy narratives (Mt 1–2; Lk 1–2) pose in the most acute form the

question of the historical value of the Gospel narratives, the article inquires whether redaction critics can claim to be expounding what the Evangelists intended while setting aside the question of historicity. It focuses on the case of Brown's study of the infancy narratives in *The Birth of the Messiah* (1976; rev. ed., 1993). It treats Brown's hermeneutical intentions, intended historical reference, what Brown's exegesis suggests about the intended historical reference of the infancy narratives, and mere allegory versus intended history. It concludes that Brown treats the infancy narratives as something resembling elaborate allegories in which theological significance is separable from historical accuracy, but that this approach does violence to the Evangelists' intentions.—C.R.M.

175. [Mt 4:1-11] C. Markschies, "Die neutestamentliche Versuchungsgeschichte in der Auslegung der Kirchenväter," *TheolZeit* 62 (2, '06) 193-206.

After noting the Church Fathers' emphasis on the divinity of Jesus, the article discusses how the NT accounts of the temptation of Jesus (Mt 4:1-11; Mk 1:12-13; Lk 4:1-13) were interpreted by Irenaeus, Origen, Hilary, Ambrose, Cyril, Theodore of Mopsuestia, and John Chrysostom, respectively. It shows that the Church Fathers gave particular attention to the value of this episode in supporting their audiences in their struggles against sin.—D.J.H.

176. [Mt 5:5] C. Tassin, "'Heureux les doux': Un programme," *Spiritus* [Paris] 184 ('06) 320-330.

The article first places the beatitude about the "meek" (Mt 5:5) in the context of the Matthean beatitudes, Psalm 37, and related Jewish and Christian texts. Then it considers this beatitude in the context of Matthew's Gospel, with particular attention to texts such as Mt 5:21-48, and to how Jesus incarnated this beatitude (see 12:30; 21:5).—D.J.H.

177. [Mt 5:21-48] P. von Gemünden, "La gestion de la colère et de l'agression dans l'antiquité et dans le Sermon sur la Montagne," *Henoch* 25 (1, '03) 19-45.

The article shows how in antiquity (Seneca and Plutarch) and in the Bible (Proverbs, Sirach, Mt 5:21-48) there are tendencies to view one's own anger in the light of humanity's finitude and misdeeds, while in respect to being subjected to another's anger and aggression both traditions stress the dignity and greatness of human nature. The main differences between Seneca-Plutarch and Matthew have to do with the life-setting of the traditions, the understanding of God and humankind, and the originality of Matthew's antitheses.—D.J.H.

178. [Mt 6:28] D. Jongkind, "'The Lilies of the Field' Reconsidered: *Codex Sinaiticus* and the Gospel of Thomas," *NovTest* 48 (3, '06) 209-216.

Before scribe D corrected the original reading of Mt 6:28 in Codex Sinaiticus by scribe A back to the "normal" text of the canonical Gospels (αὐξάνουσιν), Sinaiticus in all probability read οὐ ξένουσιν (an itacistic reading for οὐ ξαίνουσιν, "they do not card"). A very probable reconstruction of P.Oxy. 655 is that this papyrus read οὐ ξαίνει. While it is possible (as J. M. Robinson and C. Heil contend) that P.Oxy. 655 containing *Gospel of Thomas* may have influenced Sinaiticus, other explanations are feasible. In any case, Codex Sinaiticus cannot be used to demonstrate a direct influence of the hypothetical document Q upon a biblical codex from the 4th century.—D.J.H.

179. [Mt 7:15-23] S. von Dobbeler, "Wahre und falsche Christen oder: An der Frage der Orthopraxie scheiden sich die Geister. Zur Sichtweise des Matthäus," *BibZeit* 50 (2, '06) 174-195.

After summarizing the basic approaches to the situation of false prophets in the Matthean

community signaled by Mt 7:15-23 (Jewish or Christian opponents), the article proposes that Matthew is in controversy with Christian prophets who stand close to the theology of Mark's Gospel. It substantiates this position through a discussion of Matthew's redactional presentation in 7:15-23, his treatment of heteropraxis and orthopraxis (the image of the sheep and wolves, the good/bad fruit metaphor, the ἀνομία reproach, Matthew's concern for right practice), the false prophets motif, and whether Matthew is opposing Paul or Mark.—C.R.M.

180. J. R. Shaffer, "A Harmonization of Matt 8:5-13 and Luke 7:1-10," *MastSemJourn* 17 (1, '06) 35-50.

Rather than explaining the relationship between the accounts of the healing of the centurion's servant in Mt 8:5-13 and Lk 7:1-10 as due to the use of a common source (Q) or to Matthew's literary rhetoric, the article proposes a harmonization of the two narratives in one larger account that embraces all the details of both and upholds the verbal, plenary inspiration of Scripture.—D.J.H.

181. H. F. Stander, "The Sparrow's Fall (Mt 10:29)," *HTSTeolStud* 61 (4, '05) 1071-1083.

The phrase ἄνευ τοῦ πατρὸς ὑμῶν in Mt 10:29 is elliptical and has implications for the theological debate about predestination and divine providence. The Greek Fathers interpreted it as referring to God's foreknowledge and his omniscience and omnipresence, while the Latin Fathers understood it in terms of God's will (an interpretation firmly embedded in their theology of predestination).—D.J.H.

182. L. Sánchez Navarro, "Ser discípulo (Mt 11,29)," *EstBíb* 63 (2-3, '05) 235-250.

According to Mt 11:29, being a disciple consists of living in communion with Jesus and learning from him. In this way the disciple reaches "rest," that is, partaking in Jesus' divine filiation. Following Jesus is not authentic if it does not lead to the transformation of the disciple according to the virtues of the master expressed in the beatitudes. The communion promised by the risen Jesus in Mt 28:20 makes possible the experience of discipleship in every time and place.—D.J.H.

Mt 14:1-12, § 51-211.

183. [Mt 18:3] A. Salvesen, "Without Shame or Desire: The Pronouncements of Jesus on Children and the Kingdom, and Early Syriac Attitudes to Childhood," *ScotJournTheol* 59 (3, '06) 307-326.

The article demonstrates the techniques used by Syriac writers from the mid-4th to the early 6th century to interpret the dominical injunction to become like children (Mt 18:3 parr.). It treats Aphrahat, Ephrem, the author of the *Book of Steps,* Narsai, and Jacob of Serugh. It observes that the Syriac interpreters' exegesis is shaped less by context than by association with other scriptural texts in a manner more reminiscent of Jewish midrashic technique, and by the authors' preexisting protology and eschatology. It gives particular attention to the juxtaposition of Mt 18:3 and Genesis 2–3, which likely arises from an older notion that Adam and Eve were themselves children in Eden.—C.R.M.

184. J. J. Bartolomé, "'Eunucos a causa del reino' (Mt 19,12). El celibato en cuestión," *Salesianum* 68 (2, '06) 251-287.

After noting the contemporary questioning of celibacy and briefly looking at the tradition of celibacy in church history, the article examines the testimony of the NT on this topic and focuses on Jesus' statement about celibacy in Mt 19:12: context; literary structure; tradition and redac-

tion; and narrative framing in the context of the question about divorce (19:3-9), marriage (19:10-12), and children (19:13-15). Then it considers the celibacy of Jesus. It concludes with three theses about the gift of celibacy.—C.R.M.

185. L. Gregg, "Model Faith for Christian Service: Matthew 19:28–20:14," *Journal of the Grace Evangelical Society* [Irving, TX] 19 (36, '06) 23-34.

The article discusses the following issues in the parable of the workers in the vineyard in Mt 19:28–20:14: whether the denarius given at the end of the parable's workday represents the free gift of eternal life; whether the parable teaches that all Christians will receive the same reward; and whether the order of compensation (last first) represents an arbitrary reversal or an honorary recognition.—C.R.M.

186. [Mt 21:18-22] J. F. Moore, "A Midrashic Approach to Genesis 6 and Matthew 21: A Case Study for the Use of Midrashic Dialogue in the Classroom," *Council of Societies for the Study of Religion Bulletin* [Houston, TX] 35 (3, '06) 60-62.

If the story of Jesus cursing the fig tree in Mt 21:18-22 is a midrash on the flood story in Genesis 6, we must now argue for a post-Shoah midrash in which the view of sovereignty offered in those texts is utterly shattered. But the Noah story may have been designed to reject that notion of sovereignty and to replace it by a covenantal tradition in which God rejects any idea that nature or humans will be used as means for destroying "even the wicked."—D.J.H.

Mt 23:23, § 51-711.

187. [Mt 23:35] D. M. Moffitt, "Righteous Bloodshed, Matthew's Passion Narrative, and the Temple's Destruction: Lamentations as a Matthean Intertext," *JournBibLit* 125 (2, '06) 299-320.

The article contends that Matthew alludes to Lamentations three times in chapters 23 and 27 of his Gospel (23:35; 27:34, 39). The fact that these allusions come from Lamentations 2–4, that the allusion to Lam 4:13 resonates throughout the scenes that immediately precede the crucifixion (see Mt 27:19, 24-25), and that the allusion to Lam 2:15 (see Mt 27:39) is so closely related thematically to the way Matthew uses Lam 4:13, all suggest that Matthew has employed Lamentations as a significant intertext. The allusions to Lamentations function as scriptural warrant for interpreting certain historical events theologically and polemically—namely, for understanding Jesus' crucifixion as the act of righteous bloodshed par excellence that directly results in the destruction of Jerusalem and the Temple. If these arguments are sound, the variants in the textual tradition in Mt 27:4 and 27:24 that contain δίκαιος should be considered original.—C.R.M.

188. [Mt 25:14-30] M. S. Northcott, "The Parable of the Talents and the Economy of the Gift," *Theology* 107 (838, '04) 241-249.

The parable of the talents (Mt 25:14-30) is directed against spiritual sloth. The more we devote our energies to things, the more we are distracted from spiritual diligence in following Christ and in caring for one another and for the living species within which we share God's glorious creation (the economy of the gift).—D.J.H.

Mt 25:29, § 51-208.

189. [Mt 25:31-46] J. S. Suh, "Das Weltgericht und die Matthäische Gemeinde," *NovTest* 48 (3, '06) 217-233.

The Matthean community consisted of two groups which are symbolized by "sheep" and "goats," respectively. In Mt 25:31-46 the "least of these" are not the poor in general but rather those who were sent into the mission fields by the Matthean community. Determining that the unsuccessful result of their missionary work was due to insufficient support from the community, Matthew attempted to elicit a strong concern among them. So the Matthean Jesus, who identifies himself with the missionary team at the brink of collapse, encourages the "sheep" group to maximize its ongoing support for the least and warns the "goats" group not to be indifferent to them.—D.J.H.

190. [Mt 26–27] C. B. Tkacz, "Ἀνεβόησεν φωνῇ μεγάλῃ. Susanna and the Synoptic Passion Narratives," *Gregorianum* 87 (3, '06) 449-486.

The Gospel writers, especially Matthew, appear to have found in the history of Susanna (especially as known through the edition of Theodotion) a narrative template for the Synoptic accounts of the arrest, trial, and death of Jesus. Taking its starting point from the words of Susanna and Jesus when death was imminent ("exclaimed in a great voice"), the article presents the full set of correspondences between the Matthean account of Jesus' passion and the history of Susanna, followed by brief notes on the parallels in Mark and Luke. Then it considers reasons why the Evangelists would have patterned their narratives about the passion of Christ on the ordeal of Susanna. A three-page appendix discusses the phrase φωνῇ μεγάλῃ.—D.J.H.

191. M. M. Culy, "Would Jesus Exaggerate? Rethinking Matthew 26.38//Mark 14.34," *Bib Trans* 57 (3, '06) 105-109.

Both linguistic and contextual evidence point to a nonliteral understanding of Jesus' words in Mt 26:38/Mk 14:34. Jesus is simply using a common linguistic form to express the depth of his sorrow (cf. Jonah 4:9; Sir 37:2; Judg 16:16).—C.R.M.

Mt 27:34, 39, § 51-187.

192. M. H. Shore, "Preaching Mission: Call and Promise in Matthew 28:16-20," *WordWorld* 26 (3, '06) 322-328.

This reading of Mt 28:16-20 tries to show how various sermons on the text may (1) proclaim the mission of the triune God and invite followers of Jesus into that mission, (2) call and empower the text's hearers for life in the just and merciful reign of God, (3) neutralize other magisterial and imperial claims by proclaiming Jesus to be the only one worthy of the titles Teacher and Lord, and (4) inspire bold humility in those involved in mission by calling to mind both the incomplete and flawed nature of the church and the constant redeeming presence of Jesus with the church.—D.J.H.

193. K. L. Sparks, "Gospel as Conquest: Mosaic Typology in Matthew 28:16-20," *Cath BibQuart* 68 (4, '06) 651-663.

After discussing ethnic inclusiveness and nonviolence in Matthew's Gospel, the article considers the conquest of the Canaanites in the OT, with particular attention to the absence of Moses and the presence of God. Then it reflects on the gospel as conquest in the light of Mt 28:16-20, and observes that for Matthew the ultimate "conquest" of the nations would be accomplished not by the sword but by going out, baptizing, and teaching.—D.J.H.

194. A. G. VAN AARDE, "Hoe om in te kom en hoe om binne te bly—die 'groot sendingopdrag' aan die kerk vandag volgens Matteus 28:16-20 (Getting In and Staying In—The 'Great Commission' to the Present-Day Church according to Matthew 28:16-20)," *HTSTeolStud* 62 (1, '06) 103-122.

The phrases "getting in" and "staying in" used in relation to the concept of "covenantal nomism" are radically redefined in the so-called great commission in Mt 28:16-20 where inclusivity replaces ethnic exclusivism. The article applies this redefinition to the well-being of the church and its spirituality in the present postmodern context.—D.J.H.

Mark

195. S. DOWD AND E. S. MALBON, "The Significance of Jesus' Death in Mark: Narrative Context and Authorial Audience," *JournBibLit* 125 (2, '06) 271-297.

This study addresses the question of the meaning of the death of Jesus in Mark from the perspective of intratextual or narrative analysis. Its consideration of the narrative context falls into the category of the internal literary context, while its examination of the cultural context of the authorial audience includes both the internal historical context as well as the external historical context. Most of the article comments on Mark's story in sequence, attending to signals of the significance of Jesus' death in narrative context: kingdom (Mk 1:1–4:34), community (4:35–8:26), discipleship (8:22–10:52), and suffering (11:1–16:8). Sustained comments on the cultural context of the Markan authorial audience with reference to 10:45 and 14:24 are intercalated at those points. It concludes that Mark's story of Jesus does not link Jesus' death with the forgiveness of sins, but it proclaims perhaps a more powerful message: God is present for the world, even in the face of evil, for God is stronger than evil.—C.R.M.

196. S. GUIJARRO OPORTO, "La composición del evangelio Marcos," *Salmanticensis* 53 (1, '06) 5-33.

This consideration of the composition of the Gospel of Mark treats redactional modifications in Mark 14–16, references to the passion in Mark 1–13, the process of composition of the completed Gospel, and the literary genre of Mark. It argues that Mark took a traditional passion narrative as his model and following the script of a traditional summary of Jesus' public activity added various oral traditions and collections. Mark's narrativization of the Jesus tradition followed the model of the ancient biography, a fact that has important theological implications.—C.R.M.

197. G. LOHFINK, "Jesus und die Figur der Zwölf," *Seminarium* [Vatican City] 46 (1-2, '06) 75-91.

After noting the importance of the Twelve in Jesus' ministry, the article shows that according to Mk 3:14-15 their being with Jesus is fundamental for their apostolic activity. Then it considers the place of the Twelve within the new family of Jesus in Mark (see 3:21-35; 9:33-37; 10:32-45; etc.) and in the other Gospels and Acts. In the NT apostolic life is basic to apostolic activity.—D.J.H.

198. J. A. MARCOS, "El sorprendente Jesús de Marcos. El evangelio de Marcos por dentro," *RevistEspir* 259 ('06) 351-374.

After discussing the structure of Mark's Gospel and some hermeneutical keys to it, the article

presents a reading of it "on the inside" with reference to the community of Jesus (Mark 1–2); the parables (3–4); Jesus as food (5–6); the crisis of discipleship (7–8); the demands of following (9–10); the teaching of Jesus (11–12); the reign of God in history, and the anointing for Passover (13–14); and the trial and death of Jesus, and the resurrection of the crucified one (15–16). It concludes with a reflection on the "open" character of Mark's Gospel.—D.J.H.

199. M. McKenna, "Reading the Gospel of Mark in the Shadow of the Cross," *East Asian Pastoral Review* [Quezon City] 43 (2, '06) 129-138.

After providing an account of the early growth of the church, the article considers the themes of Mark's Gospel, and highlights the "challenge of the Way" that it presents. The Gospel of Mark must be read in its context (the 60s of the 1st century) and then applied to our time.—C.R.M.

200. E. H. Schroeder, "A Second Look at the Gospel of Mark—Midway in the Year of Mark," *CurrTheolMiss* 33 (4, '06) 291-299.

According to Mark, apart from Jesus the kingdom of God is not here. Jesus makes the kingdom happen. It is God's own "regime change" at the God-sinner interface. The article shows how this understanding of the kingdom of God can be found in Luther's catechism, the references to the kingdom in Mark's Gospel, and the final twelve Sunday Gospel readings in the lectionary's Year of Mark.—D.J.H.

201. D. F. Watson, "The 'Messianic Secret': Demythologizing a Non-Existent Markan Theme," *Journal of Theology* [Delaware, OH—Trotwood, OH] 110 ('06) 33-44.

The ancient Mediterranean conception of secrecy does not provide a sufficient model for understanding Jesus' behavior in Mark's Gospel. Jesus' attempts to prevent widespread knowledge of who he is or what he has done are part of a larger Markan theme involving a countercultural understanding of the way in which honor and shame were to be established. Moreover, at times Jesus seems utterly unconcerned to conceal his deeds and/or identity, or when he is concealing he is not always concerned to keep information within his in-group. Mark's Jesus is not keeping a secret regarding his messiahship, but demonstrating the standards for establishing honor within the new family of faith.—C.R.M.

Mk, §§ 51-51, 93.

202. Lobo A., "Are the Words 'Son of God' in Mark 1,1 Original or an Omission?" *BibBhash* 31 (3, '05) 183-199.

This examination of whether the reading "Son of God" is part of the original text of Mk 1:1 discusses variant readings in Mk 1:1 first with attention to the external evidence and then to the internal evidence. It concludes that the arguments in favor of the longer reading with "Son of God" are stronger that those in favor of the shorter reading.—C.R.M.

Mk 1:1–9:50, § 51-139.

203. [Mk 1:9-11] J. Webster, "Discipleship and Obedience," *ScotBullEvangTheol* 24 (1, '06) 4-18.

This installment [see § 50-999] provides a theological description of discipleship from the side of those who are determined and directed by the call of Jesus. It does so under the follow-

ing headings: the movement of obedience; the beginning and continuation of discipleship; the form, shape, and duration of discipleship; discipleship as coming alive; and the question of making disciples.—D.J.H.

Mk 1:12-13, § 51-175.

Mk 1:16-20, § 51-203.

204. M. Bolowich, "Von Aufbrechen und Weitergehen (Mk 1,29-39)," *BibLiturg* 79 (2, '06) 127-128.

The article reflects on the challenges today of Jesus' own pastoral practice described in Mk 1:29-39, with particular attention to 1:38 ("Let us go on to the neighboring towns").—D.J.H.

205. R. L. Webb, "Jesus Heals a Leper: Mark 1.40-45 and *Egerton Gospel* 35-47," *Journ StudHistJesus* 4 (2, '06) 177-202.

The essay discusses the historicity of the story of Jesus healing a leper in Mk 1:40-45 and demonstrates that a careful analysis of the account found in Pap.Egerton 2 alongside Mark's Gospel can play a significant role. It first treats general considerations: multiple attestation of the story, multiple levels of tradition concerning Jesus healing lepers, stories about healing lepers outside the Jesus tradition, and the nature of leprosy in the ancient world. Then it presents an analysis of the pericope in Mk 1:40-45 and Pap.Egerton 2. It concludes that the two accounts reflect independent traditions of what is a historical event in the ministry of Jesus.—C.R.M.

206. [Mk 4:1-34] X. Alegre, "El reino de Dios y las parábolas en Marcos," *RevistLatAmTeol* 23 (67, '06) 3-29.

The article first considers what Jesus wanted to say when he proclaimed the reign of God and why he used parables to do so. Then it discusses how Mark wanted us to interpret the reign of God in the sermon in Mk 4:1-34, and concludes that Jesus' parables convey the divine logic of gratuity that is characteristic of the reign of God.—D.J.H.

207. [Mk 4:1-34] S.-B. Risberg, "Guds rikes hemlighet" [The Secret of God's Kingdom], *SvenskExegÅrs* 71 ('06) 145-158.

After discussing the problem posed by Mk 4:10-12, the article considers the "epistemological" interpretations of the "secret" in the light of other texts in Mark's Gospel, and suggests "to you has been given the secret of God's kingdom" (4:11a) as a new starting point. It concludes that in the larger context of Mk 4:1-34 the insiders are those who accept the authority of Jesus, and that the secret referred to in Mk 4:10 is to be considered as a gift that is both given and at the same time keeps something of its secrecy.—D.J.H.

Mk 4:21-25, § 51-208.

208. T. A. Friedrichsen, "'To One Who Has . . .': Mk 4,25 (Mt 25,29; Lk 19,26). A Note on the Independence of Mk 4,25 from Q 19,26 and on the Sayings Cluster of Mk 4,21-25," *EphTheolLov* 82 (1, '06) 165-173.

After summarizing H. T. Fleddermann's view that Mk 4:25 is Mark's redaction of Q 19:26, the article offers an assessment that argues for the independence of the Markan and Q versions of the saying. Then it shows that contrary to Fleddermann's proposal, the "cluster of sayings" in

Mk 4:21-25 does not reflect Mark's selection of these sayings from their final-Q contexts and redaction of the Q-wording and order but is rather due to Mark's employment of independent sayings.—C.R.M.

209. J. Lewis, "Farewell Gerasenes. A Bible Study on Mark 5: 1-20," *EvangRevTheol* 30 (3, '06) 264-270.

The account of the Gerasene demoniac in Mk 5:1-20 is a narrative of orientation. Here one finds the primacy of the orientation of God, which is met by the orientations of the evil spirits, the world, and God's new disciple, respectively. The narrative calls the church to consider its heart as a reflection of God's love for his creation, however rebellious.—D.J.H.

210. [Mk 5:25-34] U. Metternich, "Aufstehen und Heilsein. Die Entdeckung der *dynamis* in den synoptischen Wundererzählungen," *BibKirch* 61 (2, '06) 67-72.

A new approach to the interpretation of the Synoptic healing stories is possible when the events narrated in them are taken seriously as theological statements. The article illustrates this premise with attention to the story of the woman with the flow of blood in Mk 5:25-34. In this account the issue is not some supposed break with Jewish law but rather how God's power (δύναμις) becomes effective in everyday life.—C.R.M.

211. [Mk 6:14-29] R. S. Kraemer, "Implicating Herodias and Her Daughter in the Death of John the Baptizer: A (Christian) Theological Strategy?" *JournBibLit* 125 (2, '06) 321-349.

The article first summarizes and compares the ancient accounts of the death of John the Baptist in Mk 6:14-29; Mt 14:1-12; and Josephus, *Antiquities* 18:116-19. Next it lays out some of the more salient difficulties scholars have identified in attempting to reconstruct the circumstances of John's death. Then it considers some scholarly proposals for their resolution, none of which has proved sufficiently satisfactory. Finally it suggests that the entire narrative in the Gospels is a fabrication that responds to early Christian anxieties and contestations about the relationship between Jesus and John. It contends that the story was constructed to refute the possibility that Jesus is John raised from the dead by presenting a narrative in which the desecration of John's body makes it impossible to resurrect it. Concerns about gender may play some additional role in the formation of a narrative that implicates Herodias and her daughter in the death of John, through their exercise of indirect power and the manipulation of a weak, emasculate ruler whose lack of sufficient masculine self-control enables Herodias to accomplish her destructive (female) desires.—C.R.M.

212. [Mk 9:2-9] J. Gatta, "The Transfiguration of Christ and Cosmos: A Focal Point of Literary Imagination," *SewaneeTheolRev* 49 (4, '06) 484-506.

Seeking to consider how the transfiguration of Jesus (Mk 9:2-9) has been reimagined in selected literary texts, the article approaches its richness in a three-stage progression of themes: Christ's glorification in which the earthly Jesus is shown to be a unique bearer of divine glory; recognition of how our human nature is transfigured in Christ; and consideration of how a cosmic Christ also illuminates the nonhuman, material order of being. It concludes that the transfiguration remains a compelling icon of hope for personal, social, and cosmic transformation that literature can at least express, if not effect.—D.J.H.

213. J. D. M. Derrett, "Armour-bearers of Christ (Mark 10:33-40)?" *ExpTimes* 117 (11, '06) 452-453.

Some believe that James and John (Mk 10:35-40) hoped for a dominant position in the mirac-

ulous administration of the messianic world. The brothers' request was to act as assessors or coadjutors on the Messiah's court-days, a palpable promotion for a squire. Saul's squire's death in 1 Sam 31:4-6 and James and John's proposition may be seen as one actual and one proposed *Totenfolge* ("following into death"). The latter is particularly interesting as it depicts an attempt at a bargain in the field.—C.R.M.

214. B. Pitre, "The 'Ransom for Many,' the New Exodus, and the End of the Exile. Redemption as the Restoration of All Israel (Mark 10:35-45)," *Letter & Spirit* [Steubenville, OH] 1 ('05) 41-68.

The "ransom" saying in Mk 10:45 should be interpreted in light of the Danielic background (especially chaps. 7 and 9) present throughout Mk 10:35-44. When viewed in this perspective, Jesus' otherwise mysterious words in Mk 10:45 become amazingly clear. He is declaring that the messianic Son of Man will give his life in the eschatological tribulation in order to release ("ransom") the scattered tribes of Israel (the "many") from their exile among the Gentiles. That is, he will give his life in a kind of new Passover in order to bring about a new exodus—the long awaited return from exile.—D.J.H.

Mk 14–15, § 51-190.

215. J. Reger, "'Ihr werdet alle an mir Anstoss nehmen' Mk 14,27. Das Skandalon Jesu als Quelle des Friedens," *TrierTheolZeit* 115 (2, '06) 131-148.

In some circles religions and their claims of truth are held responsible for violence in society, and abstention from such claims is viewed as the way to peace for humankind. Inspired by R. Girard's theory of violence, this article contends that such an understanding is questionable, and that the Christian faith has the power to create genuine peace for the world. It gives particular attention to Jesus' strategy for overcoming violence by unmasking the scapegoat mechanism.—D.J.H.

Mk 14:34, § 51-191.

216. [Mk 15:21] W. J. Lyons, "The Hermeneutics of **Fictional Black** and ***Factual Red***: The Markan Simon of Cyrene and the Quest for the Historical Jesus," *JournStudHistJesus* 4 (2, '06) 139-154.

The article examines the main lines of argument used to support the opposing positions that Mk 15:21 is a Markan creation or an accurate tradition. It considers the existence of competing traditions, the significance of the verse's homiletic function, the presence or absence of Christian witnesses to the crucifixion, and the significance of Alexander and Rufus. Finally it treats the importance of different approaches to the Markan text as a whole. It concludes that until we have articulated more clearly and investigated more fully the hermeneutics of "fictional black" and "factual red," any progress toward consensus on the historical Jesus will remain strictly limited.—C.R.M.

217. N. Denyer, "Mark 16:8 and Plato, *Protagoras* 328d," *TynBull* 57 (1, '06) 149-150.

The ending of Protagoras' speech in Plato's *Protagoras* 328d (νέοι γάρ) provides proof that so astonishingly abrupt an ending as ἐφοβοῦντο γάρ in Mk 16:8 could well be deliberate.—D.J.H.

218. D. A. Ayuch, "Jesús y el Templo de Jerusalén en Lucas: entre narración e historia," *Revist Bib* 67 (3-4, '05) 179-192.

The article first considers the role that Jerusalem and the Temple play in relation to Jesus in the Lukan macronarrative. Then it discusses how scholars representing the "third quest" treat the relation between Jesus and the Temple, and concludes with reflections on the relation between the Lukan narrative and the historical Jesus.—D.J.H.

219. W. Harrington, "Salvation Entering into History: The Gospel of Luke," *Scripture in Church* [Dublin] 134 ('04) 113-121.

Luke is a theologian of salvation history, that is, the entrance of salvation into history. After describing Luke's two-volume work, the article considers his Christology, soteriology, and portrayal of Jesus (infancy narrative, vindicator of the poor, friend of sinners, and death and vindication).—D.J.H.

220. J. M. López Mauleón, "Τὸ Πνεῦμα (τὸ) ἅγιον en san Lucas," *Mayéutica* 31 (72, '05) 273-370.

After introductory comments on the term τὸ πνεῦμα (τὸ) ἅγιον and a survey of the occurrences of τὸ πνεῦμα in its various forms in the Synoptic Gospels and Acts, the article considers the nature of the Lukan infancy narrative in Luke 1–2, its setting, and its sources. Next it discusses in detail the verses in each section of the infancy narrative that pertain to the Spirit (e.g. 1:15, 17, 35, 41, 42, 67). Then it treats the pertinent texts in the public ministry of Jesus (3:16; 3:22; 4:1; 4:14, 18-19; 10:21; 11:13; 12:10, 12) and notes texts that Luke has omitted in comparison with Matthew and Mark. Finally it shows how Luke 24 functions both as a culmination of the Gospel and as a bridge to Acts.—C.R.M.

221. C. Marucci, "Salvare ciò che era perduto: Introduzione al Vangelo di Luca," *CivCatt* 157 (3749, '06) 367-379.

After general comments on Luke's Gospel in light of the proem in Lk 1:1-4, the article discusses literary questions (use of sources, structure, literary genre, language and style) and major theological themes (eschatology, the Holy Spirit, salvation history, the humanity of Jesus, rich and poor, world history).—D.J.H.

222. C. G. Müller, "Kalbfleisch und gebratener Fisch. Anmerkungen zur lukanischen Speisekarte," *TheolGlaub* 96 (3, '06) 250-261.

After observing that in Jesus' ministry the sharing of table fellowship was a sign of the inbreaking of the kingdom of God, the article notes that Luke repeatedly uses elements from the ancient symposium literature to characterize Jesus and represent his message. It examines three passages where this theme is operative (Lk 15:11-32; 24:36-43; 13:28-29) with attention to what is on the Lukan menu.—C.R.M.

223. J. Navone, "Luke's Banquet Theme," *BibToday* 44 (4, '06) 235-242.

Luke's Gospel more than any other stresses both Jesus' table fellowship with sinners and others on the margins of society and meals as a setting for Jesus' teaching. The article discusses this emphasis in five sections: a universal banquet, and a banquet of the poor, of the joyful, of witnesses, and of reconciliation.—C.R.M.

224. N. Neumann, "Wenn Lukas liest . . . Ansätze hellenistischer Allegorese im dritten Evangelium," *BibZeit* 50 (2, '06) 161-173.

In two of three cases where Mark employs ἀναγινώσκειν (Mk 12:10; 12:26; 13:14) and Luke does not follow, Luke reformulates the text in a way that shifts the focus of the *Vorlage* of Jesus' statements (see Lk 20:17; 20:37). Luke thematizes more strongly than Mark the dynamics of the interpretative process situated between the text and the present situation of the readers. The article compares Luke's procedure in dealing with the perceived inadequacy of the Markan ἀναγινώσκειν formulation to the use of allegory in Hellenistic-Jewish scriptural interpretation (Aristobulus, *Letter of Aristeas,* Philo) and Hellenistic interpretations of Homer (ps.-Heraclitus, ps.-Plutarch). Both Luke's claim (the meaning of an OT text differs from its literal sense) and his terminological formulations (Lk 20:17—τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο; 20:37—Μωϋσῆς ἐμήνυσεν) indicate that he stands in the tradition of Hellenistic allegory, and in particularly close relation to Philo.—C.R.M.

225. J. Rius-Camps, "L'home i la dona, 'afaiçonats segons la imatge de Déu,' en el primer volum de l'obra de Lluc," *RevistCatTeol* 30 (2, '05) 267-288.

In three passages that Luke placed at the beginning, the middle, and the end of his Gospel he makes reference to the ordinal "sixth": the "sixth month" (Lk 1:26, 36), the "sixth day" together with multiples of six (13:11, 14, 16—18 years, 6 days, 18 years), and the "sixth hour" (23:44). In each case there is a clear allusion to the Genesis account of the creation of human beings in the image of God on the sixth day. An appendix provides the principal texts used according to both Codex Bezae and Codex Vaticanus, the corresponding Catalan translations, and a brief commentary that also takes account of Codex Sinaiticus.—C.R.M.

226. V. R. Sandiyagu, "Ἕτερος and ἄλλος in Luke," *NovTest* 48 (2, '06) 105-130.

In the NT ἕτερος and ἄλλος are used interchangeably and meanings given in the dictionaries tend to overlap one another. Study of the use of ἕτερος in the Synoptic Gospels shows that when Luke uses this term it means "another of a different kind," having also the connotation of "another in enumeration." When Luke uses ἄλλος it means "another of the same kind." Luke was faithful to the classical use of ἕτερος due to which he has tried to correct the nonclassical use of ἕτερος in his sources.—C.R.M.

227. Á. Urban and J. P. Monferrer-Sala, "Some Remarks on Textual Criticism in a Greek-Arabic MS. BnF Suppl. grec 911 (A.D. 1043)," *Parole de l'Orient* [Kaslik, Lebanon] 30 (1, '05) 79-102.

The article deals with an unpublished manuscript written in the first half of the 11th century that includes a bilingual Greek-Arabic version of Luke's Gospel. The text of the Gospel is complete except for some lost pages. After providing general information about the manuscript, it discusses the textual variants (textual mistakes, harmonizations, lexical shifts, examples of single variants, the morphological shift εις-ἐν) and considers general features of the Arabic translation.—D.J.H.

Lk, § 51-311.

Lk 1–2, §§ 51-173–174.

Lk 1:1-4, § 51-61.

228. B. E. Wilson, "Pugnacious Precursors and the Bearer of Peace: Jael, Judith, and Mary in Luke 1:42," *CathBibQuart* 68 (3, '06) 436-456.

This examination of Elizabeth's opening words to Mary in Lk 1:42 explores the communicative power of the greeting when heard in conjunction with the verse's allusions to Judg 5:24 and Jdt 13:18. After analyzing how loudly the two intertexts resonate with Lk 1:42 and considering Jael, Judith, and Mary, respectively, it reflects on how the scriptural resonances from Judges and Judith function to communicate a disjuncture in that Mary is "blessed" because of her fulfillment of God's plan for Israel through nonviolent means in contrast to her "blessed" predecessors. Mary ushers in a new age in which women are called most blessed for their acts of peace rather than for their acts of violence.—C.R.M.

Lk 1:46-55, § 51-230.

229. [Lk 1:68-79] R. J. Dillon, "The Benedictus in Micro- and Macrocontext," *CathBibQuart* 68 (3, '06) 457-480.

The study seeks to demonstrate the properly narratological function of the canticles in Luke 1–2 in the apparently more difficult case of the Benedictus (1:68-79). It first attempts to show how the Benedictus furnished the intended climax of the narrative plot for which it was conceived—a pre-Lukan nativity of John the Baptist. Then it considers the Benedictus in the macrocontext to show that all three of the principal infancy canticles propose major themes of Luke-Acts, and thus were developed by Luke as "theme songs" for the two-part history. Therefore the Benedictus may be understood as a pre-Christian Baptist anthem adapted by Luke to its setting in the combined narratives of John and Jesus by the addition of 1:69-70. It can and should be argued that the Magnificat (1:46-55) and the Nunc Dimittis (2:29-32) are just as much live ingredients of their narrative settings and just as much the work of the author of those narratives as has been maintained concerning the Benedictus. Thus Luke may be counted among the Bible's lyricists.—C.R.M.

230. [Lk 1:68-79] H.-G. Gradl, "Eine Miniatur des Evangeliums. Der Lobgesang des Zacharias," *ErbAuf* 82 (2, '06) 195-198.

The *Benedictus* uttered by Zechariah in Lk 1:68-79 is a miniature or summary of the entire story of Jesus as it is presented in the Gospel of Luke. It tells of an expectation that fulfills itself, a heart that is full of mercy, and a power that sacrifices itself. In his death and resurrection Jesus leads the way from darkness into light (1:79).—D.J.H.

Lk 2:1-2, § 51-134.

231. [Lk 2:1-7] A. Puig i Tàrrech, "El naixement de Jesús," *RevistCatTeol* 30 (2, '05) 289-329.

It is possible that in 7/6 B.C. when Sentius Saturninus was governor of Syria, Herod ordered a census of all his subjects under the influence of the census that Augustus had ordered in 8 B.C. for Roman citizens spread throughout the Roman empire. Herod's census had both political and economic aims. Lk 2:1-7 can be placed within this historical context. Joseph decided to register in Bethlehem where he came from rather than in Nazareth where he lived, not only for religious reasons (Joseph was a descendant of David) but also for personal ones (Mary's anomalous pregnancy). Going to Bethlehem did not solve all the problems, since Mary's son had to be born in a stable outside the town after Joseph's relatives there decided not to welcome him.—D.J.H.

232. C. Marucci, "'Pace agli uomini di buona volontà'? La traduzione di εὐδοκία in Lc 2,14. 2. Storia dell'interpretazione," *RassTeol* 47 (1, '05) 21-43.

Whereas the first installment [§ 50-1699] provided a synthesis of contemporary exegesis on Lk 2:14, the second installment deals with the history of its interpretation by the Greek oriental Fathers, the non-Greek oriental Fathers, and the Latin Fathers, respectively. It concludes that the western reading ἐν ἀνθρώποις εὐδοκίας is more correct and should be retained not only out of fidelity to tradition but also for exegetical reasons.—D.J.H.

Lk 2:14, § 51-487.

233. [Lk 2:25-32] H.-G. Gradl, "Im Augenblick des Abschieds. Das 'Nunc dimittis' des greisen Simeon," *ErbAuf* 82 (3, '06) 319-322.

Simeon's *Nunc dimittis* in Lk 2:25-32 contains the last words of one who waits, the words of both farewell and beginning. His life and song bear witness to God as one who speaks and acts according to his word, and so he can place his life in God's hands and go in peace.—D.J.H.

Lk 2:29-32, § 51-230.

234. J. J. Kilgallen, "Jesus Tempted in the Desert (Luke 4, 1-12)," *ChicStud* 45 (2, '06) 228-233.

When one analyzes Jesus' responses to the devil's three temptations in Lk 4:1-12, one learns the following about Jesus and might imagine his expressing it this way: (1) I believe that the fullness, completeness, and eternality of life comes only from the word of God; (2) I have chosen to worship only Yahweh, there is no other God for me; and (3) I have no need of proof that God loves me.—C.R.M.

Lk 4:1-13, § 51-175.

235. J. N. Bailey, "Looking for Luke's Fingerprints: Identifying Evidence of Redactional Activity in 'The Healing of the Paralytic' (Luke 5:17-26)," *RestorQuart* 48 (3, '06) 143-156.

After introductory considerations on the author and audience of Luke-Acts, the article examines the account of the healing of the paralytic in Lk 5:17-26 for evidence of Luke's redactional activity. It concludes that linguistic and literary details in the passage, features related to Luke's overall perspective, and theological aspects of the pericope all serve as evidence of Luke's redactional activity.—C.R.M.

Lk 7:1-10, § 51-180.

236. T. Hieke, "Q 7,22 — A Compendium of Isaian Eschatology," *EphTheolLov* 82 (1, '06) 175-188.

With attention to the way in which Q viewed John the Baptist and Jesus in the mirror of Scripture, the article analyzes Q 7:18-23 (Mt 11:2-6/Lk 7:18-23) to show how Q read and interpreted creatively major eschatological passages of Isaiah (especially Isa 26:19; 29:18-19; 35:5-6; 42:7; 61:1) in the framework of early Judaism (see e.g. 4Q521). In the inner logic of the Q text, Jesus is the One to Come because he fulfills the announcements of "Isaiah." Q 7:22 and its reception in Matthew and Luke enforce the promises of Isaiah for the early Christians.—C.R.M.

237. J. T. Mendonça, "A construção de Jesus: uma leitura narrativa de Lc 7, 36-50," *Didaskalia* 36 (1, '06) 85-93.

This narrative analysis of the episode of the sinful woman anointing Jesus in Lk 7:36-50 [see *NTA* 50, p. 400] seeks to illuminate Luke's skill as a narrator and his characterization of Jesus. It considers the narrator, the characters, the plot, space, time, and the role of the reader.—D.J.H.

238. [Lk 10:25-37] T. Kazen, "The Good Samaritan and a Presumptive Corpse," *SvenskExeg Års* 71 ('06) 131-144.

While the parable of the Good Samaritan in Lk 10:25-37 has a clear meaning and function within Luke's Gospel (exemplifying Christian moral attitudes and action), its distinctive traits suggest a previous history in a Palestinian context in which 1st-century Jewish purity concerns were at issue. The article investigates this possibility with attention to the sources and levels of the passage, the issue of corpse-impurity, objections to the presence of a purity issue, and priestly purity and priorities (the relative value of purity in comparison to matters of life and death). It concludes that the story of the Good Samaritan critiques certain Jewish authorities for setting false priorities in their application of corpse-impurity rules, and that there is no reason why the gist of the story should not go back to Jesus.—C.R.M.

239. G. Keerankeri, "Inheriting Eternal Life. The Love Commandments in Luke (Lk 10:25-28 [-37] + 38-42)," *Vidyajyoti* 70 (3, '06) 183-197.

The discussion of the love commandments in Lk 10:25-28 flows into the example story of the Good Samaritan (10:29-37) which illustrates love of neighbor, and the vignette on Martha and Mary (10:38-42) which illustrates the first love commandment. After a textual analysis of the commandments, the article treats various aspects of the larger Lukan presentation on the love commandments.—C.R.M.

240. D. Grumett, "Action and/or Contemplation? Allegory and Liturgy in the Reception of Luke 10:38-42," *ScotJournTheol* 59 (2, '06) 125-139.

The paper discusses a range of allegorical and literal interpretations of the account of hospitality given by Martha and Mary to Jesus in Lk 10:38-42. It shows that a hermeneutics of imagination that includes "ritualization" and "liturgical celebrations" has been applied to this text through many centuries, owing to its place in the commemoration of the Assumption of Mary. It observes that both action and contemplation have been omnipresent in the composition, consolidation, translation, exposition, and extrapolation of this text.—C.R.M.

Lk 11:42, § 51-711.

241. [Lk 12:13-31] R. Oliphant and P. Babie, "Can the Gospel of Luke Speak to a Contemporary Understanding of Private Property? The Parable of the Rich Fool," *Colloquium* 38 (1, '06) 3-26.

After establishing the legitimacy of using the Gospel of Luke as both a scriptural commentary on and source for the historical Christian understanding of private property, the article addresses the role of possessions in the life of Christian disciples as that theme is set forth in the parable of the rich fool in Lk 12:13-31. Next it discusses the "legal-philosophical view of private property" and uses it as a template within which to view the Lukan understanding of private property. Then

it argues that it is the social aspect of private property that allows Luke's Gospel to speak to the way in which possessions are used in contemporary society.—C.R.M.

Lk 14:12, 15-24, § 51-701.

242. C. Desplanque, "Rembrandt, exégète et interprète de la parabole des deux fils (Luc 15,11-32)," *Hokhma* 90 ('06) 50-62.

The article discusses Luke's parable of the two sons (Lk 15:11-32) and its representation by Rembrandt in "The Return of the Prodigal Son," similarities between Luke's parable and the story of Jacob and Esau in Gen 27:1-40, and how Rembrandt's painting seems to fluctuate between the two accounts.—C.R.M.

243. [Lk 15:11-32] S. Eastman, "The Foolish Father and the Economics of Grace," *ExpTimes* 117 (10, '06) 402-405.

Modern parents, Ben Sira (33:20-24), and 1 Timothy (3:4-5) all have an idea of what makes good parenting, and the father in Lk 15:11-32 does not fit the picture. He is too lax, too generous, too forgiving. But what this father lacks in parental management skills he makes up in passion. The article reflects on what we are to make of such reckless generosity.—C.R.M.

244. [Lk 17:1-2] W. L. Burton, "A Hard Saying of Jesus," *BibToday* 44 (4, '06) 220-224.

The article analyzes some of the words and phrases from the "hard saying" of Jesus in Lk 17:1-2 (see also Mt 18:6-7; Mk 9:42) that condemns those who give scandal. In these verses Luke presents Jesus as preparing his followers for difficulties that will come.—C.R.M.

Lk 18:11-12, § 51-711.

245. B. Štrba, "Warum steht in Lk 18,38 ἐβόησεν?" *BibNotiz* 128 ('06) 43-59.

The article discusses the "shouting" of "all the people" (λαός) in Joshua 6, the use of βοάω in the LXX, and the relation of Lk 18:35-43 and Joshua 6. It contends that the Lukan story is illuminated by the vocabulary and attack strategy of the conquest of Jericho narrative in Joshua 6. Thus the verb ἐβόησεν in Lk 18:38 emphasizes the importance of "shouting"; the processional siege of Jericho suggests how the group specified as οἱ προάγοντες in v. 39 is to be understood; etc.—C.R.M.

246. H.-J. Meurer, "Christliche Gotteserfahrung. Versuch einer Phänomenologie am Beispiel von Lk 19,1-10," *TrierTheolZeit* 115 (3, '06) 181-199.

After reflecting on the concept of experience in general and then on the concept of religious experience in particular, the article approaches the narrative of the encounter of the tax collector Zacchaeus with Jesus in Lk 19:1-10 as a kind of phenomenology of the Christian experience of God. After contextualizing the passage and reviewing its structure, it discusses its moments of amazement, salvation, love, joy, conversion, and faith, respectively.—C.R.M.

Lk 19:26, § 51-208.

Lk 22–23, § 51-190.

247. [Lk 23:33-34] L. D. Lefebure, "'Father, Forgive Them': Reflections on Jesus' Prayer on the Cross and the Power of Forgiving Love," *ChicStud* 45 (2, '06) 214-227.

Jesus' prayer on the cross in Lk 23:33-34 is his response to one of the deepest and most insid-

ious dangers of human existence: the age-old cycle of vengeance and violence. From a Girardian perspective what the persecutors of Jesus do not know is that the victim is innocent. The Bible unmasks this entire process and responds with God's forgiving love.—C.R.M.

248. J. A. Whitlark and M. C. Parsons, "The 'Seven' Last Words: A Numerical Motivation for the Insertion of Luke 23.34a," *NTStud* 52 (2, '06) 188-204.

The article first reviews the external and internal evidence for Jesus' saying about forgiveness in Lk 23:34a and concludes that it is likely not original to Luke's Gospel. Then it proposes that a numerical motivation was behind the insertion of the logion. When the four Gospels were formed into a single collection early on and the narratives read together, the problem of six sayings from the cross emerged and created the "need" for a seventh saying. Owing to the compelling numerical significance of seven, the text of Luke was modified by a scribe of the Western text in order that the fourfold Gospel narrative might contain seven sayings of Jesus from the cross, thereby "canonizing" this tradition and Lk 23:34a especially.—C.R.M.

249. [Lk 24:13] C. P. Thiede, "Die Wiederentdeckung von Emmaus bei Jerusalem," *ZeitAnt Christ/JournAncChrist* 8 (3, '04) 593-599.

After noting the literary sources from the first centuries testifying to the existence of a place named Emmaus near Jerusalem (Lk 24:13; Josephus, *War* 7:217), the article discusses various traditional localizations of Emmaus and ways in which archaeological research contributes new evidence toward a solution to the identity of Luke's Emmaus.—C.R.M.

250. [Lk 24:13-35] R. A. Nicholas, "The Breaking of the Bread in the Emmaus Account," *HomPastRev* 106 (10, '06) 30-31, 44-47.

The breaking of bread in Lk 24:30-31a is of fundamental and pivotal importance in the Emmaus account in Lk 24:13-35. Its importance is based on the fact that it refers to the Eucharist, brings about recognition of Jesus, and is prepared for by Scripture.—D.J.H.

251. [Lk 24:13-35] A. Thurston, "The Journey to Emmaus. Parable as Paradigm," *Scripture in Church* [Dublin] 36 (142, '06) 123-128.

The story of the two disciples' encounter with Jesus on the road to Emmaus in Lk 24:13-35 is a highly sophisticated narrative concerning the whole process of interpretation. It illustrates how through a combination of experience and reflection a particular story becomes a community document.—C.R.M.

John

252. M. Azar, "The Scriptural King," *StVladTheolQuart* 50 (3, '06) 255-275.

John presents Jesus as the answer to a problem that underpins the entire Scripture of Israel: the monarchy. In order to fulfill his purpose, John portrays Jesus as the scriptural but not quite expected king, as the anti-Saul who parallels the rise of the first king of Israel but opposes the character of such a rise. John uses the scriptural stories to show that the one who is crucified is in fact not defeated but exalted and glorified as the only true king. This uniquely Johannine assertion is recapitulated in Pilate's simple exclamation, "Behold the man!" (Jn 19:5).—D.J.H.

253. R. Bieringer, "'Greater Than Our Ancestor Jacob?'" *BibToday* 44 (5, '06) 301-305.

In John's Gospel Jesus fundamentally surpasses the OT patriarchs since he alone possesses

eternal life and the capacity to pass it on to others. A central purpose of this Gospel is to describe adequately the relationship between Jesus and God. Preexistence, divine sonship, unity, and mutual indwelling are the major concepts in developing this relationship. Unity in diversity (see Jn 1:1) is the core idea of the Christology of John's Gospel.—D.J.H.

254. Y.-M. Blanchard, "Les écrits johanniques. Une communauté témoigne de sa foi," *EspVie* 116 (153, '06) 10-15; (154, '06) 11-16; (155, '06) 14-21.

The first installment treats the issue of the authorship of the Johannine writings: the beloved disciple of the Gospel, the elder of the epistles, the prophet of Patmos, the solution of Irenaeus (one author), and the position of Eusebius (two authors). The second installment continues the authorship discussion and considers two letters of Irenaeus, the Muratorian fragment, John 21, the anonymity of the beloved disciple, the mysterious presbyter of 2–3 John, and the prophet of Revelation. The third installment treats the history of the Johannine community with attention to its connections to John the Baptist, encounter with Samaritans, dialogue with Judaism, encounter with Gentiles, break with Judaism, break with "the world," internal crisis and the question of the community's unity, the epilogue in John 21, and the situation peculiar to Revelation.—C.R.M.

255. J. Caba, "La iniciativa del Padre en la historia de la salvación según la teología joanea," *Gregorianum* 87 (2, '06) 239-261.

In the Johannine concept of salvation history, the Father takes the initiative incited by love for the Son and for humans. The Father's love for the Son, realized before the constitution of the world, continues in his mission into the world in the incarnation. The Father's love for the incarnate Son manifests itself through the gifts that the Father gives the Son, and in the definitive glorification of the Son in his passion, resurrection, and return to the Father. The history of the Father's love for the Son expresses his love for humankind in the gift that he makes of the Son and in the finality of salvation that the Father seeks. The Father's gifts to Jesus are likewise expressions of love for humans through the goods that these gifts bring to them. In this history of salvation is the clearest manifestation of the affirmation that "God is love" (1 Jn 4:8, 16).—D.J.H.

256. J. Dennis, "Jesus' Death in John's Gospel: A Survey of Research from Bultmann to the Present with Special Reference to the Johannine Hyper-Texts," *CurrBibRes* 4 (3, '06) 331-363.

The article traces the interpretation of Jesus' death in John's Gospel from R. Bultmann and E. Käsemann to the present with particular attention to the role that the so-called *hyper*-texts (Jn 6:51; 10:11, 15; 11:50, 51, 52; 15:13) have played in these interpretations. After discussing the Bultmann-Käsemann paradigm, it treats studies that stand in the Bultmann-Käsemann tradition (the cross as a nonatoning event—J. T. Forestell, U. B. Müller, M. Appold, G. C. Nicholson, M. C. de Boer), works critiquing the Bultmann-Käsemann paradigm (the cross as an event of glorification and atonement—T. Müller, B. H. Grigsby and M. Turner, J. Zumstein, C. Dietzfelbinger), and recent German scholarship (the cross as an atoning event—R. Metzner, T. Knöppler, J. Frey). It concludes that a more traditional interpretation of Jesus' death has gained ground that takes the Johannine *hyper*-texts more seriously in evaluating the death of Jesus in John.—C.R.M.

257. B. Fierens, "Les gestes de Jésus: magiques ou révélateurs?" *LumVie* 55 (270, '06) 5-14.

The article shows how in three encounters with Jesus in John's Gospel humans are invited to a happiness different from and superior to what each could have ever imagined: Nicodemus who came to Jesus by night (Jn 2:23–3:36); the thirst of the Samaritan women (4:1-42); and the man

who was blind from birth (9:1-41). The actions of the Johannine Jesus are revelatory rather than magical.—D.J.H.

258. K. Haldimann and H. Weder, "Aus der Literatur zum Johannesevangelium 1985-1994. Dritter Teil: Theologische Akzentuierungen (II)," *TheolRund* 71 (2, '06) 192-218.

This second installment in the third part of a survey of Johannine research between 1985 and 1994 [see §§ 47-931; 48-1710; 50-1719] considers treatments of the mystery of the incarnation according to John (by M. Theobald, U. B. Müller, E. Harris, M. M. Thompson, and M. Hasitschka) and of the possible presence of a theology of the cross in John (J. C. Thomas, H. Kohler, T. Knöppler, and J. Ashton). [To be continued]—D.J.H.

259. K. Haldimann and H. Weder, "Aus der Literatur zum Johannesevangelium 1985-1994. Dritter Teil: Theologische Akzentuierungen (III)," *TheolRund* 71 (3, '06) 310-324.

This third installment in third part of a survey of scholarship on Johannine theology between 1985 and 1994 [see §§ 47-931; 48-1710; 50-1719; 51-258] first considers treatments of Johannine ecclesiology by A. Stimpfle, M. Rodriguez Ruiz, J. Augenstein, and E. Franck. Then it raises three questions about methodology and two questions about content in the study of Johannine theology.—D.J.H.

260. E. Hensell, "Reading the Gospel of John," *RevRel* 65 (3, '06) 319-322.

After noting how John's Gospel differs from the Synoptic Gospels, the article discusses the content of the "book of signs" (John 1–12) and the "book of glory" (13–21). It concludes that with John we get a richness of insight that only a maverick could provide.—D.J.H.

261. E. Hong, "El análisis narrativo en la exégesis del Cuarto Evangelio," *RevistBíb* 67 (3-4, '05) 193-224.

The article first describes the rise of narrative analysis with reference to the crisis of the historical-critical method and to some interdisciplinary contributions. Then it considers various applications of narrative analysis up to the 1980s, R. A. Culpepper's application of narrative analysis to John's Gospel, and subsequent applications of it to John's Gospel. It concludes with reflections on the acceptance of synchrony in exegesis and its complementarity to diachrony.—D.J.H.

262. A. Jack, "The Death of the Master: The Gospel of John and R. L. Stevenson's *The Master of Ballantrae*," *ScotJournTheol* 59 (3, '06) 297-306.

The article considers the role of the narrator in the Fourth Gospel and in Stevenson's *The Master of Ballantrae* and their final scenes in which the death and resurrection of the central character in each is played out in front of their confused followers. On the level of narrative, content, and characterization the Fourth Gospel has informed and enriched Stevenson's novel, which may be described as a sophisticated retelling and recasting of the Gospel story.—C.R.M.

263. A. Kuśmirek, "Pośrednik objawienia w pismach qumrańskich i w czwartej Ewangelii (A Mediator of Revelation in the Writings from Qumran and in the Fourth Gospel)," *CollTheol* 75 (3, '05) 63-83.

This article focuses on the mediator of revelation in the Qumran scrolls and in John's gospel. In the Qumran scrolls this figure is the Teacher of Righteousness especially as described in the Thanksgiving Hymns (*Hodayot*), while in John's Gospel the focus is on Jesus Christ as one sent

by God and presented according to the prophetic model. Both relied on the OT and later Jewish writings.—J.J.P.

264. G. Marcato, "Aggiornamenti sulla 'Quaestione Giovannea': da M. Hengel - J. Frey all'ultimo R.E. Brown," *Angelicum* 83 (1, '06) 5-19.

According to Hengel and Frey the Johannine writings (Fourth Gospel, 1–3 John, Revelation) are substantially the work of John the presbyter and his school, while Brown identifies five different figures (Beloved Disciple, Evangelist, redactor, presbyter, an unknown prophet named John). Although some of Hengel's and Frey's linguistic and historical conclusions seem more balanced than Brown's, according to all of them John's apostolic authorship is altogether excluded, against the internal evidence (Jn 21:24) and the reliable external witnesses of the early church.—C.R.M.

265. D. Reed, "Rethinking John's Social Setting: Hidden Transcript, Anti-Language, and the Negotiation of the Empire," *BibTheolBull* 36 (3, '06) 93-106.

The social situation of the Johannine community was one in which the community was an oppressed, subordinate antisociety that believed that Jesus of Nazareth was an alternative ruler to the emperor in Rome. This belief was expressed in the titles that they gave to Jesus (Father, Savior of the World, Son of God, Lord and God), titles that were also part of the imperial mythology of Rome. Because of their subordinate position, the Johannine community felt compelled to make their hidden transcript public. The first to hear of this was the synagogue and the synagogue leadership. The latter would have had good reason to want to expel synagogue members like the Johannine Christians (see Jn 9:22; 12:42; possibly 16:2a), who proclaimed a rival to the throne of the emperor.—C.R.M.

266. M. Rese, "Käsemanns Johannesdeutung — ihre Vor- und Nachgeschichte," *EphTheolLov* 82 (1, '06) 1-33.

A generation ago there was much discussion about E. Käsemann's interpretation of John's Gospel as gnostic and docetic. Since most scholars rejected his approach and few agreed, today it is almost forgotten. However, many points in Käsemann's interpretation make sense if one assumes that the author of John's Gospel knew the Synoptic Gospels and especially Luke-Acts with its early catholic ecclesiology. After describing the major features of Käsemann's 1966 interpretation, the article discusses its prehistory in the liberal interpretation of John's Gospel in the 19th and 20th centuries and in his earlier statements about John's Gospel, and offers observations on the subsequent history of his interpretation.—D.J.H.

267. S. Schapdick, "Autorität ohne Inhalt. Zum Mosebild des Johannesevangeliums," *ZeitNT Wiss* 97 (2, '06) 177-206.

After a brief exposition of Johannine soteriology, the article raises the issue of how the Gospel deals with the traditional normative and paradigmatic role of Moses in the OT and early Jewish texts in light of its exclusively christological view of redemption. Then it examines the twelve occurrences of Μωϋσῆς in the Fourth Gospel in the following passages: Jn 1:17; 1:45-51; 3:13-15; 5:45-47; 6:31-33; 7:14-24; and 9:24-34. Moses remains of interest in the Fourth Gospel because the God of Moses is none other than the God of Jesus. But the exclusive function of Moses and the Mosaic Law is to bear witness to God's revelation through Jesus (see 1:45; 5:46-47). Furthermore, Moses' deeds serve as foils to portray the surpassing soteriological quality of God's revelation in Jesus (see 3:14; 6:31-33). Thus the Fourth Gospel presents Moses as a mere

cipher of religious authority, since the content of salvation is mediated exclusively in the Gospel's Christology.—C.R.M.

268. G. Van Belle, "Het lijden en de dood van de Zoon van God volgens Johannes" [The Suffering and the Death of the Son of God according to John], *Collationes* 36 (2, '06) 115-147.

After discussing references to the suffering and death of Jesus throughout John's Gospel, the article considers the Johannine interpretation of Jesus' suffering and death under the following headings: the mandate of the Father, Jesus' sovereignty and true humanity, his atoning and vicarious death, the revelation of God's love, and the relationship to John's theology of the incarnation. Then it treats the abiding significance of Jesus' death with reference to the theme of mutual love, and reflects on Jesus' death as return, painful separation, and transition to eternal life, respectively. An appendix on pp. 143-147 provides a selective bibliography on the theme of the suffering and death of the Son of God in John's Gospel.—D.J.H.

269. J. G. van der Watt, "Ethics and Ethos in the Gospel according to John," *ZeitNTWiss* 97 (2, '06) 147-176.

After noting problems with Johannine ethics as an area of research, the article suggests that a clearer picture of the moral profile of the Fourth Gospel emerges through an analysis of the functional relation that exists between commandments and the behavior of actors in the narrative. It discusses shared values in John's Gospel (social behavior, value system, the works of God); the new commandment—love; and a family with an ethos—sharing meals, washing feet, and continuing Jesus' mission. It observes that because of the need of radical social redefinition in relation to their Jewish environment, it was necessary to show that the only true love, the love of God, was focused in only one place: the family of God as it becomes evident in loving the followers of Jesus.—C.R.M.

270. T. Veerkamp, "Das Evangelium nach Johannes in kolometrischer Übersetzung," *Texte & Kontexte* [Dortmund] 28 (106-107, '05) 3-111.

After a five-page introduction, the article presents a colometric structured translation of John's Gospel, along with extensive notes below. After treating the preface (Jn 1:1-18), it discerns four major parts in the Gospel: the revealed Messiah (1:19–4:54); the hidden Messiah (5:1–12:50); Passover—the farewell of the Messiah (11:55–20:31); and Galilee (21:1-25). A two-page glossary of key concepts in which the translation departs from the traditional rendering is provided.—D.J.H.

271. H.-U. Weidemann, "'Welches Zeichen tust du?' Die Wundergeschichten des Johannesevangeliums," *BibKirch* 61 (2, '06) 78-82.

The Fourth Gospel employs two concepts to indicate how the miracles of Jesus speak to its readers: "signs" (*semeia*), which belong to the past (see Jn 20:30-31); and "works," which continue in the post-Easter church (see 14:12). To illustrate the promise of future "greater works," the Evangelist formulates the *semeia* (see 2:1-11; 4:46-54; 5; 6; 9; 11) in such a way that the readers of these stories find out not only what is essential about Jesus and his glory (2:11), but also much about their own present.—C.R.M.

272. M. S. Wróbel, "Pisma qumrańskie a Ewangelia Janowa (Qumran Scrolls and the Gospel of St. John)," *CollTheol* 75 (3, '05) 55-61.

A review of scholarly opinion concerning the relationship of the Qumran scrolls to John's

Gospel indicates that some see a direct influence while others deny such a connection. Parallel terminology in both suggests a common dependence on Jewish sources such as the OT and apocryphal literature. The scrolls have contributed to a heightened appreciation of the Semitic substratum of the Fourth Gospel.—J.J.P.

Jn, §§ 51-413, 647.

Jn 1, § 51-298.

273. R. Scibona, "Gesù di Nazareth 'colui che toglie il peccato del mondo' (Gv 1,29b) nel pensiero di R. Bultmann," *BibOr* 48 (1, '06) 11-40.

The article discusses the debate about the "soteriology" of John's Gospel, with particular attention to the approach taken by Bultmann. It first considers Bultmann's views about the origin of John's Gospel, with respect to its community, sources, and authorship. Then it focuses on Bultmann's understanding of "the sin of the world" (Jn 15:21-25) and of "the one who takes away the sin of the world" (Jn 1:29b). It concludes that for Bultmann salvation according to John comes not through a specific act (the passion of Jesus) but rather through the saving presence of Jesus the Savior.—D.J.H.

274. [Jn 1:35-51] D. Tovey, "Stone of Witness and Stone of Revelation: An Exploration of Inter-textual Resonance in John 1:35-51," *Colloquium* 38 (1, '06) 41-58.

In Jn 1:35-51 the implied author provides a kind of midrash on the stories of Jacob's encounter with God at Bethel found in Gen 28:10-22 and 35:9-15. The latter passage is evoked first in Jesus' words to Peter when he confers on him a new name. The former passage is referred to in an explicit allusion to Jacob's dream. The effect is to draw Jesus' encounters with Peter and Nathanael together, as allusions to Jacob and the two Bethel stories run throughout these verses. This means that Jesus' words in Jn 1:51 are directed not simply to Nathanael but to Peter as well.—C.R.M.

275. E. W. Klink, "What Concern Is That to You and to Me? John 2:1-11 and the Elisha Narratives," *Neotestamentica* 39 (2, '05) 273-287.

The article contends that Jesus' response to his mother in Jn 2:4 and the entire first sign narrative of 2:1-11 acquire their full significance only when we are taught by the OT to understand the prophetic role and example of Elisha the prophet. It discusses the miracle accounts in Jn 2:1-11 and 2 Kgs 4:1-7, the prophetic "type-scene," and Jn 2:1-11 as an Elisha "type-scene." It concludes that the Evangelist expects his readers to visualize Jesus' signs as well as Jesus himself within the tradition of the prophet Elisha, albeit with emphasis.—C.R.M.

276. [Jn 2:1-12] B. F. Byron, "Christ's Self-Revelation at the Marriage of Cana," *Scripture in Church* [Dublin] 133 ('04) 121-126.

The event of the marriage feast of Cana (Jn 2:1-12) is Christ's self-revelation. Mary's role, while important, is ancillary to that of her son. Jesus, who had not already been at the wedding, takes charge and reveals his glory so that his disciples will have faith and confidence in him.—D.J.H.

277. [Jn 2:1-12] P. Henrici, "The Miracle of Cana," *Communio/IntCathRev* 33 (1, '06) 5-10.

The miracle of Cana (Jn 2:1-12) was already the dawning of the messianic end times, and must be understood as Yahweh's nuptials with his people—a marriage in which Jesus and Mary play a decisive role and in which Jesus' disciples are also present.—D.J.H.

278. [Jn 2:1-12] M. Salazar, "The Mother of Jesus in the Gospel of John," *East Asian Pastoral Review* [Quezon City] 43 (3, '06) 271-286.

The article first examines the two stories in which the mother of Jesus appears in the Fourth Gospel: at the wedding at Cana (Jn 2:1-12), and at the foot of the cross (19:25-27), respectively. Then it offers a summary portrait of her characterization in the Fourth Gospel with attention to general information, the narrator's portrait, Mary's actions and speech, the reactions of other characters to Mary, and her movement within the text. From John's Gospel Christianity received the picture of Mary as mother and later as disciple.—C.R.M.

279. [Jn 2:1-12] C. A. Ziccardi, "Mary, Mother of Good Counsel: A Biblical Reflection," *HomPastRev* 106 (10, '06) 48-54.

With particular attention to Jn 2:1-12 and 19:25-27, the article reflects on the biblical foundations for the Marian title "Mother of Good Counsel" and its implications for Christian life.—D.J.H.

280. J. E. Botha and P. A. Rousseau, "For God Did Not So Love the Whole World — Only Israel! John 3:16 Revisited," *HTSTeolStud* 61 (4, '05) 1149-1168.

In the context of the Fourth Gospel, the statement in Jn 3:16 depicts the incomparable quality of ἀγάπη in God's unfailing loyalty to his people Israel. Despite Israel's sinful disposition God did not change, and ἠγάπησεν is then the perfect choice of word and the aorist is the ideal choice of verbal aspect to enunciate God's immutable commitment to Israel as his people.—D.J.H.

281. [Jn 4] J. A. Davidson, "The Well Women of Scripture Revisited," *JournAdventTheolSoc* 17 (1, '06) 209-228.

This discussion of the narratives of biblical "well women" first draws attention to textual indicators within Genesis (Hagar, Rebecca, Rachel) that seem to depict matriarchy far more positively than feminist writers acknowledge. Then it considers the NT "well woman" in John 4. It observes that commentators on the Fourth Gospel seem to miss numerous important narrative details in John 4 and as a result underestimate the well-informed city woman who appears in it, one to whom people listen when she talks.—C.R.M.

282. [Jn 4:1-42] J. J. Pilch, "The Samaritan Woman," *BibToday* 44 (4, '06) 251-256.

After noting the literary craft of the story of the Samaritan woman in Jn 4:1-42, the article discusses traditions about it in the Eastern Church (in which the woman is named Photina), conflicting versions of the story of Photina, evaluation of the traditions by the Bollandists, and the significance of the story in John and as a free-standing literary unit.—C.R.M.

283. T. D. Nilsen, "The True and The False: The Structure of John 4,16-26," *BibNotiz* 128 ('06) 61-64.

The concentric structure of Jn 4:16-26 provides additional evidence for Jn 4:1-42 being shaped as a betrothal narrative in which Jesus is identified as the true husband and so also as the true God.—D.J.H.

284. G. Mlakuzhyil, "The Gospel of John. Jesus, the Coworker/Son of God (Jn 5–10)," *Vidyajyoti* 70 (3, '06) 212-229.

Although almost all of the six episodes in John 5–10 mention Jesus' divinity and works, the

first and the last deal with his divine sonship in detail and its relationship to his works. His claim to be the Son of God is the main point of contention between him and "the Jews" who regard it as utter blasphemy.—D.J.H.

285. K. J. O'Mahony, "Opening John 6 for Preachers," *Scripture in Church* [Dublin] 36 (143, '06) 112-128.

After considering the reception of Synoptic tradition in the Fourth Gospel, the article discusses eucharistic practice in the Johannine community and the discourse in John 6. Then it provides close readings of the passages (Jn 6:1-15, 24-35, 41-51, 51-58, 60-69) included in the church's Sunday lectionary for Year B followed by suggestions for prayer and preaching. It concludes that in John 6 issues to do with the Eucharist are focused on the identity of Jesus, his gift of life, and our faith in him.—D.J.H.

Jn 6:26-72, § 51-5.

286. [Jn 6:51-58] A. Vicent Cernuda, "El histórico origen joaneo de la fe apostólica en la Eucaristía," *EstBíb* 63 (2-3, '05) 251-281.

The first mention of the Eucharist (Jn 6:51c-58) in Jesus' bread-of-life discourse, with its carnivorous crudity, looks for unconditional faith in the one who will give himself to be eaten and drunk, so that the future ritual institution at the Last Supper will not sound like pure symbolism. While the Twelve and a few others believe in Jesus' offer (however absurd it appears), the majority of the disciples are scandalized and move away from Jesus (6:60-71). The course of the debate is replete with historicity.—D.J.H.

287. A. J. Kelly, "An Instructive Conflict (John 7:1–8:59)," *Scripture in Church* [Dublin] 139 ('05) 116-128.

The importance of Jn 7:1–8:59 is found not primarily on the level of doctrine but rather in the texture and movement of faith's experience of God. This thesis is developed under ten headings: "the Jews," the feast of Tabernacles, judging rightly, God or religion, the light of the world, God as a disreputable paternity, waiting on the hour of glory, different paternities, God as a piercing experience, and "the Jews" again.—D.J.H.

288. G. Mlakuzhyil, "The Gospel of John. Jesus, the Loving Life-Giver (Jn 11–12)," *Vidyajyoti* 70 (4, '06) 288-303.

In John 11–12 Jesus is presented as the loving life-giver. His giving life to his dead friend Lazarus whom he loves is the immediate reason for the Sanhedrin's decision to kill Jesus. Like the grain of wheat that falls to the ground and dies, Jesus is ready and willing to risk his life and sacrifice it for the sake of his loved ones.—D.J.H.

289. Sr. Rogit, "Faith Confession of Martha: An Exegetical Survey (John 11,17-27)," *Bib Bhash* 31 (3, '05) 200-214.

This analysis of the encounter between Jesus and Martha in Jn 11:17-27 treats the setting of the scene (vv. 17-19), the different responses to Jesus' coming (v. 20), Martha's first confession (vv. 21-22), Martha's misunderstanding (vv. 23-24), Jesus' self-revelation to Martha (vv. 25-26), and Martha's final confession (v. 27). The presence and words of Jesus led Martha to a deeper confession of faith.—C.R.M.

290. J. Beutler, "Unterwegs von der Trauer zur Hoffnung und zum Glauben. Jesu Gespräch mit Marta in Joh 11:20-27," *Gregorianum* 87 (2, '06) 312-323.

In the dialogue between Jesus and Martha according to Jn 11:17-27, Martha mourns over the past and imagines what would have happened if Jesus had arrived before Lazarus died. Then she hopes that in the future, at the last day, Lazarus will be raised. Finally she comes to believe in Jesus who promises her eternal life now. Parallels to belief in the God of life in the present appear in Judaism and Muslim mysticism.—D.J.H.

291. [Jn 13] J.-N. Aletti, "Jn 13 — Les problèmes de composition et leur importance," *Biblica* 87 (2, '06) 263-272.

After noting the reasons why most exegetes judge that the first of the farewell discourses of John 13–17 begins at 13:31 and continues until 14:34, the article presents the argument for viewing 13:1-38 as a rhetorical and literary unity. It treats the evidence of lexical correspondences, the rhetorical structure, and criteria for determining the limits and the *dispositio* of John 13. It concludes with observations on the organization of the elements in John 13 and the chapter's relation to John 14–17.—C.R.M.

292. G. Mlakuzhyil, "The Gospel of John. Jesus, the Departing 'Lover' (Jn 13–17)," *Vidyajyoti* 70 (5, '06) 379-390.

Realizing the hour of his departure from this world is imminent, in John 13–17 Jesus reveals his boundless love for his own (13:1) by washing his disciples' feet (13:2-17), by pouring out his heart to them in a long dialogue-discourse that discloses the salvific meaning of his passion-death-resurrection (13–16), and by a moving final prayer (17).—C.R.M.

293. [Jn 14–17] É. Cothenet, "Les discours d'adieu de Jésus et la prière sacerdotale," *EspVie* 116 (148, '06) 14-21; (149, '06) 14-20; (150, '06) 16-24; (151, '06) 17-20; (152, '06) 17-22.

After general comments on the structure and literary genre of the Johannine farewell discourses, the first installment focuses on the plan of John 14 and four themes in it: Christ as the way to the Father, knowledge of the Father, the mission of the Spirit of truth, and peace and joy as the legacy of Christ to his disciples. The second installment considers the first part of John 15 under two major headings: the vine and the branches (15:1-10), and the love commandment (15:11-17); it also notes the emergence of the theme of hatred from the world and exclusion from the synagogue (15:18), as well as the action of the Spirit of truth (15:26). The third installment discusses the hatred of the world and related themes according to 15:18–16:4a, and begins the analysis of the third farewell discourse in 16:4b-33 by treating its introduction (16:4b-6), the judicial role of the Paraclete (16:7-11), and the teaching of the Spirit as the guide of truth (16:12-15). The fourth installment concludes the discussion of the third farewell discourse under these headings: from sadness to joy (16:20-23a), prayer in Jesus' name (16:23b-24), the hour of the full revelation (16:25-30), and the dispersion of the disciples and the victory of Christ (16:31-33). The fifth installment considers Jesus' priestly prayer in Jn 17:1-26, with reference to its structure, vocabulary, and essential themes (glorification, eternal life, revelation of the divine name, the intercession of Christ, etc.).—D.J.H.

294. J. H. Neyrey, "Worship in the Fourth Gospel: A Cultural Interpretation of John 14–17," *BibTheolBull* 36 (3, '06) 107-117.

After considering the cultural phenomenon of worship and discussing worship in the early

church, this first installment examines how Jesus taught the disciples to pray in John 14–17: speaking to God (i.e. prayer); petitionary prayer in John 14–16; Jesus' multipurposed prayer in John 17; listening to God—prophecy; "prophet" in the Fourth Gospel; statement, misunderstanding, clarification; homily; and judgment. The second installment will treat how Jesus taught the disciples to listen.—D.J.H.

295. C. H. Wong, "The Structure of John 17," *VerbEccl* 27 (1, '06) 374-392.

After comments on the structural analysis of John 17 and a review of some previously proposed structures, the article identifies the theme of John 17 to be glorification/revelation and makes the case for a seven-part division of the chapter (vv. 1-5, 6-10, 11-13, 14-16, 17-19, 20-23, 24-26) with comments on the individual sections and a summary of how the entire chapter unfolds.—C.R.M.

296. G. Mlakuzhyil, "The Gospel of John. Revelation of Jesus in the Paschal Mystery (Jn 18-20)," *Vidyajyoti* 70 (6, '06) 448-460.

According to John, not only Jesus' resurrection and ascension but also his sufferings and death are part of his glorification. The Johannine Jesus is the sovereign Lord even during his arrest, trial, and death on the cross. The article first considers the Johannine insight into the paschal mystery of Jesus and its significance for Christian living today by considering how Jesus is portrayed in various parts of John 18–20 (18:1-27; 18:28–19:42; 20:1-29). Then it discusses responses to Jesus' revelation in the paschal mystery by his disciples, Mary Magdalene, "the Jews," and Pilate.—D.J.H.

297. [Jn 18:36] D. Hamm, "Faith's Call to Justice," *America* 195 (3, '06) 18-20.

John 18:36a and Rom 13:1 do not provide warrants for Christians to separate from the public life of citizenship. (1) Jn 18:36a is best translated, "My kingdom is not from this world." The issue is the source of Jesus' kingly authority. The claim is that it derives not from the Roman emperor but from the Father. (2) A canon that contains both Romans 13 and Revelation 13 supports the Catholic tradition that Christian citizens are called to exercise intelligence and conscience in their collaboration with (and sometimes resistance to) public authorities.—D.J.H.

Jn 19:25-27, §§ 51-278–279.

298. [Jn 20] D. Tidball, "Completing the Circle: The Resurrection according to John," *Evang RevTheol* 30 (2, '06) 169-183.

In resonance with John 1, the resurrection narrative of John 20 presents the resurrection as the beginning of a new creation (1:3; 20:1), the channel of eternal life (1:4; 20:31), the dawning of irrepressible light (1:4-5; 20:1), the ultimate pointer to recognizing God's Messiah (1:10-11; 20:8, 16, 28), the confirmation of the bestowal of sonship (1:12-13; 20:17, 28), the affirmation that the Word was indeed made flesh (1:14; 20:24-28), the ultimate basis for a perception that leads to belief (1:14, 18; 20:29), the pledge of Christ's continuing presence (1:26; 20:19, 26), the key to the imparting of the Spirit (1:26-34; 20:21-23), the testimony that seekers find (1:38; 20:15), and an invitation to turn to Christ (1:38; 20:14, 16).—C.R.M.

299. A. Taschl-Erber, "'Ich habe den Herrn gesehen' (Joh 20,18). Ein geschlechtsspezifisches Apostolatskriterium?" *ProtoBib* 14 (2, '05) 103-131.

After reviewing what is known about Mary Magdalene in the Gospels and raising the question of her status vis-à-vis Peter and Paul, the article discusses her encounter with the risen Lord in Jn

20:1-18; attestation of the appearance to Mary outside of John (Mt 28:9-10; Mk 16:9-11); Mary's confession (ἑώρακα τὸν κύριον—Jn 20:18) in relation to the apostolic legitimation formula (ὤφθη [ὀφθήσεται] + dative of person—1 Cor 15:5-8), and Paul's connection of his apostleship with his having seen the Lord (οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα;—1 Cor 9:1); the gender-specific criteria for apostles in Acts 1:21-22; and the reception history of Mary Magdalene in the early church.—C.R.M.

300. S. M. Schneiders, "The Raising of the New Temple: John 20.19-23 and Johannine Ecclesiology," *NTStud* 52 (3, '06) 337-355.

After outlining two ways of conceiving the narrative structure of John 20, the article discusses the structure of 20:19-23, the revelatory christophany in 20:19-20, and the sealing of the new covenant in 20:21-23. It concludes that 20:19-23 is a unified pericope that is integral to the Johannine resurrection narrative and reflects the structure of the Sinai covenant (theophany/gift of the Law). In this scene the christophany of the risen Jesus is followed by the gift of the Spirit, the new law, which constitutes the sealing of the promised new covenant with the new Israel. It presents the Johannine understanding of the ongoing presence and action of Jesus in the world through his corporate body, the ecclesial community, which will salvifically reveal him as he revealed God.—C.R.M.

301. A. Jack, "'The Intolerable Wrestle with Words and Meanings': John 21, T. S. Eliot and the Sense of an Ending," *ExpTimes* 117 (12, '06) 496-501.

In the light of some ideas in F. Kermode's *The Sense of an Ending* (1966; 2nd ed., 2000), the article compares John 21 and Eliot's "Little Gidding" (particularly its final movement) in his *Four Quartets* (1936-42). Both texts offer closure but also point to new beginnings. Each text struggles to reconcile the relationship between the past, present, and future. Both texts seek self-consciously to change the way in which their readers think and live.—D.J.H.

302. G. Mlakuzhyil, "The Gospel of John. The Caring Risen Lord and the Disciples (Jn 21)," *Vidyajyoti* 70 (7, '06) 528-537.

The article considers the appearances of the risen Jesus to the disciples by the Sea of Galilee as narrated in John 21: manifestation to a group of seven disciples (vv. 1-14), commissioning of Peter as pastor of the Christian community (vv. 15-19), and assignment of another role to the beloved disciple (vv. 20-23).—C.R.M.

Acts of the Apostles

303. J. Howell, "Invigorating Acts," *ChristCent* 123 (18, '06) 44-45.

Many preachers, teachers, and lay readers will find A. B. Robinson and R. W. Wall's *Called to Be Church. The Book of Acts for a New Day* (2006) interesting and informative. But there is not much synergy between Wall's dissection of the original meaning of Acts and Robinson's wrestling with contemporary church life. J. Pelikan's *Acts* (2005) ranges widely in the zone between what the text meant and what it means. No more qualified a person could be found to probe the thick pages of the history of interpretation and Christian doctrine.—C.R.M.

304. L. Howes, "Handelinge se uitbeelding van die rol van vroue in die vroeë kerk (Acts and the Role of Women in the Early Church)," *HTSTeolStud* 61 (4, '05) 1183-1208.

Granting the historicity of the overall picture presented by Acts regarding the role women

played in the early church, the article seeks to determine the contours of that role with respect to the situation of women within the community of believers on a daily basis, how they were perceived, what positions of leadership they held, whether their gender excluded them from exercising certain leadership roles, and so on. It considers women at the origin of the church (Acts 1:14), the phrase "men and women" (e.g. 5:14; 8:3; 9:2; 22:4), Ananias and Sapphira (5:1-11), the widows (6:1-7), Tabitha (9:36-43), Mary the mother of John Mark (12:12), Lydia (16:14-15), "leading women" (17:4, 12), Priscilla and Aquila (18:1-3), and the daughters of Philip (21:9).—C.R.M.

305. D. MARGUERAT, "Les trois courages des apôtres Pierre et Paul," *Christus* 212 ('06) 445-453.

The article discusses examples of how the book of Acts portrays the apostles Peter and Paul confronting three fears: failure (Acts 16:6-10), disappointment (5:1-11), and conflict (e.g. 9:20-25). It includes observations on Luke's narrative style and the theological goals of the episodes treated.—C.R.M.

306. K. R. MAXWELL, "The Role of the Audience in Ancient Narrative: Acts as a Case Study," *RestorQuart* 48 (3, '06) 171-180.

Evidence from ancient rhetorical handbooks seems to indicate that part of the audience's responsibility was to supply information the rhetor excluded. The audience might be expected to draw upon personal experience, literary knowledge, or even the details surrounding or in some cases within the rhetorical unit. The article shows how the latter possibility offers a different way to consider incomplete or abbreviated rhetorical elements in Acts with attention to Acts 7; 15:6-21; 22:1-21; and 24:2-8, respectively. Authors may have excluded certain material in order to allow the audience to take a more participatory role.—C.R.M.

307. T. E. PHILLIPS, "The Genre of Acts: Moving toward a Consensus?" *CurrBibRes* 4 (3, '06) 365-396.

The article surveys the major proposals of the last thirty-five years for the genre of Acts: biography (C. H. Talbert); novel (R. I. Pervo); epic (D. R. MacDonald); and various kinds of history—general history (D. E. Aune), political history (D. L. Balch), deuteronomistic history or prophetic biography (T. L. Brodie), and apologetic history (G. E. Sterling). It concludes by noting L. C. A. Alexander's challenge to the prevailing association of Acts with historiography, and observes that the emerging consensus of scholarship views Acts as ancient history of various kinds but that the mixture of genres within Acts makes further narrowing of the categories unwarranted.—C.R.M.

308. J. VARICKASSERIL, "Shepherding through Teaching. Pastoral Reflections on the Acts of the Apostles," *Mission Today* [Shillong, India] 8 (3, '06) 214-226.

In Acts Luke tells his readers that teaching occupied a central place in the life of the early Christian community. The article discusses various passages in Acts that indicate the importance of teaching, with particular attention to its link with shepherding.—D.J.H.

Acts, §§ 51-401, 528.

309. [Acts 6:1–8:3] D.-A. KOCH, "Crossing the Border: The 'Hellenists' and Their Way to the Gentiles," *Neotestamentica* 39 (2, '05) 289-312.

The article first sketches in four steps the limited picture that can be reconstructed from Acts

(see 6:1–8:3; 11:19-24) about the decisive crossing of the border between Jews and non-Jews by the so-called Hellenists, who were expelled from Jerusalem (Acts 8:1) and founded a community at Antioch that included non-Jews (11:20). Then it discusses the reasons for the persecution and martyrdom of Stephen, the theological preconditions that led the expelled Hellenistic-Jewish Christians to accept non-Jews as members of their community at Antioch, and what it means that Antioch then established new communities in far away places. It concludes that the Hellenists' decisive step can be explained as a consequence of the basic christological convictions that they held already in Jerusalem (e.g. the pre-Pauline tradition about Christ's expiatory death in Rom 3:25-26a), and that Paul joined the community at Antioch, shared its convictions, and carried on its development.—C.R.M.

310. [Acts 8:26-40] R. Bos, "Van wie zegt de profeet dit? Een een-voudige vraag en een meervoudig antwoord (Of Whom Does the Prophet Say This? A Single Question and a Multifaceted Answer)," *HTSTeolStud* 61 (4, '05) 1049-1069.

The article seeks to address the hermeneutical problems facing those who wish to read the OT from the perspective of Christ's life and death by reconsidering the heuristic value of the medieval fourfold interpretation of scriptural passages. It focuses on the Servant Song of Isaiah 53 in light of its reinterpretation in Acts 8:26-40 to provide some suggestions for how christological interpretation of the OT can be done in a way that takes the original context seriously and is able to read the text from a Christian perspective without the one reading infringing upon the other.—C.R.M.

311. [Acts 9] N. A. Røsæg, "The Blinding of Paul: Observations to a Theme," *SvenskExegÅrs* 71 ('06) 159-185.

A core element in Luke's accounts of Paul's Damascus experience (especially Acts 9 and 22) is that Paul saw nothing and was blinded, while Paul's own reflections make no mention of this blindness. The article investigates blindness and seeing as a literary motif, and considers "not seeing" and "seeing" in three basic areas: (1) the Gospels, especially Luke, with a brief look at the rest of the NT; (2) the OT with Lukan reverberations, especially Isaiah; and (3) Hellenistic-Roman literature. It concludes that the exegetical significance of the topic of blindness/seeing is evident in all of these areas and has implications for preaching.—C.R.M.

312. [Acts 9:1-9] M. Diefenbach, "Das 'Sehen des Herrn' vor Damaskus: Semantischer Zugang zu Apg 9, 22 und 26," *NTStud* 52 (3, '06) 409-418.

References to Paul's "seeing the Lord" on the road to Damascus appear in the three conversion accounts in Acts (9; 22; 26) as well as in Galatians and 1 Corinthians. The study investigates what the statement "Jesus appeared to Paul" signifies. It first analyzes the account in Acts 9:1-9 with attention to its context and structure, the christophany in 9:4-6, the parallels in 22:4-11 and 26:9-18, and analogous appearance narratives in the OT (Gen 31:11-13; 46:2-3). Next it engages in a semantic analysis of the words βλέπω (Acts 9:8c, 9a), θεωρέω (9:7e), and ὁράω (22:15; 26:16). Then it considers the Damascus event from the perspective of Paul's epistles (1 Cor 9:1; 15:8-9; Gal 1:13-15). On the basis of this vision or appearance, the missionary activity of the "witness" (Acts 26) or "apostle" (Gal 1:13-15) Paul is ordained by God himself.—C.R.M.

Acts 11:19-24, § 51-309.

313. [Acts 13:9] S. M. McDonough, "Small Change: Saul to Paul, Again," *JournBibLit* 125 (2, '06) 390-391.

In Latin *paulus* means "small" or "little." The name change from Saul to Paul in Acts 13:9 serves for the author of Acts as a vivid illustration of Paul's transformation from the proud "big man" who persecuted the church (Saul) to the servant of "little" David's messianic offspring (Paul).—D.J.H.

314. [Acts 13:14-52] R. L. Mowery, "Paul and Caristanius at Pisidian Antioch," *Biblica* 87 (2, '06) 223-242.

The article discusses a Latin inscription recently discovered near Pisidian Antioch that refers to events that may have occurred near the time Paul entered the city according to Acts 13:14-52, if Paul arrived during the years A.D. 45-48. The article first treats the contents of the inscription, in which C. Caristanius Fronto Caisianus Iullus had fulfilled a vow made to an unidentified deity (or deities) on behalf of the emperor Claudius. Next it discusses scholarly opinion regarding the date of the Pauline mission in Pisidian Antioch. Then it explores the significance of the Caristanius' inscription for NT studies with respect to (1) the ethnic diversity of 1st-century Pisidian Antioch, (2) the religious landscape of this city, (3) the likely impact of Caristanius' benefactions on the people of the city, and (4) Caristanius' possible participation in the events narrated in Acts 13:50 as one of the "leading men of the city."—C.R.M.

Acts 15, § 51-454.

315. F. Lestang, "A la louange du dieu inconnu. Analyse rhétorique de Ac 17.22-31," *NTStud* 52 (3, '06) 394-408.

After reviewing the *status quaestionis* of the genre of Paul's discourse before the Areopagus in Acts 17:22-31 and identifying it as an example of demonstrative rhetoric exhibiting the essential features of divine praise, the article presents a rhetorical analysis according to the following outline: *captatio benevolentiae* (17:22b-23a), the excellence of God in himself (17:24-25), in praise of God's past beneficial acts (17:26-29), and in praise of the present acts of God (17:30-31).—C.R.M.

316. [Acts 21:9] J. T. Riddle, "Are the Daughters of Philip among the Prophets of Acts?" *Journal for Biblical Manhood and Womanhood* [Louisville, KY] 11 (1, '06) 20-29.

After noting Luke's judicious uses of the terms "prophet" and "prophesy" in Acts, the article examines critically three approaches to the daughters of Philip who in Acts 21:9 are said to have "prophesied": naive egalitarianism, subordination, and liberation. Then it proposes a complementarian approach which distinguishes (as Luke does) between the role or office of prophet (which is limited to men) and the activity of prophesying (which is open to any believer who is directed into this behavior by the Holy Spirit).—D.J.H.

Acts 22, § 51-311.

Acts 22:4-11, § 51-312.

Acts 26, § 51-311.

Acts 26:9-18, § 51-312.

Paul

317. F. Adeyemi, "The New Covenant Law and the Law of Christ," *BiblSac* 163 (652, '06) 438-452.

The article first identifies the new covenant law promised in Jer 31:31-34 as the "law of Christ" referred to in 1 Cor 9:21 and Gal 6:2. Then it discusses various scholarly views on the meaning of this law: the moral aspects of the Mosaic Law, the entire Mosaic Law, the law of love, living in the Spirit, believers' responsibility to fellow believers, financial support, and the will of Christ in NT commands.—D.J.H.

318. J.-N. Aletti, "Questions d'actualité sur saint Paul," *Études* 404 (5, '06) 637-645.

While Paul's letters were in the past an occasion of sharp division between Catholic and Protestant exegetes, that is no longer the case, as the 1997 joint declaration on justification shows. Likewise, with regard to Paul's relationship to Judaism both Christian and Jewish scholars have changed their approaches. Paul's letters are now recognized more as pastoral communications written in specific situations rather than as treatises in systematic theology.—D.J.H.

319. A. Aranda, "Imagen de Dios en Cristo - Hijos de Dios en Cristo. Una relectura de la doctrina antropológica paulina," *ScriptTheol* 38 (2, '06) 599-615.

The Pauline doctrine of the divine image in humankind follows a clear schema: Christ is the image of God, and humans shaped in the image of Christ truly become the image of God in Christ. All Christian existence is directed toward dynamically reproducing the image of the Son and toward participation in his glory, that is, participation in the way of this firstborn Son. In the Pauline doctrine of adoptive filiation, a common characteristic is the use of the legal term *hyiothesia* to indicate the dignity of the Christian. Filial adoption establishes the permanent moral demand of living and dying with Christ in order to reach the glory of the Father with him.—D.J.H.

320. O. Bayer, "L'héritage paulinien chez Luther," *RechSciRel* 94 (3, '06) 381-394.

The Pauline legacy was transmitted to Luther through Augustine. His reception of Paul featured the letter to the Romans, and especially the notion that *sacra scriptura sui ipsius interpres.* Furthermore, Luther applied the double front of the Pauline struggle against "enthusiasm" (1 and 2 Corinthians) and against legalism (Galatians) to the spiritualists and "illuminated ones" and to the papacy, respectively.—D.J.H.

321. M. F. Bird, "Justification as Forensic Declaration and Covenant Membership. A *Via Media* between Reformed and Revisionist Readings of Paul," *TynBull* 57 (1, '06) 109-130.

Both the Reformed view and the "new perspective" on Paul are indispensable to attaining a proper understanding of Paul's articulation of justification. What Paul confronted was not legalism or nationalism but rather an ethnocentric nomism. In response he articulated his understanding of justification that accentuated the facets of divine vindication and covenant inclusion: God creates a new people, with a new status, in a new covenant, in the wake of a new age. A holistic reading of Romans and Galatians should tie together the covenantal and juridical dimensions of God's righteousness revealed in Christ.—D.J.H.

322. J. Bloechl, "The Philosopher on the Road to Damascus: On Breton's *St. Paul,*" *Philosophy & Theology* [Milwaukee, WI] 16 (2, '04) 269-281.

In *Saint Paul* (1988), S. Breton described Paul as "nothing less than a philosopher by trade." In the image of Paul—who is Jewish, Greek, and Roman—struck down before the cross, Breton saw the birth not only of a faith that transcends all particularity but also of a reason that refuses empty universality.—D.J.H.

323. I. Bochet, "Augustin disciple de Paul," *RechSciRel* 94 (3, '06) 357-380.

At the end of the 4th and beginning of the 5th century A.D. in the Latin world there were many commentaries on Paul's letters, which can be explained by doctrinal controversies about the person of Christ and a concern to propose an ideal of Christian life. Paul appeared as a model of conversion and a spiritual master. Augustine was interested in Paul especially with regard to his conversion, theological formation, scriptural hermeneutics, and teaching on grace.—D.J.H.

324. D. M. Davis, "The Centrality of Wonder in Paul's Soteriology," *Interpretation* 60 (4, '06) 404-418.

In Romans and other letters the apostle Paul engaged the most riveting issue of "otherness" for his time and place, namely the relationship between Christianity and Judaism. Far from a narrow, constrictive view of God's work of salvation in Jesus the Christ, Paul embraced an overwhelming, wonder-filled view of God's work in Christ. This theology left Paul with the disposition of wonder at the center of his soteriology and with poetic expression as his language toward otherness. After describing the influence of Paul's Jewish identity on his understanding of salvation, the article argues that wonder at God's superabundance lies at the center of Paul's soteriology.—D.J.H.

325. P. Féghali, "Les épîtres de saint Paul dans une des premières traductions en arabe," *Parole de l'Orient* [Kaslik, Lebanon] 30 (1, '05) 103-129.

With reference to the Arabic versions of the Pauline epistles in Mt. Sinai Arabic Codex 151 (A.D. 869), the article discusses the translation (and its fidelity to the Syriac original), the language (orthography, morphology, syntax), and the exegesis (introductions, explication of the text, theological theses).—D.J.H.

326. D. Finkelde, "Paulus im Widerstreit," *StimmZeit* 224 (9, '06) 636-638.

The article discusses recent attempts at understanding Paul's letters in the context of present-day political philosophy by A. Badiou, S. Žižek, and G. Agamben, respectively. In these interpretations Paul serves as an authority in debates about philosophical positions that have dominated in the late 20th century under the slogans of difference, deconstruction, and otherness.—D.J.H.

327. F. Glory, "Le Christianisme est-il porteur de violence? Paul a-t-il été trahi?" *Spiritus* [Paris] 184 ('06) 294-309.

Is it possible to imagine an evangelization exempt from all violence? Rather than focusing on Paul's apparent political, social, and moral conservatism as a betrayal of the gospel, it is better to emphasize his approach to the mystery of the cross of Christ as the end of every justification of violence, and not fear its political dimension or take refuge in a sacrificial interpretation of it.—D.J.H.

328. R. G. Grams, "Paul among the Mission Theologians," *Missionalia* [Menlo Park, South Africa] 33 (3, '05) 459-479.

In order to understand Paul's theology we must understand in particular Paul's narrative approach to theology. Paul is a good role model for missiologists since he lived within the narratives of Scripture to such an extent that mission theology, which began within those narratives, passed through his experience, was brought into focus through various convictions, and was related to various mission contexts.—D.J.H.

329. S. Grindheim, "Paulus og jødedommen: Et overblikk over nyere forskning" [Paul and Judaism: A Survey of Recent Research], *TidsTeolKirk* 77 (2, '06) 102-116.

While E. P. Sanders has rightly directed attention to the importance of election and grace in Second Temple Judaism, it is now time to move beyond his concept of covenantal nomism as characteristic of Second Temple Judaism. The category is no longer useful, since it ignores the crucial significance of the eschatological judgment, blurs the diversity within Judaism, downplays the sectarian elements within so many of its branches, and tends to minimize the different understandings of the human condition in Second Temple Judaism and in Paul's writings. Paul's critique of self-righteousness does not need a radical reinterpretation. But it does stand out more radically against the background of what we now know about Paul's Jewish roots.—D.J.H.

330. W. Härle, "Rethinking Paul and Luther," *LuthQuart* 20 (3, '06) 303-317.

The article considers which doctrine of justification Paul and Luther (along with other Reformers) actually held, and whether it has been correctly characterized by E. P. Sanders and other representatives of the "new perspective" on Paul. It suggests that some of Luther's key insights are not evident to Sanders or H. Räisänen. It concludes that if one takes into account their different historical circumstances and opponents, one can surely say that Luther learned his key insights concerning the doctrine of justification and view of humanity from Paul.—D.J.H.

331. R. E. Kritzer and P. Arzt-Grabner, "Adverbien, Konjunktionen und Negationen in den Paulusbriefen und ihre oft unterschätzte Bedeutung," *BibNotiz* 128 ('06) 65-80.

The article examines selected adverbs (ἐπάνω; λοιπόν, τὸ λοιπόν, and τοῦ λοιποῦ; ὅλως; ὄντως; πανταχοῦ; πάντως), conjunctions (διόπερ, εἴπερ, ὥσπερ), and negations (οὐχί, οὐ μή) in the Pauline letters, and shows with reference to their use in documentary papyri that the importance of such "small words" is often underestimated. In some cases a singular meaning can be attested, while in others the term helps to determine the meaning and intention of the larger phrase, or widen it, or specify it.—C.R.M.

332. B. Meunier, "Paul et les Pères grecs," *RechSciRel* 94 (3, '06) 331-355.

The Greek Fathers read Paul above all as a theologian. After describing the still timid reception of Paul in the mid-2nd century, the article discusses Irenaeus' global reception of the whole Pauline corpus, Origen's commentaries on Paul's letters (especially on Romans), and how the Pauline corpus became the source par excellence of Christian dogmatics.—D.J.H.

333. K. J. O'Mahony, "The Ears of Saint Paul," *DocLife* 56 (4, '06) 13-21.

We today can be inspired by Paul the listener (1 Thessalonians), Paul the teacher (Romans), and Paul the community builder and reconciler (1 and 2 Corinthians). It is noticeable that when Paul speaks, he has listened carefully to the questions and experience of his hearers.—D.J.H.

334. M. Pretorius, "The Theological Centre of Pauline Theology as It Relates to the Holy Spirit," *HTSTeolStud* 62 (1, '06) 253-262.

After reflecting on the elusive center of Paul's theology, the article discusses Paul's pneumatology, the eschatological significance of the Spirit, the christological aspect of the Spirit in the present and the future, the Spirit in the present (the eschatological tension), the eschatological process of salvation, and the Spirit as the evidence and guarantee of the future. It concludes that the christocentric flow of Paul's theology and how he relates it to eschatology is the matrix that shaped his pneumatology.—C.R.M.

335. J. Punt, "Paul, Body Theology, and Morality: Parameters for a Discussion," *Neotestamentica* 39 (2, '05) 359-388.

In light of Paul's willingness to use the body as a metaphor to describe the life of Christian communities in general, the article attempts to establish and account for a number of important signposts for a discussion of Paul's body theology. It treats theoretical perspectives useful for understanding the body in Paul's letters, Paul's body theology in the context of 1st-century perspectives, the Pauline body and "body theology" as hermeneutical grid, aspects of Paul's body theology (body and control, body and sex, body of Christ, body and transformation), and Paul's body theology as moral theology. It concludes that Pauline body theology has to be recognized as a valuable approach to the morality of his letters.—C.R.M.

336. N. A. Røsæg, "Paulus' omverden og vår verden: Noen teser og deres forklaringspotensial" [Paul's World and Our World: Some Theses and Their Explanatory Potential], *Tids TeolKirk* 77 (2, '06) 117-142.

With attention to J. D. Crossan and J. L. Reed's *In Search of Paul* (2004), the article discusses four central hermeneutical topics in recent research on Paul and offers theses in connection with them: (1) the political and social world of the Roman empire and Paul's countervision; (2) Paul's strategy in dealing with his addressees and opponents in light of the proposition that his target audience consists of pagan sympathizers to Judaism; (3) Paul and Acts—the classic source problem; and (4) new perspectives from archaeology on housing in urban settings. All of these topics are important for exegesis, systematic theological reflection, and practical theological contextualization.—C.R.M.

337. A. F. Segal, "Paul et ses exégètes juifs contemporains," *RechSciRel* 94 (3, '06) 413-441.

After listing the names of about fifty Jewish scholars who have published on Paul since the 19th century, this consideration of some of the principal themes of critical Jewish scholarship on Paul summarizes the work of several key figures prior to the last twenty-five years: J. G. Klausner (and D. Flusser), R. Rubenstein, H. J. Schoeps, and S. Sandmel. Then it discusses the current Jewish research on Paul by Segal, D. Boyarin, and M. D. Nanos. It observes that while Jewish scholars of the modern period almost always separated Jesus and Paul, as more Jewish scholars gained real competence in NT studies they proposed a new reading of Paul quite similar to critical Christian exegesis. Such an approach reads Paul as an extension of and in harmony with his Jewish environment. Nevertheless, Paul's itinerary is viewed as tracing in an emblematic manner a growing distance between the Jewish Law and the Gentiles converted to Christian faith.—C.R.M.

338. B. Sesboüé, "Saint Paul au concile de Trente," *RechSciRel* 94 (3, '06) 395-412.

The Council of Trent's decree on justification is the best example of how the council referred to Paul's teaching. In response to the Reformers, the council wanted to show that the doctrine of

justification by grace through faith is Christian because it is Pauline. It is then fully Catholic on the condition that one respects human freedom and does not forget that the grace of justification passes through the sacraments. The Pauline legacy of the Council of Trent includes not only the quotations and reminiscences of certain Pauline formulas but also its bringing into play an authentically Pauline field of inquiry.—D.J.H.

339. K.-K. Yeo, "Musical Harmony according to Confucius and Paul," *Ching Feng* [Hong Kong] 5 (2, '04) 163-189.

The article looks at "harmony" in relation to the formation of a community, and how different cultures have different ways of expressing aesthetically how harmony may be attained. It first examines Confucius' understanding regarding the formation of virtue and community through music as a distinctive form of *yue* ("aesthetic delight" or "harmonious beauty"). Then it considers Paul's approach and his churches' use of lyrical music in the formation of the "body of Christ."—D.J.H.

Paul, §§ 51-74, 94, 106, 171, 309.

Romans, 1–2 Corinthians

340. W. D. Dennison, "Natural and Special Revelation: A Reassessment," *Kerux* [Lynnwood, WA] 21 (2, '06) 13-34.

After reflecting on the relationship between natural and special revelation, the article examines Paul's view of revelation in Romans, working backward from 10:18 through 8:18-30 to 1:18-25. It concludes that, for Paul, natural revelation can never be fully comprehended without special revelation, or natural revelation is always organically linked or united to special revelation in the entire spectrum of God's supernatural revelation.—D.J.H.

Rom, § 51-324.

341. J.-N. Aletti, "Rétribution et jugement de Dieu en Rm 1–3. Enjeux du problème et proposition d'interprétation," *Didaskalia* 36 (1, '06) 47-63.

The article shows how Paul developed the theme of the final judgment in Romans 1–3 with regard to the following passages: the divine wrath at work (Rom 1:19-32); the judgment to come (2:1-24); and sinful humankind facing divine justice (3:1-20). It gives particular attention to the function of the final judgment in the argument of Romans and to Paul's surprising rhetoric.—D.J.H.

342. A. Gignac, "Espaces géographiques et théologiques en Rm 1:1-15 et 15:14-33: Regard narratologique sur la 'topologie' paulinienne," *BibInt* 14 (4, '06) 385-409.

Analysis of the elements in the epistolary frame of Romans reveals that the enunciation has a topological structure: (1) Rom 1:1-7 is a presentation of the actors: Paul, Christ, and the Romans. The protoagonists are not located in the same place. (2) Rom 1:8-15 sketches the proposed trajectory: Paul speaks in geographical terms about visiting the Romans, whereas he asks the Romans to join him in theological terms. (3) After the body of the letter (1:16–15:13), Rom 15:14-33 shows that this theological shift has taken place, since the Romans have become offerings to God by the apostle and they participate in Paul's Spain project as well as in his Jerusalem project.—D.J.H.

343. R. M. Calhoun, "John Chrysostom on ἐκ πίστεως εἰς πίστιν in Rom. 1:17: A Reply to Charles L. Quarles," *NovTest* 48 (2, '06) 131-146.

Quarles's summaries of John Chrysostom's interpretation of ἐκ πίστεως εἰς πίστιν in Rom 1:17 [§ 47-1723] as moving from the faith of the OT saints to the faith of NT believers and from the faith of the old dispensation to the faith of the new dispensation do not adequately capture the gist of John's exegesis and may cause NT interpreters to remain unaware of John's valuable contribution on this topic.—D.J.H.

Rom 1:17, § 51-348.

344. G. Swart, "Why Without Excuse? An Inquiry into the Syntactic and Semantic Relations of Romans 1:18-21," *Neotestamentica* 39 (2, '05) 389-407.

The article suggests that the participle νοούμενα in Rom 1:20 should be interpreted as a substantive ("what is thought" = "thoughts") and should be read as the first in a series consisting of three elements: τὰ νοούμενα ἥ τε δύναμις καὶ θειότης. The argument in 1:18-21 is logical and compelling. All humanity is guilty before God, since God's eternal power and divinity, just as his invisible thoughts, have since creation been known ("seen") in his (presumably visible) works. Thus the verse says nothing about the role human νοῦς plays in the process of acquiring knowledge of God.—C.R.M.

Rom 1:18-32, § 51-346.

345. K. A. Kuhn, "Natural and Unnatural Relations between Text and Context: A Canonical Reading of Romans 1:26-27," *CurrTheolMiss* 33 (4, '06) 313-329.

The article first investigates how some revisionist interpretations of Rom 1:26-27 have sought to reshape the purview and force of Paul's comments on homoerotic activity by appealing to prevalent notions of sexuality in the wider Greco-Roman milieu. It suggests that in some of these interpretations the construal of the historical context leads to a contextualization that subverts the basic logic of these verses. It then proposes an approach that seeks to understand Paul's statement concerning same-sex relations in its historical and literary context, but also in its wider canonical context—a context in which God's instruction is portrayed as dynamic and ongoing, not fixed and unchanging.—C.R.M.

346. B. Frid, "How Does Romans 2.1 Connect to 1.18-32?" *SvenskExegÅrs* 71 ('06) 109-130.

Romans 1:18-32 is a closed unit representing a developed thesis about humankind's ἀσέβεια and ἀδικία. The point of the thesis and its development, or the consequences of the entire matter that Paul is eager to drive home, is achieved by the pregnancy of style and structure. Before the thesis has been developed, Paul makes an ostentatious curtailment in 1:20 and states in conclusion that "they are without excuse." In Rom 2:1 one can see how Paul makes full use of his point for a conclusion in a special and an actual respect, which is shown by διό, κρίνειν, and the form of apostrophe.—D.J.H.

347. O. Wischmeyer, "Römer 2.1-24 als Teil der Gerichtsrede des Paulus gegen die Menschheit," *NTStud* 52 (3, '06) 356-376.

Romans 2:1-24 is not an anti-Jewish text but rather is part of an inner-Jewish Israel-discourse in which Paul developed the idea of a universal condemnation of humankind before God in universal-anthropological dimensions. The vehemence of the polemic against certain Jews

resulted from Paul's surprising thesis that even Jews who lived in the covenant and observed the Law were not righteous but guilty before God. After noting some problems posed by this passage, the article discusses its context in 1:16–3:20, some literary features of 2:1-24 (structure, forms, argumentation, propositions, pragmatics), and its relationship to Paul's negative portrayal of humankind.—D.J.H.

348. H. Giesen, "Gottes Treue angesichts menschlicher Untreue (Röm 3,1-9). Zugleich ein Beitrag zum Röm 1,17," *StudNTUmwelt* 31 ('06) 61-88.

After discussing the Jews' advantage in having been entrusted with the oracles of God according to Rom 3:1-2, the article considers the structure (A, A′, B, B′) of 3:3-7 and its content. Next it relates the passage to Paul's statement in 1:17 that God's righteousness has been revealed in the gospel. Then it takes up the slanderous polemic against Paul reported in 3:8, and argues that 3:1 and 3:9 form an inclusion. It concludes that in this passage Paul seeks to show that on the one hand God has not given up on his people but remains faithful to them, and on the other hand that God is the judge of the world and that all peoples (including the Jews) remain responsible for what they do.—D.J.H.

349. [Rom 3:21-26] F. Vouga, "'Gott hat ihn als Sühneort hingestellt': René Girard, das Problem der Stellvertretung, traditionelle Vorstellungen des Todes Jesu, und Paulus," *ZeitNT* 9 (17, '06) 14-20.

The article first presents detailed discussions of two Pauline texts (1 Cor 15:3-5; Rom 3:21-26) that appear to interpret Jesus' death as an atoning sacrifice for our sins. Then it considers Girard's approach to the phenomenon of sacrifice, and reflects on the revelation of God's righteousness in Jesus' death as the end of vicarious suffering (with particular attention to Rom 3:21-26).—D.J.H.

350. B. J. Abasciano, "Corporate Election in Romans 9: A Reply to Thomas Schreiner," *Journ EvangTheolSoc* 49 (2, '06) 351-371.

The answer to Schreiner's question, "Does Romans 9 teach individual election unto salvation?" [§ 38-296] is "No, it does not." Rather, Romans 9 contains a corporate view of election unto salvation that grants elect status to all who are in Christ. After clarifying the debate and undercutting the argument about the primary orientation of election, the article discusses the primacy of corporate election in the OT and Paul's letters, and examines critically the case against the primacy of corporate election in Romans 9. [On pp. 373-386 Schreiner responds that Abasciano's argument is flawed because the connection that he draws between corporate election and the participation of individuals is not persuasive both logically and biblically.]—D.J.H.

351. S. Blom, "Fler och fler — numerär upptrappning i Rom 9–11 (More and More — Numerical Escalation in Rom 9–11)," *SvenskExegÅrs* 71 ('06) 97-107.

The article traces the numerical escalation of those included among the saved in Romans 9–11 from "not all" at the beginning of chapter 9, through "everyone/all who," to an unconditional "all." Other numerical concepts such as remnant and fullness fit into this picture. The pattern strengthens the universal message of Paul. The escalation builds up toward a universal and inclusive climax.—D.J.H.

352. E. W. Stegemann, "Alle von Israel, Israel und der Rest. Paradoxie als argumentativ-rhetorische Strategie in Römer 9,6," *TheolZeit* 62 (2, '06) 125-157.

After discussing the concept of the "true Israel" as the product of early Christian apologetics,

the article considers various interpretations of Rom 9:6b, the distinction between the eschatological and salvation-historical roles of Israel, Rom 9:6b as the negation of a false conclusion from 9:1-5, the syntactical-rhetorical structure and logic of Rom 9:6-8, and the meanings of "Israel" in Romans. It concludes that since "Israel" in 9:6b is not identical with "all from Israel," there is a remnant that remains when "Israel" is dissociated from "all from Israel." In the present "all from Israel" are "Israel" and the "remnant."—D.J.H.

353. A. Ito, "The Written Torah and the Oral Gospel: Romans 10:5-13 in the Dynamic Tension between Orality and Literacy," *NovTest* 48 (3, '06) 234-260.

In citing Lev 18:5 in Rom 10:5 and Deut 30:12-14 in Rom 10:6-8, Paul emphasizes the antithesis between the orality of the gospel and the literacy/textuality of the Torah because he understood himself as living and working in the tradition of the "herald" of Isa 52:7. Against the orality of the gospel he stresses the literacy/textuality of the Torah when he introduces the Leviticus citation with "Moses writes" in Rom 10:5.—D.J.H.

354. W. Chrostowski, "'Czyż Bóg odrzucił lud swój' (Rz 11,1)? Refleksja biblijno-teologiczna ('Has God Rejected His People?' [Rom 11,1]. A Biblical-Theological Reflection)," *CollTheol* 75 (2, '05) 39-56.

Attending to the historical context of Paul's question in Rom 11:1 helps shed light on contemporary challenges to Jewish-Christian dialogue. Paul remained a faithful Israelite even after accepting Jesus as Messiah. Yet God did (and does) not reject Israelites who rejected Jesus (Rom 11:2; see Ps 94:14). Contemporary Judaism is not biblical Judaism, and God will remain faithful to the people of divine election, ultimately determining how to reunite with Israel those who did not accept Jesus.—J.J.P.

355. K. Berding, "Romans 12.4-8: One Sentence or Two?" *NTStud* 52 (3, '06) 433-439.

The article offers seven reasons why Rom 12:4-8 should be taken as one sentence rather than two: the lack of a main verb in vv. 6-8, the possibility of reading ἔχοντες in v. 6 with ἐσμέν in v. 5, the function of διάφορος in the sentence, and so forth. The particle δέ in v. 6 need not signal the beginning of a new sentence. An annotated diagram of the sentence in English is provided.—D.J.H.

Rom 13:1, § 51-297.

Rom 15:14-33, § 51-342.

356. [1–2 Cor] L. A. Johnson, "Paul's Epistolary Presence in Corinth: A New Look at Robert W. Funk's Apostolic *Parousia*," *CathBibQuart* 68 (3, '06) 481-501.

The article contends that within his correspondence with the Corinthian community, Paul adapted his own epistolary conventions to the peculiar situation at Corinth. Using Funk's work on the apostolic *parousia* as a case in point, it identifies how the shape of that literary conversation was linked to the particular nature of Paul's relationship with the Corinthians. After discussing the form of the apostolic *parousia,* it considers the distinctive characteristics of the Corinthian apostolic *parousiai,* the implications of the unique structure of the Corinthian apostolic *parousiai,* and the implications for Pauline studies in general. It concludes that Paul's use of the apostolic *parousia* in the Corinthian correspondence reveals his adaptation to unfolding events in Corinth.—D.J.H.

357. R. E. Ciampa and B. S. Rosner, "The Structure and Argument of 1 Corinthians: A Biblical/Jewish Approach," *NTStud* 52 (2, '06) 205-218.

On the basis of an examination of the structure and argument of 1 Corinthians, the article contends that while it is true that disunity is a major theme of the letter, to give it primacy obscures other equally important concerns. It suggests that rather than reading 1 Corinthians with Greco-Roman rhetorical categories in mind, it is better to take OT and Jewish frames of reference as the primary lens that clarifies our understanding of both the form and contents of the letter. The four main elements of 1 Corinthians are wisdom (1:10–4:17), sexuality (4:18–7:40), worship (8:1–14:40), and resurrection/consummation (15:1-58). Similar patterns of thought elsewhere in Paul's letters (Rom 1:21-28; 15:5-16; 1 Thess 1:9-10) shed light on the argument of 1 Corinthians, which reflects the biblical-theological framework that informs not only Paul's letters but also his life and ministry as apostle to the Gentiles.—C.R.M.

358. C. A. Wanamaker, "Metaphor and Morality: Examples of Paul's Moral Thinking in 1 Corinthians 1–5," *Neotestamentica* 39 (2, '05) 409-433.

The paper explores the metaphorical basis of some of Paul's moral reasoning from the perspective of cognitive science. After outlining some insights from the work of G. Lakoff and M. Johnson concerning the cognitive basis of the western moral tradition, it applies them to the following examples of moral reasoning in 1 Corinthians 1–5: moral strength and moral accounting in 1:8, unity and moral metaphors in 1:10, the temple of God and moral metaphors in 3:16-17, and incest and moral metaphors in 5:1-5. It concludes that the understanding of metaphor by contemporary cognitive sciences offers a valuable tool for examining Paul's moral concepts, moral thinking, and moral reasoning.—C.R.M.

359. C. C. Caragounis, "What Did Paul Mean? The Debate on 1 Cor 7,1-7," *EphTheolLov* 82 (1, '06) 189-199.

The article takes issue with G. D. Fee's "unnatural and defective" interpretation of 1 Cor 7:1-7, with regard to the persons being addressed and to the meaning of various expressions in the texts. It concludes that 1 Cor 7:1-2 should be translated as follows: "Now with regard to what you wrote to me about, it is better for a man not to touch a woman [i.e. not to marry]. However, on account of [your] sexual urges let each man have his own wife and each woman have her own husband [let each man and each woman get married]."—D.J.H.

360. A. Felber, "Königinnen unter missionarischem Erfolgszwang. *Salvabitur vir infidelis* — eine frühmittelalterliche Aktualisierung von 1Kor 7,14a," *ProtoBib* 14 (2, '05) 133-139.

From the 6th century A.D. on a form of the Latin verb *salvare* (instead of *sanctificare*) seems to have become the preferred rendering of the Greek ἡγίασται in 1 Cor 7:14a. The expression *salvabitur vir infidelis* implied a concrete meaning, that is, the salvation of the soul. Moreover the future tense was appropriate for spurring Christian queens on to convert their husbands to Christianity in order to gain the whole people for Catholic Christianity.—D.J.H.

1 Cor 9:1, § 51-312.

361. [1 Cor 9:9] E. Gräßer, "Noch eimal: 'Kümmert sich Gott etwa um die Ochsen?'" *Zeit NTWiss* 97 (2, '06) 275-279.

After examining various scholarly approaches to 1 Cor 9:9 (E. Lohse, A. Schweitzer, J. Weiss, etc.), the article contends that Paul's answer to the question posed in relation to Deut 25:4 in

1 Cor 9:9 ("Is it for oxen that God is concerned?") is clearly, No! Rather, the "oxen" are the apostles who do the work of plowing and threshing (that is, preaching the gospel), and so must be sure of God's care for them.—D.J.H.

362. M. Böhm, "1 Kor 11,2-16. Beobachtungen zur paulinischen Schriftrezeption und Schriftargumentation im 1. Korintherbrief," *ZeitNTWiss* 97 (2, '06) 207-234.

When read in the light of Paul's presuppositions about Scripture and especially his christological understanding of Genesis 1 and 2, Paul's argument in 1 Cor 11:2-16 appears as a relatively strictly conceived unit and not as disconnected or contradictory. After discussing the problem behind the text, the article considers the context of 1 Cor 11:2-16, the various parts of the text (the thesis in v. 3; the application of the thesis in vv. 4-15; the framework in vv. 2 and 16), and the explication of the OT creation narrative elsewhere in 1 Corinthians.—D.J.H.

363. [1 Cor 14:2-28] F. Amamecer, "La poésie contemporaine au crible de saint Paul," *Études* 405 (1-2, '06) 57-66.

Contemporary French poets can learn much from Paul's practices in dealing with speaking in tongues in 1 Cor 14:2-28. There Paul insists on intelligibility, utility, edification, interpretation, and animation.—D.J.H.

1 Cor 15:3-5, § 51-349.

364. K. R. MacGregor, "1 Corinthians 15:3b-6a, 7 and the Bodily Resurrection of Jesus," *JournEvangTheolSoc* 49 (2, '06) 225-234.

The credal formula that spans 1 Cor 15:3b-6a, 7 dates no later than A.D. 35 and was drawn up by the original followers of Jesus in the Jerusalem church. Its language indicates that the disciples who composed it regarded Jesus' resurrection as a bodily, grave-emptying historical event, and that they had seen the physically risen Jesus after his death. Paul did not claim in 1 Cor 15:8 that his experience ("as to one untimely born") was qualitatively identical with those listed in the credal formula.—D.J.H.

1 Cor 15:8-9, § 51-312.

365. [2 Cor 3] M. Pretorius, "The Key to the Present Fulfillment of the Eschatological Inclusion of the Gentiles into the People of God," *HTSTeolStud* 61 (4, '05) 1339-1352.

There is every indication that Paul expected a future for Israel in conformity with the OT predictions and covenants. However, the new covenant ratified at the coming of Christ marked a new and eschatological epoch in God's overall purpose for the Gentiles. This new covenant (see 2 Corinthians 3) also brought about the coming of God's Spirit now manifest in believers. Paul is the minister of this covenant which has no longer to do with the letter but with the Spirit who gives life.—D.J.H.

366. T. Schmeller, "Der ursprüngliche Kontext von 2 Kor 6.14–7.1. Zur Frage der Einheitlichkeit des 2. Korintherbriefs," *NTStud* 52 (2, '06) 219-238.

Second Corinthians 6:14–7:1 is of Pauline origin and belonged to 2 Corinthians from the beginning. It originally provided the connection now lacking between 2 Corinthians 1–9 and 10–13, and only secondarily was moved to its present position. When this move is reversed and the text is replaced between chapters 1–9 and 10–13, it fits well in that context and makes more intelligible the transition between them.—D.J.H.

367. [2 Cor 9:5-12] D. Caner, "Towards a Miraculous Economy: Christian Gifts and Material 'Blessings' in Late Antiquity," *JournEarlyChristStud* 14 (3, '06) 329-377.

Inspired by Paul's definition of a donation in 2 Cor 9:5-12, a "blessing" in late antiquity designated any gift considered to be a product of God's bounty that made no demand on its receiver, was used to support holy people, or conferred holiness when given. The article explores the origin, use, and idealization of gifts called "blessings" and their role in the church and monastic economies of late antiquity. Though inspired by Paul, the late antique "blessings" phenomenon was buoyed by the donative structure of the late Roman east and its imperial government.—D.J.H.

368. [2 Cor 12:7-10] S. Bieberstein, "Der nicht geheilte Paulus. Oder: Wenn Gottes Kraft in der Schwachheit mächtig ist," *BibKirch* 61 (2, '06) 83-87.

That God's power (δύναμις) in the NT is not only associated with miraculous healings but also with grief and weakness is clear from Paul's experience of not being healed of an illness or suffering (see 2 Cor 12:7-10; Gal 4:13-13). But it is in this very limitation that Paul discovers the effectiveness of the Lord's power. This paradoxical experience corresponds to the paradoxical message of the gospel (see 1 Cor 1:18).—C.R.M.

Galatians–Philemon

369. [Gal] G. M. H. Loubser, "Paul's Ethic of Freedom: No Flash in the Galatian Pan," *Neotestamentica* 39 (2, '05) 313-337.

The article first presents a case for reading Galatians as a charter on Christian freedom with attention to its employment of an apocalyptic backdrop and description of the new life in the Spirit. Next it shows that there is no need to regard positive remarks on the Law in Paul's other letters (Rom 3:31; 7:7-12; 1 Cor 7:19; 9:20-21) as in any way entrenching law in Christian ethics contrary to Gal 5:18. Then it considers cases in which Paul cites the Mosaic Law (Rom 7:7; 12:19-20; 13:8-10; 15:4; 1 Cor 9:9; 2 Cor 8:15).—C.R.M.

370. [Gal 1–2] A. Gignac, "Une approche narratologique de *Galates*. État de la question et hypothèse générale de travail," *SciEsp* 58 (1, '06) 5-22.

The first part of a series that aims to read Galatians from a narratological perspective, the article seeks to (1) show how the narrativity of Galatians 1–2 has been approached up until now, (2) verify the identification of these chapters as a narrative (according to the criteria of J.-M. Adam), and (3) construct a narratological hypothesis for Galatians as a whole. It suggests that the narrator wants to convince the Galatians to be faithful to their own story by creating a narrative that intertwines his own story with theirs in order to induce an identification process. Thus Paul talks about himself in order to rebuild a fractured "we."—C.R.M.

Gal 1:13-15, § 51-312.

371. [Gal 1:13–2:2] A. Bunine, "Paul: 'Apôtre des Gentils' ou . . . 'des Juifs d'abord, puis des Grecs'?" *EphTheolLov* 82 (1, '06) 35-68.

The article engages in a close reading of Gal 1:13–2:2 that questions the usual assumption on the basis of 1:16 that Paul started evangelizing Gentiles just after his conversion. Nothing indicates that Paul showed any interest in the Gentiles as such during his three-year stay in Arabia

and Damascus. His silence on the content of his conversations with Peter and James during his first visit to Jerusalem seems to indicate that his Gentile mission had not yet begun. His reference to those in Judea glorifying God upon hearing of his activity in Syria and Cilicia would be strange if he had already converted Gentiles without taking the prescriptions of the Torah into account. The way he expresses himself in 2:1-10 shows that at the time of his second visit to Jerusalem "fourteen years later," James, Peter, and John did not yet know his gospel. It was only on the eve of the Jerusalem conference that Paul (and Barnabas) "proclaimed the gospel among the Gentiles." This suggests that the Jerusalem conference occurred much earlier than is currently assumed.—C.R.M.

Gal 2, § 51-454.

372. D. Hunn, "Πίστις Χριστοῦ in Galatians 2:16. Clarification from 3:1-6," *TynBull* 57 (1, '06) 23-33.

In Gal 2:16 πίστις Χριστοῦ means human "faith in Christ" and the genitive is objective. The argument for this position proceeds in two stages by determining the meaning of ἀκοὴ πίστεως in Gal 3:2, 5, and by showing that ἀκοὴ πίστεως there corresponds to πίστις Χριστοῦ in 2:16 (which refers to faith in Christ).—D.J.H.

Gal 3:1-6, § 51-372.

Gal 3:1-14, § 51-404.

373. [Gal 3:28] F. G. Downing, "The Nature(s) of Christian Women and Men," *Theology* 108 (843, '06) 178-184.

In Gal 3:28 Paul rejects the commonplace but not uncontroverted view that essentially and immutably, barbarians are ignoble, slaves viciously servile, and females feebly womanish, and there is nothing that can be done about it, save reserve for them functions appropriate to their immutable natures. Although Paul sometimes succumbs to social pressure, he never explicitly retracts his insistence in Gal 3:28 that there are no distinctive and immutable natures among humans. And the logic of this is that on Paul's teaching there could be no intellectual activity, no ethical or spiritual sensitivity, and no social function from which someone's sex could preclude her or him.—D.J.H.

Gal 4:13-14, § 51-368.

374. P. Mageto, "Toward an Ethic of Shared Responsibility in Galatians 5:13-15," *Evang RevTheol* 30 (1, '06) 86-94.

In Galatians 5–6, and especially at 5:13-15, Paul makes a passionate appeal to the Christians in Galatia to embrace an ethic of shared responsibility so as not to abuse their new-found freedom and fall prey to the traps their opponents were setting before them. Paul's ethic of shared responsibility continues to summon the church today to work toward genuine community in which each ethnic group remains faithful to its dynamic and changing identity even while it is enriched by and enriches others.—C.R.M.

375. A. P. Pauw, "Theological Meditations on Ephesians 2:11-22," *TheolToday* 62 (1, '05) 78-83.

Ephesians 2:11-22 embodies the Pauline preoccupation with commenting on Gentile problems.

Against the backdrop of Gentile arrogance that forgets or denies its roots in God's promises to Israel, it challenges the contemporary Gentile church to remember its pernicious past. The claim that Christ is our peace will have to find articulation not only within the Christian community (the focus of Ephesians) but in Christian relations with non-Christian Jews as well.—C.R.M.

376. D. Rode, "Unidad y crecimiento eclesiológicos *causados por la acción* del Espíritu Santo según Efesios 4:1-6," *DavarLogos* [Libertador San Martín, Argentina] 5 (1, '06) 53-59.

After an introduction to Ephesians, the article discusses the relationship between the Holy Spirit and the unity and progress of the church according to Eph 4:1-6, with particular attention to unity in the Spirit (vv. 1-3) and to elements of unity centered in God (vv. 4-6).—D.J.H.

377. J. L. Bailey, "Perspective from Prison: Reading Philippians," *Trinity Seminary Review* [Columbus, OH] 27 (2, '06) 83-97.

Paul's imprisonment provides the key lens for viewing and comprehending his letter to the Philippians. After describing the Roman judicial and prison system, the article considers Paul's type of confinement when he was dictating his letter. Then it offers seven observations on how recognition of Paul's confinement illuminates his letter, and reflects on the contemporary significance of the prison experience.—D.J.H.

378. P. A. Holloway, "Thanks for the Memories: On the Translation of Phil 1.3," *NTStud* 52 (3, '06) 419-432.

According to the natural sense of the Greek, Phil 1:3 should be translated something like, "I give thanks to my God for every remembrance of you." Philippians is a letter of consolation, and pleasant memories were a common source of consolation in Hellenistic-Roman antiquity. Read in the context of ancient consolation, the natural rendering of Phil 1:3 makes excellent sense and helps in solving other outstanding exegetical problems in Phil 1:3-11.—D.J.H.

379. [Phil 2:6-11] R. Schwindt, "Zur Tradition und Theologie des Philipperhymnus," *StudNT Umwelt* 31 ('06) 1-60.

From the perspective of tradition history the Philippians hymn (2:6-11) weaves together diverse motifs that partly stand beside one another and partly overlap. After a brief introduction to the hymn, the article considers various aspects of the stanza (vv. 6-8) about Jesus' likeness to God and his abasement: the "robbery" of likeness to God; the possible relation to the Adam-tradition and political backgrounds; being in the form of God—angelology as *praeparatio christologica;* kenosis and being in the world; and the "word of the cross" as mythological imperative. Then it discusses various elements in the hymn's description of Christ's exaltation to being *Kyrios* according to vv. 9-11. It concludes that in the final analysis the hymn is more concerned with understanding God the Father than with understanding Christ.—D.J.H.

380. G. Baldanza, "Il culto per mezzo dello Spirito (Fil 3,3)," *RivistBib* 54 (1, '06) 45-64.

The article considers whether and how "worship through the Spirit of God" in Phil 3:3 is connected to the idea of justification as presented in 3:6-10. It first examines the theological reasons for Paul's presentation of the idea of circumcision in connection with those who worship in the Spirit of God. Then it shows why such worship is appropriate for breaking the ties that link physical circumcision, the Law, and justification. It suggests that Paul's synthesis on justification in Philippians is in some respects more developed than what is found in Galatians or Romans.—C.R.M.

381. S. P. KEALY, "'I Press on towards the Goal' (Phil 3:14) — Reflections on Paul," *Scripture in Church* [Dublin] 136 ('04) 121-128.

After noting Paul's many problems (physical, psychological, social, etc.), the article discusses the church of Philippi, and joy as the obvious theme of Paul's letter to the Philippians. Then it focuses on Phil 3:13-14 with reference to Paul as the struggling athlete of Christ, the language of the games, and Paul as a driven person.—D.J.H.

382. [Phil 4:10-20] J. BARNET, "Paul's Reception of the Gift from Philippi," *StVladTheol Quart* 50 (3, '06) 225-253.

Paul's awkward acceptance of the gift from Philippi in Phil 4:10-20, which is by no means a straightforward acknowledgment of receipt, represents his appropriation of the apostolic right to support in the service of the gospel. Paul accepted the gift from the Philippians because he perceived their giving as an opportunity to advance the gospel. The expression of their concern for him was the fruit of the same disposition that Paul sought to encourage among them. There had been an "exchange" of sorts, since Paul received the support of the Philippian community, while they by virtue of their giving have manifested the disposition of voluntary submission that is expected of all who have received the gospel and claim Jesus as Lord.—D.J.H.

383. G. BALDANZA, "La portata teologica di ὀσμὴ εὐωδίας in Fil 4,18," *Laurentianum* 47 (1-2, '06) 161-185.

In Phil 4:18 Paul described the gift sent by the Philippians to him in prison as a "fragrant offering" (ὀσμὴ εὐωδίας). After discussing the place of Phil 4:18 in 4:10-20, the article considers the theological motivations underlying Paul's use of ὀσμὴ εὐωδίας, and reflects on the relationship between Phil 4:10-20 and 1 Cor 9:1-18. It concludes that Paul received the gift as a sacrifice pleasing to God and as related to his ministry of evangelization, and that his language in Phil 4:18 served to connect God's delight in the sacrifices of the OT with Paul's proclamation of the gospel.—D.J.H.

384. [Col 1:24] J. L. SUMNEY, "'I Fill Up What Is Lacking in the Afflictions of Christ': Paul's Vicarious Suffering in Colossians," *CathBibQuart* 68 (4, '06) 664-680.

After summarizing four kinds of solutions interpreters have offered for the theological problems presented by Col 1:24, the article explores its meaning in the light of Greco-Roman understandings of the sufferings of the noble or virtuous and the function suffering plays in the construction of a persuasive ethos in that era. It contends that Colossians envisions Paul's suffering as genuinely vicarious but not expiatory; that is, his suffering confers benefits on the "Colossians" but does not serve as a means of forgiveness. What is lacking in Christ's afflictions is the more immediate and accessible example that Paul's sufferings give the readers.—C.R.M.

385. [Col 3:18–4:1] S. W. HENDERSON, "Taking Liberties with the Text: The Colossians Household Code as Hermeneutical Paradigm," *Interpretation* 60 (4, '06) 420-432.

This study of the household code found in Col 3:18–4:1 attempts to capture the "imaginative vision" at work in this passage and to apply that vision in the present cultural situation. After discussing hermeneutical assumptions and criteria, it treats the Colossians household code in its Greco-Roman context, social structures in light of the cross, the literary context of 3:18–4:1, and suggestions for implementing the "Christianizing" impulse in the passage for our own time and place.—C.R.M.

386. S. Wronka, "La provenienza e il contesto del codice domestico di Col 3, 18–4, 1," *AnalCracov* 36 ('04) 365-380.

While the household code in Col 3:18–4:1 has much in common with Jewish and Hellenistic texts, it is distinguished from them by its insistence on reciprocity based on the dignity that each person has in Christ. Rather than presenting an ideal family structure, Col 3:18–4:1 exhorts Christians to live out the newness opened up by Christ and the Holy Spirit in whatever conditions they find themselves.—D.J.H.

387r. A. Paddison, *Theological Hermeneutics and 1 Thessalonians* (Cambridge, UK—New York: Cambridge University Press, 2005).

A. Gregory, "A Theological Approach to Thessalonians," *ExpTimes* 117 (10, '06) 411-412.—This monograph is a fine example of a serious and sustained theological engagement with a biblical text. For those who share Paddison's frustration with the historicist approach of much contemporary biblical scholarship, his book is a blast of fresh air. There are times when the argument seems stretched, and some controversial points are simply assumed. Nevertheless, this is a thought-provoking and potentially important book.—C.R.M.

388. C. Coulot, "Paul à Thessalonique (1Th 2.1-12)," *NTStud* 52 (3, '06) 377-393.

The article analyzes 1 Thess 2:1-12 to comprehend better how Paul understood his first visit to Thessalonica (cf. Acts 17:1-9). After discussing the context and structure of the passage, it considers Paul's account of proclaiming the gospel at Thessalonica: the conditions (2:1-2), judged worthy by God (2:3-4), and without flattering words and hidden motives (2:5-8). Then it discusses what Paul wanted the Thessalonians to remember: his working night and day (2:9), and his irreproachable conduct (2:10-12).—D.J.H.

389. S. E. Witmer, "Θεοδίδακτοι in 1 Thessalonians 4.9: A Pauline Neologism," *NTStud* 52 (2, '06) 239-250.

In forming his neologism θεοδίδακτοι in 1 Thess 4:9, Paul drew upon Isa 54:13 (MT *lmwdy Yhwh;* LXX διδακτοὶ θεοῦ) in a manner analogous to the "reverse and combine" pattern of LXX compound-word formation noted by E. Tov. Paul created this new word as part of his larger epistolary strategy of strengthening the communal identity of the troubled Thessalonian community.—D.J.H.

390. [1 Tim 2:12] A. Wolters, "A Semantic Study of ἀυθέντης and Its Derivatives," *Journal for Biblical Manhood and Womanhood* [Louisville, KY] 11 (1, '06) 44-65.

The reprint of the essay published in *Journal of Greco-Roman Christianity and Judaism* in 2000 [§ 49-1846], the article contends that αὐθεντέω in 1 Tim 2:12 should be understood as "master," and that it carries no pejorative connotation.—D.J.H.

391. D. K. Huttar, "Causal *gar* in 1 Timothy 2:13: A Response to Linda L. Belleville," *Journal for Biblical Manhood and Womanhood* [Louisville, KY] 11 (1, '06) 30-33.

Pauline practice, Greek grammar, and the content of 1 Tim 2:13-15 suggest that γάρ in v. 13 should be taken in a causal sense. Belleville's arguments in *Woman Leaders and the Church* (2000) to support a noncausal meaning of γάρ in 1 Tim 2:13 need considerable refinement in order to be effective.—D.J.H.

392. [1 Tim 5:13-14] M. B. Kartzow, "Female Gossipers and Their Reputation in the Pastoral Epistles," *Neotestamentica* 39 (2, '05) 255-272.

Employing the various functions of gossip as an interpretative key, the article contends that

the author's rhetorical strategy in 1 Tim 5:13-14 is to (re)establish male order by (1) labeling women's talk as unfitting "nonsense" and constructing them as gossipers, and (2) using women's fear of being gossiped about in the community. After briefly discussing gossip as a gendered phenomenon, it discusses examples of ancient stories of female gossipers (Plutarch, *Moralia* 502-515; Juvenal, *Satires* 6.398-413), the relation of gossip to gender with respect to how a woman's reputation was constructed (with examples from Cicero and Petronius), and female gossipers and their reputation in the Pastoral epistles.—C.R.M.

393. H. Bürki, "Ranimer la flamme. Commentaire de 2 Timothée 1,6-7," *Hokhma* 90 ('06) 68-74.

This commentary on 2 Tim 1:6-7 presents exegetical and theological comments on the text in a phrase by phrase format. The basic thrust of this exhortation is to be seen not as a reproach but rather as an encouragement to carry the flame of grace more forcefully.—C.R.M.

Hebrews

394. K. Backhaus, "Zermürbung und Zuversicht. Otto Kuss als Ausleger des Hebräerbriefs," *TheolGlaub* 96 (2, '06) 171-190.

Changes in 20th-century Roman Catholic theology form the background of Kuss's approach to Hebrews, which was both exegetically precise and theologically ambivalent, and which was deeply rooted in his biography. Kuss (1905-91) was able to be an empathetic interpreter of Hebrews because he shared its essential situation of wandering through deserts, sometimes disoriented, and searching for the "anchor of the soul."—D.J.H.

395. J. Swetnam, "The Sacrifice of Isaac in Genesis and Hebrews. A Study in the Hermeneutic of Faith," *Letter & Spirit* [Steubenville, OH] 1 ('05) 23-40.

The article first discusses Gen 22:1-18 under the headings of covenant, sacrifice, and faith. Then it considers the figure of Abraham in Hebrews, with particular attention to 6:13-18 and 11:17-19. Finally it shows how J. H. Newman's *Grammar of Assent* can offer grounds for a faith-centered hermeneutic that aids in the exegesis of both Genesis 22 and Hebrews.—D.J.H.

Heb, § 51-569.

396. G. H. Guthrie and R. D. Quinn, "A Discourse Analysis of the Use of Psalm 8:4-6 in Hebrews 2:5-9," *JournEvangTheolSoc* 49 (2, '06) 235-246.

While Ps 8:4-6 in Heb 2:5-9 is grounded in and takes up its anthropological background, its use is at the same time christological from v. 5 onward. Five discourse dynamics support the christological reading of Psalm 8 in Hebrews 2: the relationship of Ps 8:4-6 to Ps 110:1 in the discourse, the introductory formula at 2:5, the rabbinic technique employed at 2:8-9, the lexical cohesion afforded by the use of υἱός in Heb 1:1–2:18, and the function of Ps 8:4-6 in the development of the christological discussion.—D.J.H.

397. [Heb 9:11-12] J. C. Pizarro, "Acceso al Santuario Celestial por la Sangre de Cristo," *DavarLogos* [Libertador San Martín, Argentina] 5 (1, '06) 43-51.

This discussion of Heb 9:11-12 within its context focuses on the expression "by his own blood" and the theme of Christ's entrance into the heavenly sanctuary. After a morphosyntactical analysis of this text, the article suggests parallels with Heb 8:1-2 and 9:7, 24.—D.J.H.

398. P. Dschulnigg, "Wann sind die katholischen Briefe und die Offenbarung des Johannes entstanden?" *StudNTUmwelt* 31 ('06) 127-151.

The article surveys NT introductions and commentaries on the question of when the various catholic epistles as well as Revelation originated with attention to the principal foci and tendencies of research in the second half of the 20th century and the beginning of the 21st. It treats the texts in canonical order: James, 1 Peter, 2 Peter, 1–3 John, Jude, and Revelation. It dates all eight writings between A.D. 60-90, and thus continually goes against the consensus position that places them later. This result highlights the hypothetical nature of all the dating attempts. It observes that all of the authors were Jewish Christians with a strongly stamped Jewish-Christian theology, and thus they serve as valuable evidence for Jewish-Christian belief.—C.R.M.

399. [Jas] B. E. Bowe, "Friendship with God," *BibToday* 44 (5, '06) 286-290.

The article discusses the themes of discipleship in the letter of James under four headings: the choice between two ways, friendship with the world and friendship with God, double-mindedness, and embracing friendship with God today.—D.J.H.

400. [Jas] M. T. Dugan, "Humility that Comes from Wisdom," *BibToday* 44 (5, '06) 291-294.

James takes the very human phenomenon of relationships and offers a Christian theological reflection on the topic. The first and most important ingredient of Christian relationships, according to James, is wisdom from above. The humility born of wisdom from above (see Jas 3:17) is pure, peaceable, gentle, compliant, full of mercy and good fruits, constant, and sincere.—D.J.H.

401. P. J. Hartin, "James of Jerusalem in the Early Christian Church," *BibToday* 44 (5, '06) 273-278.

The article discusses the three ways in which the phrase "James, the brother of the Lord" has been understood, James as leader of the Jerusalem church, what the letter of James reveals about James of Jerusalem, James in writings after the NT period, and the significance of James for the 21st century.—C.R.M.

402. J. Painter, "James as the First Catholic Epistle," *Interpretation* 60 (3, '06) 245-259.

After general observations about the catholic epistles, the article focuses on the letter of James: James and the Diaspora, dangers and opportunities in a bioptic reading of James, date and authorship, James and Jesus, and so on. It concludes that it is a mistake to view James as a mere moralist, since his call to moral action arises from his understanding of God who is without partiality and gives to all generously.—D.J.H.

403. M. E. Taylor and G. H. Guthrie, "The Structure of James," *CathBibQuart* 68 (4, '06) 681-705.

A key to unlocking the structure of the letter of James seems in part to lie in the proverbial transitions, significant uses of *inclusio* (especially at 2:12-13/4:11-12), and the relationship of chapter 1 to the rest of the letter. Furthermore, the author uses distant parallelism in ways that are at times unmistakable and mark out structural relationships between specific units of text. A clear overarching concern of the letter is obedience to the law/word of God, and the reiteration of "doing the Law" at key points in the book (1:22-25; 2:8-11, 12-13; 4:11-12) must be counted

highly significant. On the basis of these and other factors, the article provides a detailed structural outline of the entire text of the letter of James.—D.J.H.

404. [Jas 2:20-24] J. Clabeaux, "Faith and Works in James and Paul," *BibToday* 44 (5, '06) 279-285.

After contrasting the treatment of the relation of faith and works in Jas 2:20-24 and Gal 3:1-14, the article treats the life setting of the letter of James, James as an example of Torah-keeping Christianity, the issue of diversity in the NT canon, and the wisdom of James.—C.R.M.

405. J. Byron, "Living in the Shadow of Cain. Echoes of a Developing Tradition in James 5:1-6," *NovTest* 48 (3, '06) 261-274.

Behind the statements in Jas 5:1-6 is an echo of the Cain and Abel story in Gen 4:6-10. Beginning with Josephus and Philo and continuing through the Midrashim, Cain was portrayed as an archetype for those who oppress the poor and righteous for self-gain. Just as James accuses the wealthy of using dishonest means to retain the wages of the poor, so Cain was accused of increasing his property and possessions through robbery and force. The enigmatic statements in Jas 5:6 represent an indictment against the wealthy and declare that they are guilty of the sin of Cain.—D.J.H.

406. J. B. Green, "Narrating the Gospel in 1 and 2 Peter," *Interpretation* 60 (3, '06) 262-277.

After urging a narrative-theological approach to 1 and 2 Peter as a way of attending to the power of theology to shape a people's way of making sense of what they experience day by day, the article describes what a narrative approach to the theology of 2 Peter and 1 Peter, respectively, looks like. At one point 1 and 2 Peter overwhelmingly share a common emphasis, narratively speaking. They both have a well developed eschatological horizon, even though this horizon is developed in distinctive ways.—C.R.M.

407. M. Evang, "Gewalt und Gewaltlosigkeit in der Strategie des 1. Petrusbriefs," *ZeitNT* 9 (17, '06) 21-30.

This discussion of power and nonviolence in the epistolary strategy of 1 Peter first considers the overall message of the letter, which counsels Christians in view of the certainty of their salvation to "take it easy" in the face of the oppression they experience. Then it considers the letter's advice on Christian ethical behavior, relationships within the Christian community, relations with non-Christians, positions in hierarchical structures, and dealing with unfair treatment. The author's strategy calls for a blameless lifestyle to reduce tensions and reveal the undeserved nature of reproaches.—C.R.M.

408. M. Bryant, "Annotated Bibliography: The Johannine Epistles, 2000-2005," *Faith & Mission* [Wake Forest, NC] 23 (1, '05) 83-89.

The article provides bibliographical information and (in most cases) brief summaries for recently published books and articles on 1, 2, and 3 John.—D.J.H.

409. T. Nicklas, "Was macht die Johannesbriefe eigentlich zu 'katholischen Briefen'?" *Bib Liturg* 79 (2, '06) 129-132.

This consideration of what makes the Johannine epistles "catholic epistles" is not concerned with the history of the canon, but rather with whether one can discover elements of a common theology in the catholic epistles. It examines Jude 17-25 as a key for understanding the catholic epistles and identifies four themes that appear to extend through all the documents, albeit in dif-

ferent ways. In the Johannine epistles as in the other catholic epistles, in the face of a crisis situation of eschatological dimensions, readers are reminded of the deliverance in the Christ event from which ethical demands on the community arise and upon which the still awaited consummation is founded.—C.R.M.

410. D. Rensberger, "Conflict and Community in the Johannine Letters," *Interpretation* 60 (3, '06) 278-291.

The article treats the following aspects of 1–3 John: genres and structures; authorship, date, and relation to the Gospel of John; historical contexts; theological issues; and significance. All these texts relate to conflicts in the church, and how they go about saying what they have to say may be almost as important for our conflict-ridden time as their substance.—C.R.M.

1–3 Jn, § 51-254.

411. L. S. Kellum, "On the Semantic Structure of 1 John: A Modest Proposal," *Faith & Mission* [Wake Forest, NC] 23 (1, '05) 34-82.

The semantic structure of 1 John is best described as employing a short prologue (1:1-4) followed by three divisions (1:5–5:12) and an epilogue (5:13-21). The three divisions are primarily an overview of the epistle (1:5–2:27), the ethics of God's children (2:28–3:24), and the doctrine of God's children (4:1–5:12). Diagrams illustrating the structure of 1 John and its parts appear on pp. 67-82.—D.J.H.

412. C. G. Kruse, "Sin and Perfection in 1 John," *Faith & Mission* [Wake Forest, NC] 23 (1, '05) 23-33.

In 1 Jn 1:6–2:10 (especially 1:8) the author rejects the idea of sinless perfection, while in 3:6-9 he appears to assume it. One way forward is to recognize that 3:6-9 is part of the treatment of the connection between knowing God and doing righteousness found in 2:29–3:10. The children of God do sometimes commit sins (2:1). But the one thing that they do not do is to commit *anomia,* the sin of rebellion, the sin of the devil.—D.J.H.

413. T. Nicklas, "Was es heisst, 'Kinder Gottes zu werden' (Joh 1,12b). Der 1. Johannesbrief für Leser des Johannesevangeliums," *BibLiturg* 79 (1, '06) 58-61.

After raising three objections to attempts to read the NT Johannine literature in light of a hypothetical history of the Johannine community, the article asks what it means to read the Johannine epistles as part of the Christian Bible. Then it discusses connections between 1 John (especially 1:1-4) and the Fourth Gospel, and shows that much of 1 John may be read as an attempt to answer a question suggested by the Gospel prologue (see Jn 1:12), namely: What does it mean to be "children of God"? (see 1 Jn 3:1).—C.R.M.

414. D. G. van der Merwe, "'Having Fellowship with God' according to 1 John: Dealing with the Intermediation and Environment through Which and in Which It Is Constituted," *ActaTheol* Supplementum 8 ('06) 165-192.

Taking 1 Jn 1:1-4 as a starting point, the article shows how in 1 John Jesus is the one who has life and mediates this life to enable believers to enjoy fellowship mutually and corporately with God. Through fellowship with Jesus as the risen Lord of the church the experience of God becomes a reality and gives the "children of God" their identity. Relationship with God the Father and his Son Jesus Christ is dependent on relationship with the community.—D.J.H.

415. C. Keener, "Transformation through Divine Vision in 1 John 3:2-6," *Faith & Mission* [Wake Forest, NC] 23 (1, '05) 13-22.

According to 1 Jn 3:2-6, those who have seen Christ do not sin (3:6; see 3 Jn 11), and those who contemplate their future with him are being purified from sin (3:3) and will be ultimately purified when they see him face to face (3:2). While the Hellenistic concept of the transforming vision of the divine would help to make John's claims intelligible to his audience, John's audience "saw" and continued to "see" God's glory by embracing the message of the incarnate and crucified Christ.—D.J.H.

416. D. J. Clark, "Discourse Structure in 3 John," *BibTrans* 57 (3, '06) 109-115.

The article discusses the structural criteria for dividing the discourse of 3 John, arguments for whether or not vv. 11-12 should be linked together, the peak from a structural perspective (vv. 9-10), and first person plural forms. A structured display of the Greek text is provided.—C.R.M.

417. W. Brosend, "The Letter of Jude. A Rhetoric of Excess or an Excess of Rhetoric?" *Interpretation* 60 (3, '06) 292-305.

The article discusses various aspects of the letter of Jude: authorship and date, structure and rhetoric (especially the use of examples), and the opponents who are attacked. It concludes that realizing that the letter of Jude is equal parts rhetoric of excess and an excess of rhetoric may help (if only slightly) to temper not only the rhetoric but also the polarizing nature of contemporary debates.—D.J.H.

418. P. Spitaler, "Doubt or Dispute (Jude 9 and 22-23). Rereading a Special New Testament Meaning through the Lense of Internal Evidence," *Biblica* 87 (2, '06) 201-222.

The middle/passive verb διακρίνομαι is usually rendered with the classical-Hellenistic meaning "dispute" in Jude 9 and with the special NT meaning "doubt" in Jude 22. The article contends that the special meaning in Jude 22 should be abandoned, and that διακρίνομαι's classical-Hellenistic range of meaning allows one to understand and interpret the grammar and syntax of Jude 22-23 within the literary context of Jude's letter and to translate διακρίνομαι there as "dispute" or "contest."—D.J.H.

Jude 17-25, § 51-409.

Jude 22-23, § 51-418.

Revelation

419. A. Álvarez Valdés, "El lago de fuego y la muerte segunda en el libro del Apocalipsis," *RevistBib* 67 (3-4, '05) 225-243.

The expressions "lake of fire" and "second death" in Revelation need not be interpreted as referring to eternal torment reserved for the wicked at the end of time. Rather, they are better understood existentially as related to the present punishment of those who have withdrawn from God and rejected the witness of Jesus Christ.—D.J.H.

420. A. Álvarez Valdés, "El libro del Apocalipsis: historía de su interpretación," *EstBib* 63 (2-3, '05) 283-311.

The article traces the history of the interpretation of the book of Revelation through four his-

torical periods: antiquity, the Middle Ages, the modern era, and the contemporary era. Then it classifies these interpretations into five categories: symbolic, historicist, futurist, preterist, and paschal.—D.J.H.

421. S. Chow, "A Superb Teacher. The Characteristics of the Author of the Book of Revelation," *Theology & Life* [Hong Kong] 29 ('06) 79-103.

An overview of the book of Revelation reveals seven major characteristics of the implied author: profound scholarship, tight structure, pastoral passion, prophetic vision, solid theology, sincere worship, and assured hope. Since he effectively passes on what he has seen and heard to believers, John deserves the respect of a superb teacher.—D.J.H.

422. M. Cowan, "New World, New Temple, New Worship: the Book of Revelation in the Theology and Practice of Christian Worship — Part 2," *Churchman* 120 (2, '06) 159-176. [See § 50-1218.]

The preterist interpretation understands Revelation to describe the end of the old creation that occurred with the destruction of Jerusalem in A.D. 70 and the arrival of the new creation in the establishment of Christ's millennial kingdom. In this approach we would expect to find described (in language rich in OT symbolism) a transition from one world to another by means of a climactic judgment on the old world centered on the temple and resulting in the inauguration of an alternative order of worship in a new temple. As such, Revelation records the unrepeatable transitional events that established worship in the sanctuary of the new covenant. —D.J.H.

423. M. Cowan, "New World, New Temple, New Worship: the Book of Revelation in the Theology and Practice of Christian Worship — Part 3," *Churchman* 120 (3, '06) 247-265. [See § 51-422.]

From Revelation and related OT texts (Exodus 19–24 and 2 Chronicles 5–7) we can discern a definite liturgical structure or sequence, a new world centered around worship in a new temple, and the liturgy of covenant renewal. John intends the churches to renew covenant as they are called together into God's temple to confess their sin, approach his throne, hear his word, and then share the feast.—D.J.H.

424. M. L. Hitchcock, "A Critique of the Preterist View of 'Soon' and 'Near' in Revelation," *BiblSac* 163 (652, '06) 467-478.

In light of the prophetic viewpoint of the author of Revelation, the nature of the church age as the "last hour," and the imminency of the end times, the "timing" texts in Revelation provide no support for an early date for the composition of Revelation. Preterists thus have no biblical support for saying that "soon" and "near" mean that the events prophesied in Revelation were fulfilled within a few short years after the book was written.—D.J.H.

425. P. J. O'Banion, "The Pastoral Use of the Book of Revelation in Late Tudor England," *JournEcclHist* 57 (4, '06) 693-710.

The article emphasizes the pastoral ends to which Revelation was used by a group of late 16th-century writers in England as they sought to make it accessible to the "common sort" of Christians. Viewing interest in the last days through this pastoral lens highlights both the tense complexities present in the Elizabethan church and the usefulness of eschatological themes in studying ordinary and normative aspects of religious experience.—D.J.H.

426. M. Parchem, "Wybrane motywy wspólne dla Księgi Apokalipsy i literatury qumrańskiej (Some Chosen Motifs Common to the Book of Revelation and Qumran Literature)," *CollTheol* 75 (3, '05) 85-123.

The relationship between the book of Revelation and Qumran literature has been generally neglected by scholars. A close analysis of two motifs, however, suggests a very close relationship between these documents: the holy war motif common in the OT and mythological literature of the ancient Near East, and the New Jerusalem motif particularly as developed in Ezekiel 40–48 and Isa 54:11-12. Despite this, however, one cannot posit direct contact between them. Rather they draw on common sources.—J.J.P.

427. E. Reynolds, "The Trinity in the Book of Revelation," *JournAdventTheolSoc* 17 (1, '06) 55-72.

Revelation contains perhaps the fullest delineation of the Trinity and the respective roles of its members in all of Scripture, with the exception of John's Gospel. After a summary of the data in Revelation, the article considers the three separate and distinct persons, and their individual roles (Father, Son, Holy Spirit).—D.J.H.

428. J.-P. Ruiz, "The Apocalypse and the Sacramental Imagination," *NewTheolRev* 19 (3, '06) 75-78.

The sacramental imagination offers us a way of approaching Revelation without fear. Its earliest audiences found in it the only power capable of challenging the Roman empire's domination—the paradoxical power of Christ the Lamb. Its words challenge us to embrace the call to justice as the way in which earthbound believers can join in the hymns of the heavenly choirs.—D.J.H.

Rev, §§ 51-254, 398.

429. K. de Smidt, "The Human Freedom to Find Meaning: A Logo-Philosophical Reading of Revelation 1:3," *Missionalia* [Menlo Park, South Africa] 33 (3, '05) 510-531.

According to V. Frankl's logophilosophy there are four kinds of values by which one can attain meaning in life: creative, experiential, attitudinal, and gratitudinal. Analysis of Rev 1:3 indicates that these values formed the foundation for the implied author's and the readers' search for meaning and ultimate meaning in their existence. Three avenues in Rev 1:3 that lead to meaning fulfillment are reading the word of God, listening to the word of God, and keeping/obeying the prophecy.—D.J.H.

430. [Rev 2–3] M. Hasitschka, "Offenbarung des Johannes und Archäologie," *ProtoBib* 14 (2, '05) 149-158.

The letters to the seven churches in Revelation 2–3 indicate that Christians in western Asia Minor at the end of the 1st century A.D. were confronted in different ways both with the cultural and religious pluralism of the pagan environment and with Diaspora Judaism. The article takes the examples of Ephesus, Pergamum, and Sardis to show how archaeological research helps to illustrate the different religious cults and especially the emperor worship by which Christians were challenged.—D.J.H.

431. [Rev 2:1–3:22] J. Puthussery, "Revelation's Challenge to the Church in India," *Third Millennium* [Gujarat, India] 9 (2, '06) 45-64.

The article first considers the situation of the church of Pergamum in Rev 2:12-17 and the

problems that it faced, followed by an overview of the world of the seven churches (2:1–3:22). Then it analyzes certain features that the seer considers significant in the lives of the churches: community as kingdom, community and tribulation, and community and endurance. It concludes with comments on the current situation of the church in India in light of the seven churches in Revelation.—C.R.M.

432. [Rev 3:21] F. R. Howe, "Does Christ Occupy David's Throne Now?" *Journal of the Grace Evangelical Society* [Irving, TX] 19 (36, '06) 65-70.

According to Rev 3:21, the Lord Jesus is seated at the Father's right hand on a throne. He is seated as the Son of God ascended and glorified, awaiting the triumph of his being seated on David's throne in the millennial kingdom. He is not sitting on the throne of David today or currently ruling as the promised Davidic king.—D.J.H.

433. [Rev 7:15-17] R. S. Yates, "The Rewards of the Tribulation Saints," *BiblSac* 163 (651, '06) 322-334.

The article discusses the seven blessings promised to the tribulation saints [see § 50-1862] in Rev 7:15-17 under two main headings: the eternal timing of their rewards, and the literal aspects of their rewards (God's presence, protection, shepherding, and comfort). The rewards described in these verses are physical as well as spiritual blessings in the eternal state.—C.R.M.

434. R. Stefanovic, "The Angel at the Altar (Revelation 8:3-5): A Case Study on Intercalations in Revelation," *AndUnivSemStud* 44 (1, '06) 79-94.

The parenthetical passage in Rev 8:3-5 functions as a connecting link, both concluding the seven-seals series and introducing the seven-trumpets series. As such, the passage defines the theological meaning and nature of the trumpet plagues in light of the petition of the slain saints for justice in the scene of the fifth seal (6:9-11). The strong verbal and thematic parallels between 6:9-11 and 8:3-5, as well as the introductory function of 8:3-5 to the seven-trumpets series suggest what seems to be the main theme of Revelation: the situation of faithful Christians in the hostile world.—D.J.H.

435. R. Dalrymple, "The Use of καί in Revelation 11,1 and the Implications for the Identification of the Temple, the Altar, and the Worshippers," *Biblica* 87 (3, '06) 387-394.

The word καί in Rev 11:1b, which introduces "the altar" and "the worshippers," is epexegetical and is best rendered as "that is." The designations "the altar" and "the worshippers" serve to clarify precisely who are the recipients of God's sovereign protection, entailed in the act of "measuring the temple of God." These designations also serve to distinguish between two groups within the community of the righteous, that is, those who are martyred ("the altar") and those who simply remain faithful to the end ("the worshippers").—D.J.H.

436. [Rev 12] J. Paulien, "The End of Historicism? Reflections on the Adventist Approach to Biblical Apocalyptic—Part Two," *JournAdventTheolSoc* 17 (1, '06) 180-208.

This installment [see § 48-1176] first examines the apocalyptic visions in Daniel 2 and 7 to expose the textual characteristics most typical of historical apocalyptic. Then after reviewing four indicators of historical apocalyptic detected in Daniel and highlighting several literary strategies that the author of Revelation uses to indicate sequence in visions, it engages in an exegetical overview of Revelation 12 to determine whether it reflects the historical sequences of apocalyptic prophecy or whether it should be interpreted along the lines of classical prophecy or

some other genre. It concludes that a historicist reading of Revelation 12 is defensible from an exegetical perspective.—C.R.M.

437. [Rev 16–18] G. Biguzzi, "Is the Babylon of Revelation Rome or Jerusalem?" *Biblica* 87 (3, '06) 371-386.

After a brief review of the history of research on the identification of the "Babylon" spoken of in Revelation 16–18, the article discusses the two main interpretations (Rome or Jerusalem) and treats nine objections to the anti-Roman hypothesis, and various configurations of the anti-Jerusalem hypothesis, respectively. Then it raises six major difficulties against the anti-Jerusalem interpretation of Babylon, and ten considerations in support of the anti-Roman hypothesis, respectively. It concludes that the traditional interpretation of Babylon as Rome explains, as no other is able to do, both the details of Revelation and its narrative plot.—C.R.M.

438. [Rev 20:4-6] R. S. Yates, "The Resurrection of the Tribulation Saints," *BiblSac* 163 (652, '06) 453-466. [See § 51-433.]

The bodily resurrection of all the saints who will die during the tribulation is described in Rev 20:4-6. These tribulation saints will be part of the earlier ("first") resurrection and will rule with Christ during the ensuing millennial kingdom. Church-age saints will also share in a phase of this earlier resurrection and subsequent millennial rule. Yet the church's resurrection will precede the resurrection of the tribulation saints.—D.J.H.

BIBLICAL THEOLOGY

439. J. Hamilton, "The Glory of God in Salvation through Judgment. The Centre of Biblical Theology?" *TynBull* 57 (1, '06) 57-84.

Both textually and thematically the theme of God manifesting his glory in salvation through judgment weaves its way across both Testaments, culminating in the infinite expression of this theme when Jesus Christ is crucified. The glory of God in salvation through judgment is the center of both OT and NT theology and thus of biblical theology.—D.J.H.

440. T. Meadowcroft, "Method and Old Testament Theology. Barr, Brueggemann and Goldingay Considered," *TynBull* 57 (1, '06) 35-56.

After noting and critiquing J. Barr's *The Concept of Biblical Theology. An Old Testament Perspective* (1999), the article discusses W. Brueggemann's *Theology of the Old Testament. Testimony, Dispute, Advocacy* (1997) and J. Goldingay's *Old Testament Theology.* Vol. 1, *Israel's Gospel* (2003) with an eye on the issues raised by Barr. It observes that both Brueggemann and Goldingay build on canonical approaches and are determined to hear the varied voices of the text, but differ regarding the extent to which an OT theology may be Christian or christological and about the role and understanding of history with respect to OT theology. It concludes that Goldingay's theology is more methodologically coherent and more likely to provide a platform on which others within the discipline may continue to build.—D.J.H.

441. H. G. Reventlow, "Biblische, besonders alttestamentliche Theologie und Hermeneutik VI. Auslegungsgeschichte. Jahrbuch für Biblische Theologie," *TheolRund* 71 (2, '06) 141-163.

This installment [see § 50-1866] first treats the history of interpretation with attention to C. A.

Evans and J. A. Sanders (eds.), *The Function of Scripture in Early Jewish and Christian Tradition* (1998); and V. Jung, *Das Ganze der Heiligen Schrift* (1999). Then it discusses contributions to volumes 11 through 18 of the *Jahrbuch für Biblische Theologie* (1995-2003).—C.R.M.

442. C. K. Rowe, "New Testament Theology: The Revival of a Discipline. A Review of Recent Contributions to the Field," *JournBibLit* 125 (2, '06) 393-410.

The article first describes and evaluates the most significant current work in the field of NT theology by F. Hahn, U. Wilckens, P. Stuhlmacher, G. Strecker, J. Gnilka, F. Vouga, G. B. Caird, P. F. Esler, and I. H. Marshall, respectively. Then it identifies several areas that offer a sense of the shape and movement of the discipline: the OT, the historical Jesus, NT theology and *Theologiegeschichte,* the unity of the NT, and neglected factors. It concludes that although we may be justified in speaking of a revival of NT theology, this resurgence must also arouse the interest and response of new communities of thought if it is be of more than passing significance.—D.J.H.

Biblical Theology, §§ 51-1, 116.

Christology

443. R. B. Chisholm, "The Christological Fulfillment of Isaiah's Servant Songs," *BiblSac* 163 (652, '06) 387-404.

The NT identifies Jesus as the ideal Davidic king as well as the Suffering Servant. While these roles may seem antithetical, they are merged in Isaiah's Servant songs. Jesus' self-identification as the Servant prophesied by Isaiah recognized suffering as a prerequisite for his exaltation and a prelude to his royal task of establishing justice on the earth.—C.R.M.

444r. P. Gamberini, *Questo Gesù (At 2,32)* [*NTA* 50 p. 426].

A. Pitta, M. Politi, and P. Coda, "Questo Gesù (At 2,32). Pensare la singolarità di Gesù Cristo," *RassTeol* 47 (2, '06) 291-302.—After a general overview of Gamberini's work, Pitta (pp. 292-294) considers this "excellent" book from the perspective of biblical studies, applauds its great originality, and notes some statements and topics that need further development. Then the book is discussed by Politi (pp. 294-298) from a "lay" perspective and by Coda (pp. 298-302) from a "theological" perspective.—D.J.H.

445. L. W. Hurtado et al., "La devoción a Jesús en el Cristianismo más antiguo. Una conversación con el Prof. L. W. Hurtado," *Salmanticensis* 53 (1, '06) 61-80.

The article provides the written version of a "conversation" arranged by the "Grupo de Investigación sobre los Orígenes del Cristianismo" of the faculty of the Universidad Pontificia de Salamanca in November 2005 on Hurtado's *Lord Jesus Christ* (2003). After Hurtado's summary of key points made by his book (pp. 61-70), commentary and observations are offered by J. Núñez Regodón (pp. 70-72), S. Guijarro Oporto (pp. 72-74), and J. Fernández Sangrador (pp. 75-77), respectively, followed by Hurtado's response (pp. 77-80).—C.R.M.

446. J. R. D. Kirk, "The Sufficiency of the Cross (I): The Crucifixion as Jesus' Act of Obedience," *ScotBullEvangTheol* 24 (1, '06) 36-64.

The essay investigates the most common biblical passages used to support the doctrine of the active obedience of Christ: Rom 5:18-19; Mt 3:15; Gal 4:4; and Rom 8:3-4. It finds that the pas-

sages do not teach that Jesus' law-keeping is reckoned to believers for their justification. Together with Phil 2:8 and Heb 5:8 these passages are of one voice when they speak of Jesus' obedience: he obeys the Father's command to die. This is the obedience of Christ that we find in the NT.—C.R.M.

447r. J. Lobo, *Encountering Jesus Christ in India. An Alternative Way of Doing Christology in a Cry-for-Life Situation Based on the Writings of George M. Soares-Prabhu* (Bangalore: Asian Trading Corporation, 2005).

G. Mlakuzhyil, "Christology with a Cry-for-Life," *Vidyajyoti* 70 (6, '06) 463-469.—This volume investigates the metaphorical liberative Christology of Soares-Prabhu, a pioneering biblical theologian who was fascinated by Jesus Christ and challenged by the "cry-for-life" context of India. While Soares-Prabhu may not have proposed his contextual biblical Christology as an alternative to the conciliar Christologies as Lobo affirms, the book is an insightful and seminal study of his metaphorical method of doing contextual Christology for integral liberation in India.—D.J.H.

448. T. Peters, "Six Ways of Salvation: How Does Jesus Save?" *Dialog* 45 (3, '06) 223-235.

The article compares and contrasts six models of atonement: Jesus as teacher of true knowledge, Jesus as moral example and influence, Jesus as victorious champion and liberator, Jesus as our satisfaction, Jesus as the happy exchange, and Jesus as the final scapegoat. It concludes that each model is internally coherent and biblical, and none can claim exclusive rights on what the Bible says.—D.J.H.

449. D. Pettibone, "*The Da Vinci Code,* the Nature of Christ, and Historical Accuracy," *Journ AdventTheolSoc* 17 (1, '06) 73-79.

Pace D. Brown, more than a century before the Council of Nicea most Christians considered Jesus Christ to be the divine Son of God. Whatever Constantine and the Council of Nicea accomplished, those accomplishments did not include inventing the idea of Jesus' divinity.—D.J.H.

450. K. Scholtissek, "Jesus, der Christus, im Zeugnis des Neuen Testaments — Wegmarken einer sprachlichen und hermeneutischen Pionierarbeit," *StudNTUmwelt* 31 ('06) 89-126.

After suggesting that research on the historical Jesus should not be pursued apart from early Christian theological-christological reflection on him in the light of Easter faith, the article discusses the characteristics of Jesus of Nazareth uncovered by the so-called historical quest (and the question of implicit/explicit Christology); Jesus Christ as a hermeneutical and theological provocation (the relationship between the earthly Jesus and the Christ of faith); Christology and Christologies in the NT—Paul, Mark, and John; and the biblical witness and systematic reflection. Taking into account their respective peculiarities, the NT witnesses speak of God's eschatological and revelatory words and actions in Jesus of Nazareth, the Christ.—C.R.M.

Christology, § 51-729.

Church and Ministry

451. E. Dassmann, "Die Kirche als wahres Israel," *TheolZeit* 62 (2, '06) 174-192.

While the image of the church as the "true Israel" played only a subordinate role in early Christian ecclesiology, it collided with Jewish claims to be the true Israel. The article examines

the uses of this concept in Paul's letters and Ephesians, as well as in various patristic writings. In persecutions and in defenses against Marcionite and Manichaean heretics the image of the church as *verus Israel* was employed to stress salvation-historical continuity with Israel, while in arguments with the synagogue it served to contest Jewish claims to be the true Israel.—D.J.H.

452. A. DEL AGUA, "Los fundamentos bíblicos del primado en la exégesis actual del NT. A modo de estado de la cuestión," *EstBíb* 63 (2-3, '05) 195-234.

In approaching the question of Peter's primacy both diachronic and synchronic methods must be used. Moreover, Peter's primacy cannot be isolated from the OT and the ministry of Jesus. The canon points to an internal development starting from Jesus' selection of Peter as the first of the apostles, through his bestowal of a unique authority on Peter (see Mt 16:16-19), through texts such as Lk 22:31-32 and Jn 21:15-17. The Petrine school in Rome, which was founded on Peter's unique authority, played an important role in preserving the traditions about Peter and in establishing the Christian canon of the Bible.—D.J.H.

453. E. FRANCO, "Discepoli e apostoli. Alla sequela di Gesù," *RassTeol* 47 (2, '06) 165-193.

After noting issues of terminology, the article discusses apostles and disciples from Paul to Luke, and considers the crowds, the disciples, and the women from the Gospels to Jesus. Then moving from Jesus to us, it reflects on the identity of the disciple and discipleship for mission, with particular attention to the missionary discourse in Mt 9:35–11:1 and to the discourse about fellowship and family teachings in Mt 18:1–20:34. A bibliography of pertinent books and articles on the theme published between 1996 and 2006 is included on pp. 190-193.—D.J.H.

454. D. FRICKER, "La crise d'Antioche et la gestion des conflits en Église. Exégèse et théologie pastorale," *RevSciRel* 80 (3, '06) 349-370.

In the NT reports in Acts 15 and Galatians 2 about the crisis within the church at Antioch (and in Jerusalem), what is missing is the testimony of those in favor of circumcision for all Christians. In dealing with conflicts in the church today, neither text is especially useful. But they may serve to show that conflicts have regularly appeared since the beginnings of the church, and that settling them has never been a simple matter.—D.J.H.

455. L. M. GILL, "Wanted: Women in Ministry. Requirements: Susanna's Faith, Vashti's Courage, and Mary's Obedience," *PrincetonSemBull* 27 (1, '06) 34-50.

Using the "justice reading strategy" to talk about the three basic traits or virtues that women need in ministry today, the article highlights them through Scripture and gives a human face to them through examples: the courage shown by Vashti in the book of Esther, the faith displayed by Susanna in the Greek book of Daniel, and the obedience illustrated by Mary the mother of Jesus in the Gospels.—D.J.H.

456. P. HOFFMANN, "Der 'Stiftungswille' Jesu? Das hierarchische Amtsverständnis der römischen Kirche im Spiegel des Neuen Testaments," *Orientierung* 70 (13-14, '06) 154-160.

The present structures of the Roman Catholic church are the product of a highly complex historical development, and cannot be attributed directly to Jesus' plan for an institutional church. After discussing Jesus as the prophetic messenger of God's reign, the article considers the messianic community in the Jewish-Christian sphere of tradition, ecclesial structures in the Pauline communities, Paul as an organizer of communities, the Pauline concept of a charismatic community, the development of patriarchal leadership structures, and the question of a church office of "priest" in the NT.—D.J.H.

457. O. Hofius, "Gemeindeleitung und Kirchenleitung nach dem Zeugnis des Neuen Testaments. Eine Skizze," *ZeitTheolKirch* 103 (2, '06) 184-205.

After considering the role of the apostle in early Christianity, the article discusses the theological dimensions of church leadership according to various NT texts: Acts 20:17-38; 1 Pet 5:1-4; Eph 4:7-16; Heb 13:7-17; 1 Tim 3:1-7; 5:17; and Titus 1:5-9. It concludes that the crucified and risen Lord Jesus Christ is the sole head of the church as a whole and of its individual communities; that he carries out this task with the help of human beings to whom he entrusts the ministry of leadership; and that this is a ministry of the gospel (*verbi divini ministerium*) through which the Lord rules, protects, and preserves the church and the communities.—D.J.H.

458. W. Löser, "'Bleib den Geboten treu!' (Sir 28,6). Leben und Lebensordnung im Volke Gottes," *GeistLeb* 79 (5, '06) 321-330.

Every vibrant society needs an order of life that its members know and observe, and that serves to express its identity to outsiders. After discussing the societies constituted by Israel as God's people and the church made up of Jews and Gentiles, the article considers the role of the Torah in shaping ancient Israel's life, and reflects on the order of life within the Christian church with reference to its OT heritage, Jesus' teachings (especially the Sermon on the Mount), and the effects of his death and resurrection.—D.J.H.

459. A. Rayappan, "Mission in Contexts: Biblical Foundations for Plurality in Mission," *Third Millennium* [Gujarat, India] 9 (2, '06) 27-44.

In light of tensions in India between Hindu nationalists and Christian missionaries, the article seeks to provide a suitable model for mission inspired by the Scriptures that will allow Christians in India to be fully Christian yet also Indians in every way—religiously, culturally, and sociopolitically. It gives attention to the Bible in its context, mission texts in their contexts, the life-giving mission of God, the liberative mission of Jesus, and the empowering mission of the church. It concludes that mission in the Indian context is a complex activity comprised of witnessing, human liberation, emancipation of the dalit groups, dialogue, inculturation, promotion of ecological awareness, and so on.—C.R.M.

460. T. Stylianopoulos, "Concerning the Biblical Foundation of Primacy," *GkOrthTheolRev* 49 (1-2, '04) 1-31.

Isolated texts in the Gospels (Mt 16:17-19; Lk 22:31-32; Jn 21:15-17) provide evidence of solemn *logia* of Jesus conferring distinct privileges of authority and leadership on Peter. Nevertheless, Peter's "primacy" is authorized leadership in the context of shared apostolic authority in the common life of the church. Moreover, the NT provides no decisive proof whether Peter's role is limited to his unique ministry or was intended as a permanent office of universal significance to be succeeded serially by single leaders. While the NT writings attest to an immense urgency toward unity, they give no inkling that the unity of the church requires a single universal leader other than Christ. Although the NT supports in part a Petrine ministry, it must be fully based on the principles of shared authority, love, and service rather than on exclusive status, rights, and jurisdiction.—D.J.H.

461. T. I. Zimmerman, "Reflection on the Episcopacy from a Biblical Perspective," *Theology & Life* [Hong Kong] 29 ('06) 105-125.

The NT itself does not provide any attestation of a highly developed episcopal institution with a clear mechanism for choosing who is to be bishop, much less any pattern of arranging for a

"succession" of bishops. With the possible exception of 1 Tim 3:2, there seems to be no differentiation between the offices of bishop, elder, and deacon, and no basis for giving privilege or priority to the position of bishop over that of elder or deacon. The terms "visiting" and "caring" are appropriate and useful words for understanding the role of a bishop.—D.J.H.

Church and Ministry, § 51-4.

Various Themes

462. D. Böhler, "Mary, Daughter of Sion. The Mother of Jesus in the Scriptures," *Way* 45 (3, '06) 53-66.

The NT understanding of Mary is concerned not so much with her being the mother of God as it is with her identity as an Israelite, a daughter of Abraham. Mary is the abiding center of the church because she is the first Israelite, the first child of Abraham, to have accepted Jesus as the Messiah. In her Israel's restoration has already begun, successfully.—D.J.H.

463. B. Bourgine, "L'évangile selon Adam," *RevThéolLouv* 37 (3, '06) 361-378.

In the founding discourse of Christianity, sin only has its place when inserted in salvation history, which allows one to get out of its deadly logic. In order to speak correctly about sin it is necessary to understand it on the basis of a "Gospel according to Adam" as close as possible to the good news as attested by the forgiven sinner. The article reflects on why one should write a "Gospel according to Adam" (the salvation of God, the dark book of sin), and how one might write it (reading the text of salvation, interpreting the history of salvation).—D.J.H.

464. D. Carr, "A Biblical Theological Reflection on the Theme of Conversion," *Dialogue* [Colombo, Sri Lanka] 32-33 ('05-'06) 83-104.

After reflecting on tensions between the Christian's desire to share the gospel and some possible unwholesome consequences, the article discusses Jesus' views on the standing of people of other faiths with God according to Matthew, Luke, and John, respectively. Then it considers the mission mandates of the risen Lord in Matthew and Luke and in the praxis of the early church in Acts. It concludes with comments on the implications of these texts regarding the current debate on conversion.—D.J.H.

465. D. Chiquete, "Gratuidad que fluye. Algunas consideraciones sobre el agua en el Nuevo Testamento," *Vida y Pensamiento* [San José, Costa Rica] 26 (1, '06) 113-130.

In the NT the image of water often appears as a symbol of gratuity, as a gift from God who loves and protects life. The article considers water as a symbol of the "torrential" grace of God as it occurs in various passages in the Synoptic Gospels, the Johannine tradition, and the book of Revelation. It concludes with reflections on the sacral character of water and the need to retrieve this symbol as religious language.—D.J.H.

466. T. M. Dąbek, "'Mamy jednak mocniejszą, prorocką mowę' (2 P 1, 19). Objawienie publiczne a osobiste przeżycia religijne ('Così noi teniamo più ferma la parole dei profeti' [2 Pt. 1, 19]. Rivelazione pubblica e personale esperienza religiosa)," *AnalCracov* 36 ('04) 139-149.

Taking its starting point from 2 Pet 1:19 ("so we have the prophetic message more fully confirmed"), the article shows how both Peter and Paul were recipients of profound religious expe-

riences but nevertheless subordinated them to OT prophecies. It concludes that while supernatural experiences can stimulate great religious zeal, the foundation must be sober reflection on the sources of divine revelation accessible above all in Sacred Scripture.—D.J.H.

467. I. DA CONCEICAO SOUZA, "God's Kingdom: Biblico-Existential Perspectives," *Jeevadhara* 36 (212, '06) 101-111.

After introductory comments on the concept, terminology, and meaning of kingdom and kingship, the article first considers the kingdom of God in the OT. Then it presents an overview of the theme of the kingdom of God in the NT, discusses Jesus and the kingdom of God, and suggests some implications for contemporary Christian life.—C.R.M.

468. E. DE VILLIERS, "Gee die Bybel nog vandag aan ons morele oriëntering oor kwessies soos homoseksualiteit? (Does the Bible Today Still Provide Moral Guidance Regarding Issues Such as Homosexuality?)," *ActaTheol* 26 (1, '06) 54-78.

After showing why the issue of the Bible's ability to provide moral guidance on controversial ethical questions is relevant in the so-called Afrikaans churches, the article considers the importance of taking account of the contexts in which the biblical texts were written, inadequate proposals on the way the moral guidance of the Bible can be affirmed today, and a more satisfactory proposal that takes the basic moral orientation in the Bible as the point of departure. It concludes with eleven considerations on the guidance offered by the Bible on the contemporary issue of homosexuality.—C.R.M.

469. J.-P. DUPLANTIER, "Si l'homme souffrant nous parlait en vérité! Détours par la Bible," *SémiotBib* 122 ('06) 39-55.

After discussing the place of the Bible in the Jewish-Christian phenomenon, the article considers the various dimensions of the unique reality that is the human body: the body as the place of the elaboration of life, the word in the body, an architecture in movement, and the body in suffering.—D.J.H.

470. J. FANTINO, "Foi chrétienne et transformation du monde," *RevSciPhilThéol* 90 (2, '06) 297-315.

After considering the NT evidence concerning Jesus and the presence of God's reign, the article discusses what the NT teaches about the presence of God's reign and the presence of the risen Jesus. Next it traces how the idea of the transformation of the world developed in the history of Christian theology and how modern theologians have dealt with it. Then it shows how the Johannine concept of "sign" can help in perceiving the signs of the new creation today.—D.J.H.

471. J. GRANADOS, "Through Mary's Memory to Jesus' Mystery," *Communio/IntCathRev* 33 (1, '06) 11-42.

After discussing Mary's place in history and Easter as the starting point for Christology, the article considers the place of Mary in the church's reflection after Easter: her role in understanding Jesus' divine sonship, her testimony of faith in his divine sonship, her maternal memory as access to Jesus, her memory and the OT, her memory and the formation of the NT, her place in theology, and the need for remembering.—D.J.H.

472. D. GRAY, "What Does Scripture Say about Universal Salvation?" *Unitarian Universalist Christian* [Turley, OK] 60 ('05) 63-80.

After listing biblical texts that imply universal salvation, the article notes other biblical texts

that indicate condemnation for some and still other texts that confront us with judgment and repentance. After reflecting on Lk 16:19-31, the article concludes that repentance/restoration in the next life may be the only way to hold up the hope of universal salvation and to remain faithful to the witness of biblical authority.—D.J.H.

473. J. J. Greehy, "The Blessed Eucharist in the Scriptures," *Scripture in Church* [Dublin] 36 (141, '06) 115-121.

After noting some OT foreshadowings of the Eucharist, the article discusses the ministry of the Eucharist in relevant passages in John's Gospel, 1 Corinthians, Luke-Acts, and Hebrews.—D.J.H.

474. J. Groenewald and A. G. van Aarde, "The Role Alternate States of Consciousness Played in the Baptism and Eucharist of the Earliest Jesus-Followers," *HTSTeolStud* 62 (1, '06) 41-67.

During Jesus' baptism and all-inclusive meals, he experienced alternate states of consciousness, which can be understood as expressions of the direct influence that the Spirit of God had in his life. Thus he showed his contemporaries what it meant to come into contact with the presence of God in their lives. In the rites of baptism and the Eucharist the early Jesus-followers reenacted Jesus' alternate states of consciousness. The reenactment is illustrated by means of the model known as "antilanguage" (as opposed to ordinary language).—D.J.H.

475. M.-L. Gubler, "Pfingsten: Geburtstag der Kirche," *Diakonia* 36 (2, '05) 77-81.

After noting that the feast of Pentecost is only mentioned by name twice in the NT (1 Cor 16:8; Acts 20:16), the article discusses the Feast of Weeks in the OT, the language miracle at the tower of Babel (Gen 11:1-9) and its reversal in the Pentecost event (Acts 2), the diverse gifts of the one Spirit (1 Cor 12:4-6), and Pentecost as an opportunity and challenge for the church.—C.R.M.

476. S. Hemraj, "God the Liberator," *Jeevadhara* 36 (212, '06) 112-128.

Among the multiple "faces" of God in the Bible, the face of a liberating God should be of primary importance and frequently invoked. The article first treats the OT evidence: "Peni-el," "El-goel," and the "face of salvation" in Psalms. Then it considers the path of liberation in the Gospels with reference to the outcry for liberation, titles of the liberator, the liberating action of God through Jesus, and the purpose of gratuitous liberation.—C.R.M.

477. Z. Holloway, "A Conceptual Foundation for Using the Mosaic Law in Christian Ethics — Part 2," *Churchman* 120 (3, '06) 213-230.

With the coming of Christ there is an eschatological change in the Mosaic Law concerning its content and function and also in believers (particularly regarding how they relate to God's command). Although the Law has ended as an unfulfilled shadow, there is a continuation of the content of that Law into its teleologically transformed fulfilled form, the "law of Christ." While Christians are not under the Mosaic Law, they may use parts of that Law.—D.J.H.

478. A. J. Hultgren, "Salvation: Its Forms and Dynamics in the New Testament," *Dialog* 45 (3, '06) 215-222.

The article treats the two basic forms of salvation in the NT (earthly and eschatological), the three basic ways one "gets in" among the saved from an anthropological perspective (by works,

by faith, by grace alone), the two main ways of speaking of the roles of God and Christ in redemption (theopractic, Christopractic), and issues in need of consideration for anyone seeking to interpret the message(s) concerning salvation in the NT (e.g. whether the various soteriological expressions preserve the canonical context in which it is clearly the God of Israel who redeems humanity).—C.R.M.

479. T. Kazen, "Standing Helpless at the Roar and Surging of the Sea. Reading Biblical Texts in the Shadow of the Wave," *StudTheol* 60 (1, '06) 21-41.

The article attempts to illustrate traditional responses to large catastrophes by reviewing various approaches in early Jewish literature and reading a number of Gospel texts (Lk 8:22-25; 13:1-5; 21:25-36) in light of the 2004 Southeast Asian tsunami with an evolutionary worldview in mind. It suggests that all the texts discussed may be read against traditional paradigms and should be allowed to stimulate reflection about our understanding of divine power and control and direct us to the importance of collective and cooperative efforts to alleviate suffering.—C.R.M.

480. P. Keřkovský, "The Biblical Language of Law," *CommViat* 48 (1, '06) 15-33.

The Czech philosopher B. Komárková (1903-97) was particularly concerned with the usefulness of the biblical-theological language of law for the proclamation of the gospel, as a declaration of pardon for the individual and for all humankind. She was convinced that the biblical language of law was the key to understanding the message of the OT and the NT, and carefully differentiated between the misuse of legal language and the legitimate use of legal terms and motifs in biblical and Christian theology.—D.J.H.

481. W. Kirchschläger, "Über die Zulassung zur Herrenmahlfeier. Neutestamentliche Erwägungen," *TheolZeit* 62 (2, '06) 107-124.

According to Paul and in early Christian practice, baptism was the chief criterion for participating in the Lord's Supper. Paul's admonition against "unworthy" participation (see 1 Cor 11:27) was related not to the moral disposition of the participants but rather to the context and form in which the celebration was being carried out. What developed from early practice was a sense of the desire to live in conformity with Christ as the appropriate disposition for sharing in the Lord's Supper.—D.J.H.

482. J. Kurichianil, "Walking through the Desert. A Study on the Desert Ideal in the Bible," *BibBhash* 31 (3, '05) 149-167.

This consideration of the theme of the desert in the Bible first considers the OT data under two major headings: the people of God and the desert, and the desert and individuals (Moses, Elijah, Amos, Jeremiah). Then it treats the theme of the desert in the NT in connection with John the Baptist, Jesus, and the church (1 Cor 10:1-13; Hebrews; Revelation 12), respectively.—C.R.M.

483. P. Ladouceur, "Old Testament Prefigurations of the Mother of God," *StVladTheolQuart* 50 (1-2, '06) 5-57.

The article examines the prefigurations or images of the Mother of God inspired by OT texts that occur in the liturgical offices of the Orthodox church: Jacob's ladder (Gen 28:10-17), the burning bush (Exod 3:1-8), the dew on the fleece (Judg 6:37-40), the queen (Ps 44:10-16), and so on.—D.J.H.

484. E. A. LaVerdiere, "Proclaiming the Death of the Lord," *Emmanuel* 112 (5, '06) 437-446.

The reprint of an essay published in 1981 [§ 26-684], the article discusses the Eucharist as proclamation (1 Cor 11:26), liberation (Lk 24:13-35), and communion (Acts 2:42-47), respectively.—D.J.H.

485. T. A. Lenchak, "What's Biblical about . . . the Altar?" *BibToday* 44 (4, '06) 249-250.

In the OT the altar was more a fireplace than a table; it was a sign of the divine presence, a place where Israel encountered God. In the NT "altar" normally refers to some event or place in the OT, the Temple in Jerusalem, or the heavenly sanctuary. The sense of sacred space and divine presence represented by the biblical altar was transferred to the altar located in Christian churches.—D.J.H.

486. M. Leutzsch, "Gewalt und Gewalterfahrung im Neuen Testament. Ein vergessenes Thema der neutestamentlichen Wissenschaft?" *ZeitNT* 9 (17, '06) 2-13.

After noting that the NT references to violence cannot be simply explained away on literary grounds, the article considers the NT vocabulary of force and violence, the subjects and the objects of force in the NT, treatments of violence in the NT, the relation between God and violence, the renunciation of violence, and some blind spots and open questions pertaining to the theme.—D.J.H.

487. A. Lindemann, "'. . . und auf Erden Frieden.' (Lk 2,14). Zum Friedensverständnis im Neuen Testament," *BibKirch* 61 (3, '06) 138-143.

Taking its starting point from Lk 2:14, this survey of NT perspectives on peace treats peace as a theme in the preaching of Jesus, Paul's message about peace with God, peace as a gift of Christ in the Fourth Gospel, and God and the end of the present world (peace in Revelation).—C.R.M.

488. R. Llamas Martínez, "La Eucaristía en el Nuevo Testamento," *RevistEspir* 65 (258, '06) 41-76.

After introductory comments on the sacrament of the Eucharist, the article focuses on the NT texts that are most pertinent to it: the institution of the Eucharist (Mt 26:26-29 parr.), the Pauline evidence (1 Cor 10:16-17; 11:17-34), the Johannine bread-of-life discourse (Jn 6:25-71), the eucharistic practice in the early church, and other eucharistic references (Lk 24:15-37; Acts 27:35-36).—D.J.H.

489. B. McConvery, "Anti-Semitism, Anti-Judaism and the Bible," *Scripture in Church* [Dublin] 135 ('04) 122-128.

After discussing the terms "anti-Semitic" and "anti-Jewish," the article asks whether the OT is anti-Semitic, and whether the NT is anti-Jewish. Then it reflects on unconscious anti-Judaism and the preacher, and on anti-Judaism, anti-Semitism, and the present world order.—D.J.H.

490. A. Mulloor, "'When We Cry, "Abba, Father . . ."': Biblical Revelation of God's Fatherhood," *Jeevadhara* 36 (212, '06) 152-164.

After reflecting on the prostitution of fatherhood today, the article considers the fatherly God as creator and provider in various phases of OT history (patriarchs, exodus-conquest, monarchy, prophets, wisdom). Then it discusses the revelation of God as Father in Jesus' life and teaching, God as father and mother, and the reconsecration of fatherhood in society today.—D.J.H.

491. J. Murphy-O'Connor, "The Land of Abraham's Children. Why is the Land Holy to Jews, Christians and Muslims?" *DocLife* 56 (6, '06) 51-59.

For Judaism the sanctity of Jerusalem and the Holy Land is due to the indwelling of God in the Temple. For Christianity it is due to association of specific places with Jesus and his followers. For Islam it is due to the presence of God's Holy House which was reverenced and visited by Muhammad.—D.J.H.

492. J. Navone, "Sharing the Vision, Hope and Love of Jesus," *HomPastRev* 106 (10, '06) 56-61.

Taking its starting point from 1 Jn 3:1, the article reflects (with reference to various NT texts) on sharing God's vision, sharing the hope of Jesus, sharing the love of Jesus, and how Jesus changed the world.—D.J.H.

493. G. Oliver, "Jesus and Pastoral Care: Strangers or Friends?" *Contact* [Bolton, UK] 150 ('06) 26-30.

The article examines three approaches to relating Jesus and pastoral care today: Jesus as example (resonance, dissonance), some theological models (incarnation, the Good Shepherd, comforter), and the values of Jesus.—D.J.H.

494. D. Parker, "Evangelicals and Mary: Recent Theological Evaluations," *EvangRevTheol* 30 (2, '06) 121-140.

The article first considers how evangelical biblical commentators have dealt with references to Mary in the NT (Lk 1:28-38; Rev 12:1-6; Jn 19:26-27; various other Gospel texts), and notes new insights from the narrative approach to Scripture as presented by J. B. Green. Then it discusses theological issues, historical developments, the "cascading piety" of Marian theology and devotion, and recent contributions by T. George and D. Migliore.—D.J.H.

495. A.-M. Pelletier, "Par le chemin des Écritures. De la peur à la paix," *Christus* 212 ('06) 420-429.

With reference to various OT texts, the article first discusses the fear displayed by some characters toward other persons, the redoubtable figure of God, and the salutary fear of God. Then it considers the sovereign freedom of Jesus and the peace offered by the risen Christ.—D.J.H.

496r. R. W. Pierce and R. M. Groothuis (eds.), *Discovering Biblical Equality* [*NTA* 49, pp. 426-427].

W. Grudem, *Evangelical Feminism and Biblical Truth. An Analysis of 118 Disputed Truths* (Downers Grove, IL: InterVarsity, 2004).

C. Hendry and A. Dyer, "Evangelicals and Women, Equality and Authority: Two New Books, Two Evangelical Anglican Perspectives," *Anvil* 23 (1, '06) 43-51.—While having come to the position of male headship, Hendry (pp. 43-48) observes that some of the arguments for the other position are not absolutely wrong. She suggests that both books be read with open minds and hearts. Dyer (pp. 48-51) compares the two books on matters of style and content, and notes that both should be read by evangelicals who want to understand the growing gulf between parts of their constituency, particularly over the functions and responsibilities that can be properly carried out by women in church and family life.—D.J.H.

497. J. Prasad, "God the Judge and His Justice," *Jeevadhara* 36 (212, '06) 129-151.

The idea of God as judge and the nature of his judgment have undergone development and evolution in biblical thought. The article considers the God of Jacob, the God of Job, the general vocabulary of God judging, the day of the Lord as the day of judgment, judgment in the book of Daniel, Jesus and the Gospels, the book of Revelation, and apocalyptic eschatology in Paul's writings. It concludes that the Christ-event has assured us that God will be merciful in his judgment.—D.J.H.

498. H. Räisänen, "Last Things First: 'Eschatology' as the First Chapter in an Overall Account of Early Christian Ideas," *Temenos* [Turku, Finland] 39-40 ('03-'04) 9-49.

In an account of early Christian religion "the end" (eschatology) belongs to the first chapter. A vivid expectation of a great and decisive turn of history brought about by God was basic to the genesis of the new religious movement from which Christianity was to develop. The article explains this thesis with regard to the Jewish matrix, Jesus and his followers (God's kingdom on earth?), millenarian expectations, movement toward the end of the world and a kingdom in heaven (Paul, developments after Paul), spiritualizing reinterpretations of the fulfillment, and outcome and impact.—D.J.H.

499. E. Reinmuth, "Ist der eine Gott gewalttätig? Fragen an das Neue Testament," *ZeitNT* 9 (17, '06) 48-52.

Taking its starting point from J. Assmann's thesis about the link between monotheism and violence in the ancient Near East and the OT (see his essay "Ist der Eine Gott gewalttätig?" on pp. 42-47 of the same issue), the article shows that there is little evidence for this thesis in the NT, and notes that the problem of violence began in Christianity with the ontologizing of revelation and the fictionalizing of authority (especially that of the canon).—D.J.H.

500. T. R. Schreiner, "A New Testament Perspective on Homosexuality," *Themelios* 31 (3, '06) 62-75.

A NT perspective on homosexuality is anchored in the OT (especially Gen 1:26-27 and 2:18-25) and Jewish tradition. Both Jesus and Paul regarded marriage as the union of one man and one woman. The NT provides substantial evidence that those who struggle with the sin of homosexuality can live a new life by God's grace.—D.J.H.

501. T. Söding, "Eros and Agape," *Theology Digest* [St. Louis] 52 (3, '05) 210-216.

An abbreviated English version of an article published in German in *Geist und Leben* [§ 49-550].—D.J.H.

502. G. J. Steyn, "Identiteit en seksualiteit in die Nuwe Testament (Identity and Sexuality in the New Testament)," *VerbEccl* 27 (1, '06) 131-154.

While sexuality is a given in the NT, owing to their new identity in Christ the sexuality of Christians exhibits particular features. It expresses its freedom responsibly, is driven by divine love, treats partners as equals and not as objects of self satisfaction, distinguishes itself from different cultural practices with an identity of its own, despises sexual malpractices, etc.—C.R.M.

503. T. Storck, "A Biblical Theology of History," *HomPastRev* 107 (1, '06) 16-22.

The first place for discovering a theology of history rooted in divine revelation is in the Bible. Sacred Scripture teaches the unity of human history, assures us that history has a purpose and

that it involves both Jews and Gentiles, makes room for the contribution of the Greeks, characterizes the period between the establishment of the church and the last days as "the times of the Gentiles" (Lk 21:24), and views the return of Jesus Christ to judge the living and the dead as the point toward which everything since the fall of Adam and Eve has been tending.—D.J.H.

504. J. Teuffel, "Some Remarks on Prayer," *Theology & Life* [Hong Kong] 29 ('06) 127-142.

With reference to various OT and NT texts, the article shows that in order to pray in the proper way, we have to know to whom we are praying, how we can address him, and how we can persuade him to change something in our life or in the lives of others.—D.J.H.

505. G. Theissen, "Aggression und Aggressionsbearbeitung im Neuen Testament. Ein Beitrag zur historischen Psychologie des Urchristentums," *ZeitNT* 9 (17, '06) 31-40.

After noting that aggressive and nonaggressive texts stand side by side in the Bible, the article discusses the ethos of the first Christians, which is nonaggressive; the mythos of the first Christians, which is full of aggressivity (e.g. the atoning death of Christ, the last judgment); and the ritual of the first Christians, which connects a reduction of power in its practice (e.g. baptism, the Lord's Supper) with a reception of power in the imagination (e.g. baptism into Christ the human victim). It formulates the following overall hypothesis: Characteristic for early Christianity is a reduction of aggression in ethos, an increase of aggressivity in its religious conceptions, and an intertwining of both tendencies in ritual.—C.R.M.

506. J. Vermeyeln, "La paix du Ressucité," *Spiritus* [Paris] 184 ('06) 331-343.

After reflecting on the biblical concept of *shalom* with reference to Isa 11:1-9 and Mic 4:1-4/ Isa 2:2-5, the article discusses how Jesus preached and practiced peace, and how the peace of the risen one is a grace and a mission.—D.J.H.

507. K. Warrington, "Healing and Suffering in the Bible," *International Review of Mission* [Geneva] 95 (376-377, '06) 154-164.

This overview of what the Bible states about healing and suffering treats healing and suffering in Jewish literature, healings by Jesus in the Gospels, healing in Acts, healing and Paul, and healing in James (oil, the prayer of faith). Suffering is a constant theme throughout the Bible over against which God's grace can be effectively demonstrated.—C.R.M.

508. J. Zumstein, "Das Gottesbild bei Jesus, Paulus und Johannes," *TheolZeit* 62 (2, '06) 158-173.

After stating some hermeneutical and methodological preliminaries, the article examines Jesus' image of God with particular attention to his teachings about the kingdom of God. Next it considers Paul's understanding of God in the light of his beliefs about Jesus' death and resurrection. Then it reflects on John's "christologizing" of the figure of God and its implications for believing existence. It concludes with observations on the connections between theology, Christology, and soteriology in the three approaches.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

509. E. Albrile, "Il colore dei Magi," *Antonianum* 81 (2, '06) 323-338.

In ancient Iranian religion the "cosmogonic egg" and "chromatic dualism" are two principles

represented as an endless clash of two mountains of different colors. This explains the contrastive power of the two levels of existence, the "mental, heavenly" and the "terrestrial, corporeal," a sort of initiatory death that leads to a rebirth from the inner space to a space of light. Because the dualistic symbolism of colors is based on the antithesis between the totality of colors (white) and the absence of color (black), the final stage of the primordial fight is a paradoxical return into a dark, embryological void.—D.J.H.

510. M. Henry, "Christianity and Hellenism," *IrTheolQuart* 70 (4, '06) 366.

Greece's cultural influence on Rome was vast, especially in philosophy and literature. An even greater historical irony occurred when in the shape of Christianity a small Jewish sect infiltrated the Greco-Roman world and came to dominate it.—D.J.H.

511. C. D. Isbell, "Zoroastrianism and Biblical Religion," *JewBibQuart* 34 (3, '06) 143-154.

The claims for Zoroastrian influence on biblical doctrines (Satan, creation, cultic purity, demons and angels, etc.) have been vastly overstated. Biblical books containing Persian loanwords (Ezra-Nehemiah, Esther, Daniel, etc.) reflect the Persian era. But Persian loanwords are absent from the Torah. In light of the late date of the composition of the Zoroastrian sources, it would make more sense to compare their religious texts with talmudic literature.—D.J.H.

512. H.-J. Klauck, "Von Ärzten und Wundertätern. Heil und Heilung in der Antike," *BibKirch* 61 (2, '06) 94-98.

Taking its starting point from the Hippocratic Oath, the article discusses the relationship of medicine to belief in the gods and to philosophy in antiquity, Hippocrates of Cos, medical schools, surgery and anatomy, pharmacology, Galen of Pergamum, epilepsy as the "holy sickness," and praises of the physician.—D.J.H.

513. F. K. Nadooshan, S. S. Moosavi, and F. J. Pour, "The Politics of Parthian Coinage in Media," *NearEastArch* 68 (3, '05) 123-127.

The article compares the types, date, and weight of Parthian coins from Media housed in the museums in Lorestan (Iran) and Tabriz (Azerbaijan). It also gives a brief history, illustrated by the numismatic evidence, of Parthian involvement in ancient Media. While northern Media played an important role in Parthian political history from the early Christian era through the time when northern Median kings themselves ascended to the Parthian throne, southern Media, under Greco-Roman influence, does not appear to have played as significant a role in Parthian history.—C.R.M.

514. J. J. Pilch, "Naming the Nameless in the Bible," *BibToday* 44 (5, '06) 315-320.

After noting that attempts to identify nameless persons in the Bible begins in the Bible itself (cf., e.g. Mk 15:47 with Jn 18:10), the article considers the tendency of later tradition to leave no nameless person in the Bible (e.g. Noah's wife, the Magi) unnamed.—C.R.M.

515. B. E. Reid, "What's Biblical about . . . the Color Purple?" *BibToday* 44 (5, '06) 313-314.

The article describes how purple dye was extracted from murex snails, and notes the various contexts (royalty, worship, the downfall of prosperous cities) in which the OT and NT refer to the color purple.—D.J.H.

516. N. Vinel, "Le judaïsme caché du carré Sator de Pompéi," *RevHistRel* 223 (2, '06) 173-194.

A recent discovery in the field of Pythagorean mathematics leads to the decipherment of the *sator* square, the earliest examples of which are in Pompeii. It hides another Latin inscription in full, which shows that it is Jewish cryptogram based on the bronze altar in Exodus 27 and bronze serpent in Numbers 21 as an identification mark and a symbol of salvation for the Diaspora. Furthermore, the word *sautran* below the *sator* in Pompeii is not a greeting from someone called *Sautran(us)*. Before the letter "n" which symbolizes the serpent according to Jewish-Christian epigraphy, *sautra* transcribes the imperative of the Hebrew root *str* ("hide"), the infinitive absolute of which is *sator*.—D.J.H.

Archaeology

517. A. H. al-Jadir, "A New Inscription from Hatra," *JournSemStud* 51 (2, '06) 305-311.

The new seven-line Aramaic inscription found at Hatra in Iraq is rather poorly inscribed on a limestone block and there is severe damage along its left side. The inscription is characterized by the short formula of commemoration *dkyr* ("remembered be"), which is quite common in early Syriac, Nabataean, Palmyrene, and Jewish Aramaic inscriptions. This inscription shows also the well-known features of the Aramaic of Hatra with regard to script, language, and content. A photograph and facsimile are provided on p. 310.—D.J.H.

518. B. Bergmann, "Final Hours: Victims of Vesuvius and Their Possessions," *AmJournArch* 110 (3, '05) 493-501.

The exhibition "Pompeii: Stories from an Eruption," which aims to bring the last hours of August 24 of A.D. 79 into the present, is a remarkable effort of recontextualization. Since it was assembled, discoveries have been made and new projects begun, and the exhibition provides an invaluable picture of the Bay of Naples into which new finds can be placed. The organizers wanted museum visitors to reflect on the similarities between the modern and the ancient worlds. In encouraging such an experience, the exhibition continues a long tradition of empathetic response to other human beings in a precarious world.—D.J.H.

519. B. Burrell, "False Fronts: Separating the Aedicular Facade from the Imperial Cult in Roman Asia Minor," *AmJournArch* 110 (3, '06) 437-469.

When found in the central rooms of gymnasia of Roman Asia Minor, the multiple-column, multistory aedicular facade of the "marble style" has been thought to symbolize "the imperial cult." Yet that design is never used for actual provincial temples dedicated to the worship of emperors. The article proposes to unravel a skein of errors and misinterpretations to show that there is no basis for associating either the facades or the rooms they adorned with the worship of Roman emperors.—C.R.M.

520. J. Byassee, "Double Take. Christian Artifacts in a Jewish Museum," *ChristCent* 123 (15, '06) 28-30.

The article describes the exhibit entitled "The Cradle of Christianity" made up of treasures from the Israel Museum in Jerusalem and displayed in three sites in the US in 2006-7. It includes the greatest archaeological treasures from the time of Jesus, and places Christian antiquities alongside Jewish artifacts of the same era. It shows dramatically the kinship between Christians and Jews in the past, as well as the distance between early Christianity and Christianity today.—D.J.H.

521. G. Finkielsztejn, "An Incised Bag-Shaped Hellenistic Jar Handle from the Kaplan Interchange (Tel Aviv)," *IsrExplJourn* 56 (1, '06) 51-56.

The incised handle of a southern Levantine jar discovered in Tel Aviv was undoubtedly the handle of a "bag-shaped" jar of the Hellenistic period, attached just below the shoulder. On the basis of parallels its two-line Greek inscription reads: "'Year' 158/Me." The year 158 of the Seleucid era equals 155/154 B.C. The second line ("Me") is most likely the beginning of a personal name.—D.J.H.

522. D. F. Graf and S. Said, "New Nabataean Funerary Inscriptions from Umm-al-Jimāl," *JournSemStud* 51 (2, '06) 267-303.

In a survey conducted in 1996-97 a number of new Nabataean Aramaic texts were found scattered among the ruins of the late antique village of Umm al-Jimāl in Jordan. All the new texts appear to be funerary stelae and were found in secondary contexts, taken probably from the adjacent necropolis of the earlier town of al-Herriʾ. Most of them date probably to the 1st century A.D. With other recently published Nabataean texts from Umm al-Jimāl, these fourteen new texts (consisting mainly of proper names) expand the existing corpus from the settlement to almost fifty, the most from any town in this region of the Ḥaurān with the exception of Boṣrā in Syria. Maps, photographs, and facsimiles are included on pp. 288-303.—D.J.H.

523. O. Gutfeld, "Hyrcania's Mysterious Tunnels. Searching for the Treasures of the Copper Scroll," *BibArchRev* 32 (5, '06) 46-51, 54-61.

Not far from Qumran, Hyrcania sits on top of a barren mountain looking out over the wilderness of Judea. The article notes its possible relevance to the Qumran *Copper Scroll* and describes recent excavations of a tunnel there that had been dug sometime in the Hasmonean period or under Herod the Great. On p. 60 G. J. Brooke discusses the conservation of the Copper Scroll.—D.J.H.

524. J. F. Healey, "A New Syriac Mosaic Inscription," *JournSemStud* 51 (2, '06) 313-327.

The article provides the *editio princeps* of the Syriac inscription in an Edessan mosaic (now in the Dallas Museum of Art) that dates to ca. A.D. 194 and depicts "Orpheus taming wild animals." The inscription refers to the building of the tomb in which the mosaic was originally located and also mentions the profession of the mosaic-maker who made it, using the Syriac term *rāṣōpā*, which is not otherwise attested in classical Syriac in this sense.—C.R.M.

525. Y. Hirschfeld, "Spryyt hmlk hwrdws bʾrmwn hṣpwny šl mṣdh (King Herod's Library in the Northern Palace of Masada)," *Qadmoniot* 39 (131, '06) 20-24.

With the aid of sketches and photographs, the article describes Herod the Great's library in the northern palace at Masada, with particular attention to its building, reconstruction, and position in the northern palace complex.—D.J.H.

526. Y. Hirschfeld and Y. Tepper, "Columbarium Towers and Other Structures in the Environs of Shivta," *TelAviv* 33 (1, '06) 83-116.

The paper presents new evidence of pigeon-breeding in the Negev in the Roman and Byzantine periods. Field research conducted between 2000 and 2004 identified and studied four towers in the environs of Shivta (about 40 km southwest of Beersheba) that were constructed for the purpose of raising pigeons for meat and fertilizer. Each tower could have housed on average up to 1200 pigeons and produced annually about 7500 chicks for meat and about fifteen tons of high-quality agricultural fertilizer (enough for about 1500 trees). Brief notice is also given to a masonry tomb that was part of Shivta's cemetery and an agricultural watchtower.—C.R.M.

527. M. Jackson and F. Marra, "Roman Stone Masonry: Volcanic Foundations of the Ancient City," *AmJournArch* 110 (3, '06) 403-436.

The article provides a geological framework for the study of the cut-stone and concrete masonry of ancient Rome that yields important new insights into the many uses of native volcanic rock—tuffs, pozzolane, and lavas—in the development of Roman architecture. Geological maps and field observations of building stones in existing monuments, along with experimental and petrographic measurements of the physical and material characteristics of the Roman tuffs and travertine, offer a scientific basis for examining the descriptions of Roman stone construction by Vitruvius.—D.J.H.

528. D.-A. Koch, "The God-Fearers between Facts and Fiction. Two Theosebeis-Inscriptions from Aphrodisias and Their Bearing for the New Testament," *StudTheol* 60 (1, '06) 62-90.

The article reconsiders the interpretation of the two independent θεοσεβεῖς inscriptions on a stele from Aphrodisias and their historical settings (4th and 5th centuries), considers what conclusions can be drawn from earlier θεοσεβεῖς inscriptions from Tralles and Sardis, and reviews the evidence in early Christian writings (Acts; Gal 3:26-28). It argues that the term "God-worshipper" in the two Aphrodisias texts is used in different ways: as a designation for a mere social relationship (on the front of the stele), and as a designation for a religious commitment (on the left side). It observes that while Luke paints a literary picture when he uses the term "God-worshipper," this picture corresponds to the social and religious world of Luke and his readers. It also notes that the message of the removal of the border between Jews and non-Jews in the baptismal tradition of Gal 3:26-28 would have been attractive to "God-worshippers."—C.R.M.

529. A. Kropp with Q. Mohammad, "Dion of the Decapolis. *Tell al-Ash'arī* in Southern Syria in the Light of Ancient Documents and Recent Discoveries," *Levant* 38 ('06) 125-144.

The argument in favor of identifying Dion of the Decapolis with Tell al-Ash'arī is fourfold: It matches the geographical situation of Dion set out in Josephus' narrative of Pompey's march; it fits every detail of the evocative topographical description of Δία in Damascius' narrative; the tell has yielded two freshly minted coins of Dion in the Decapolis; and the Roman settlement at Tell al-Ash'arī employed a Pompeian era for reckoning dates, while its territory (including the neighboring villages) could not have belonged to any Decapolis city other than Dion. The impression gleaned from the numismatic evidence is that Dion was a modest city with a momentary floruit in the first half of the 3rd century A.D. when it briefly minted coins. The historical sources seem to point in the same direction.—D.J.H.

530. H. I. MacAdam, "Rush to Judgement: Validating 'Biblical' Artifacts c. 1980-2006," *Polish JournBibRes* 5 (1, '06) 49-60.

This discussion of fakes, forgeries, and other forms of fraudulence in biblical studies unfolds under three headings: extrabiblical (e.g. interpretation of the site of Qumran), OT (e.g. the palace of David), and NT (e.g. the James ossuary, the cave of John the Baptist). One must be increasingly skeptical and distrustful of media reports and scholarly arguments that a biblical artifact or inscription is indeed genuine.—C.R.M.

531. E. R. Macaulay-Lewis, "Planting Pots at Petra: A Preliminary Study of *ollae perforatae* at the Petra Garden Pool Complex and at the 'Great Temple,'" *Levant* 38 ('06) 159-170.

Despite its dry climate and the scarcity of water, the *ollae perforatae* ("planting pots") found

in situ at the Petra Garden and Pool Complex present good evidence for the presence of gardens at Petra. Furthermore, the presence of a garden at Humeima, another Nabataean site, suggests that gardens may have been more widespread in the arid region than previously thought. The presence of *ollae perforatae* may have originated from the cultural exchange of ideas, architecture, and gardens between Judea and Nabataea and from rivalry between the kings of Nabataea and Judea.—D.J.H.

532. E. Main, "Des mercenaires 'rhodiens' dans la Judée hasmonéenne? Étude du motif floral de monnaies de Jean Hyrcan et Alexandre Jannée," *RevÉtudJuiv* 165 (1-2, '06) 123-146.

Comparison of three series of Hasmonean coins—two issued by John Hyrcanus and one by Alexander Jannaeus—enables us to identify the flower appearing on these coins as a rose rather than a lily (as has usually been assumed by scholars). This innovation is historically significant since it was introduced when each Hasmonean ruler decided to hire mercenaries. This fact is linked with the issue of pseudo-Rhodian coins in continental Greece known as the "mercenaries' currency." Sketches and photographs are included on pp. 143-146.—D.J.H.

533. Z. U. Maoz and H. Ben David, "Ḥydwš bgwln — byt hknst bdyr ʿzyz (New Finds in the Golan: A Synagogue at Beit Aziz)," *Qadmoniot* 39 (131, '06) 25-31.

With the help of a floor-plan and eleven photographs, the article describes the discovery and excavation of a synagogue at Beit Aziz in the Golan, with reference to its structure, architecture and architectural features, and distinctive character.—D.J.H.

534. E. Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BibArchRev* 32 (6, '06) 53-58, 82-83.

On the basis of archaeological excavations undertaken in Jerusalem by B. Mazar between 1968 and 1978, the article argues that in connection with the building of the Roman city Hadrian moved the camp of the 10th Legion from the southwestern hill of Jerusalem to the Temple Mount, which could no longer be left abandoned considering its strategic importance. Only by asserting control of the focal point of Jerusalem could Hadrian be assured of long term control of the city.—D.J.H.

535. E. Regev, "Ancient Jewish Style: Why Were Ossuaries and Southern Oil Lamps Decorated?" *Levant* 38 ('06) 171-186.

The article explores the social dynamics underlying decorated ossuaries and the so-called southern oil lamps that developed in a chronological proximity before and after A.D. 70. It utilizes the anthropological-archaeological approach of P. Wiessner and others who regard style as a social mechanism manifested in material culture. It suggests that the ornamentation of southern oil lamps reflected the self-identity of those who used them, and that the decorations of the ossuaries were a means of communication, reflecting the personality of the deceased or the relationship of the living with the dead. The flourishing of these decorated artifacts with their "assertive style" points to a strong tendency of individualization in Herodian Jerusalem and Roman Judea in A.D. 70-135.—C.R.M.

536. S. H. Savage and D. R. Keller, "Archaeology in Jordan, 2005 Season," *AmJournArch* 110 (3, '06) 471-491.

This article [see § 50-560] provides short descriptions of recent excavations and archaeological projects in the Hashemite Kingdom of Jordan. The reports are organized geographically from

north to south (from Wadi Ziqlab to the Wadi Ramm cemetery). Twenty-two figures accompany the reports.—D.J.H.

537. B. Schultz, "The Qumran Cemetery: 150 Years of Research," *DeadSeaDisc* 13 (2, '06) 194-228.

After summarizing the results of research on the Qumran cemetery from H. Poole (1855) to recent times, the article offers some tentative conclusions about the nature of the burials within it. Of the 46 excavated tombs 32 can be confidently dated to the Second Temple period, containing a total of from 33 to 35 skeletons. The cemetery points to a special treatment of women in an otherwise male-oriented community. The unusual character of the community that used this cemetery is further confirmed by a total absence of children. These results, when combined with the fact that the Qumran cemetery exemplifies greater uniformity with respect to burial orientation than any other Second Temple period cemetery of its kind, point to its total uniqueness, and fit best with the majority opinion that Qumran was a community center for a predominantly male, Jewish sectarian group of the 1st century B.C. or A.D. Six figures and a table are included.—D.J.H.

538. H. Shanks, "Qumran—The Pottery Factory," *BibArchRev* 32 (5, '06) 26-32.

According to Y. Magen, Qumran was just a pottery factory manned by a few dozen workers at most, and the site had nothing to do with the Dead Sea scrolls found in nearby caves. Magen's interpretation is based on extensive archaeological evidence placed in the context of the entire area at a specific period in history.—D.J.H.

539. H. Shanks, "Where Mary Rested. Rediscovering the Kathisma," *BibArchRev* 32 (6, '06) 44-51.

Ancient remains discovered in 1993 and excavated over three seasons ending in 2000 have uncovered the church or *martyrium* built about A.D. 456 to mark the place where according to apocryphal legend (see *Protevangelium of James,* 2nd century) Mary began to feel labor pains and stopped to rest before reaching Bethlehem. The article describes the building phases of this elaborate structure and its ornate mosaics.—C.R.M.

540. D. Stacey, "Hedonists or Pragmatic Agriculturalists? Reassessing Hasmonean Jericho," *Levant* 38 ('06) 191-202.

The main purpose of the Na'aran aqueduct was not to develop an "area of leisure and entertainment" at Hasmonean Jericho as E. Netzer has proposed, but to extend the areas that could be irrigated for agriculture and to supply water to the industrial area (Area F) that processed the products of the fields. Once the aqueduct existed it was possible to establish separate dwellings for the estate managers. The large pools on the northeast of the "Fortified Palace" were not part of a lavish grandiose plan built together with the aqueduct, although once they existed they were certainly used as an area of leisure and entertainment.—C.R.M.

541. S. Stern and H. Misgav, "ʾrbʿ mṣbwt nwspwt mṣwʿr (Four Additional Tombstones from Zoar)," *Tarbiz* [Jerusalem] 74 (1, '04) 137-151.

With the publication of four additional 4th-5th century A.D. Jewish Aramaic tombstone inscriptions from Zoar, the article suggests that it may soon be possible to draw general conclusions about the population of Zoar, the users of its cemetery, the production of the tombstones, and the Jewish calendar in use.—D.J.H.

542. V. Sussman, "A Unique Bronze Oil Lamp and Bowl of the Hellenistic Period," *IsrExpl Journ* 56 (1, '06) 39-50.

Two bronze vessels—a unique decorated lamp and a bowl—from the Hellenistic period were discovered at Ha-Qirya (Kaplan Junction), Tel Aviv. What makes the oil lamp special is its two types of decoration techniques: projection and incision. The bowl has three short stout legs ending in the shape of horse hoofs, each attached to or resting on a flat square platform, perhaps welded separately. The vessels may have had a cultic use in the prosperous period of occupation under the Seleucids in the 2nd century B.C.—D.J.H.

543. B. Zissu, Y. Tepper, and D. Amit, "*Miqwa'ot* at Kefar ʿOthnai near Legio," *IsrExplJourn* 56 (1, '06) 57-66.

The installations at Kefar 'Othnai, a Jewish village on the western borders of the Jezreel Valley during the Roman period, that are described in this article should be identified as *miqwa'ot*. The presence of two ritual baths—one in a presumably domestic environment and the other in an agricultural context—reflects a very high level of observance of Jewish laws of ritual purity in this rural area during the Second Temple period and probably also during the mishnaic and talmudic age.—D.J.H.

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544. C. Alonso Fontela and J. J. Alarcón Sainz, "Las cartas arameas de Bar Kokba: texto, traducción y comentario," *Sefarad* 66 (1, '06) 23-53.

After providing basic information about the discovery of the Bar Kokhba letters and their language, the article presents for each of the nine letters introductory observations, the Aramaic text and a Spanish translation in parallel columns, and comments on the editorial decisions.—D.J.H.

545. Y. Baruchi, "Šḥzwr qtʿym hsrym bmgylt hmzmwrym (11QPs[a]): ʿywn bšlwšh mzmwrym (Reconstruction of the Missing Sections in the Psalms Scroll [11QPs[a]]: A Study of Three Psalms)," *Textus* 22 ('05) ᵓ-yg, 187.

The article presents examples of the use of comparative analysis for reconstructing missing sections of Psalms 105, 122, and 146 in 11QPs[a]. In the cases of Psalms 105 and 122 the reconstructed scroll text reflects a pre-Masoretic text while the MT is an adaptation of the text attested in the scroll. In Psalm 146 the MT is the older text, and the scroll text seems to be a later version with two extra verses that modify the concept of the kingdom of God in an eschatological sense.—D.J.H.

546. P. Bertalotto, "Immersion and Expiation: Water and Spirit from Qumran to John the Baptist," *Henoch* 27 (1-2, '05) 163-181.

Starting from the assertion that the Qumran community had no part in the cult of the Jerusalem Temple, the article proposes a new reconstruction of that group's doctrine concerning the nature, function, and meaning of atonement. Then it compares their view with the NT witnesses to John and his baptism in order to highlight their common elements. It concludes that John's baptism like the Qumranic initiatory ceremony was understood as the starting point of a long Day of Atonement, and that the only difference between the Qumranic ceremony and John's ceremony seems to have been the number of beneficiaries.—D.J.H.

547. W. Chrostowski, "Nowy Testament a Qumran — ponad pół wieku dociekań i dylematów (New Testament and Qumran — More Than a Half Century of Inquiries and Dilemmas)," *CollTheol* 75 (3, '05) 139-158.

Qumran was occupied three times: 700-586 B.C.; 150-31 B.C.; and A.D. 4-68. Given the number of graves (1100), the population was mainly transitory. The core group was Essene, but there seems to have been contact with the Samaritans. The huge volume of writings found here dates from 220 B.C. to A.D. 60. They may have originated here or may have been transferred from Jerusalem. Three text-types of the OT have been found: proto-MT, Samaritan Pentateuch, and the Hebrew *Vorlage* of the LXX. As for the NT and Qumran, while a direct connection cannot be demonstrated, it is difficult to imagine that Jesus groups and Qumran members who circulated within the same region had no awareness of one another. It is possible that the Jesus movement recruited followers from Qumran. Striking similarities exist between Jesus and the Teacher of Righteousness, John the Baptist and Qumran practices, John's Gospel and Qumran teachings, etc. The lack of acknowledgment by one of the other (Qumran or the Jesus movement) remains one of the many puzzles still to be solved by further investigations. However, scholars so specialized in one or the other discipline that they lack a broader perspective contribute little if anything to the investigation.—J.J.P.

548. R. Clements and N. Sharon, "The Orion Center Bibliography of the Dead Sea Scrolls (January-June 2005)," *RevQum* 22 (86, '05) 301-323.

This installment [see § 50-1333] provides bibliographical information for recently published books and articles on the Dead Sea scrolls and related topics. The list is arranged alphabetically according to the authors' surnames.—D.J.H.

549. H. Eshel, "Šny hrbdym hhyṣtwryym hmtwʿdym bmgylt pšr ḥbqwq (The Two Historical Layers of Pesher Habakkuk)," *Zion* [Jerusalem] 71 (2, '06) 143-152.

Two separate layers of historical commentary may be discerned in 1QpHab, one reflecting the 2nd century B.C. and dealing primarily with the Teacher of Righteousness, and the other relating to the *Kittim* who in this pesher should be identified with the Romans. It appears that the later layer was composed after Pompey's conquest of Judea in 63 B.C. According to this hypothesis 1QpHab ii 10–iv 13 and v 12–vi 12 were added in the 1st century B.C., and ix 3-7 was brought up to date at the same time.—D.J.H.

550. F. García Martínez, "La Bible d'Alexandrie au miroir de Qumrân," *RevQum* 22 (86, '05) 253-268.

The article reflects on contributions that the Qumran scrolls have made and can make to the Bible d'Alexandrie project under three headings: the Greek biblical manuscripts from Qumran, the biblical manuscripts in Hebrew, and the nonbiblical manuscripts.—D.J.H.

551. D. Green, "'Halakhah at Qumran?' The Use of √*hlk* in the Dead Sea Scrolls," *RevQum* 22 (86, '05) 235-251.

While the Qumran sect used the root *hlk* in a polemical fashion when describing the errors of opponents, there is no evidence that they either used or deliberately avoided this term in their sectarian compositions. That the sect was not at all adverse to describing both "walking" in the way of light and "walking" in the way of darkness shows that they placed no special attachment on the word. This suggests that no one had yet placed special attachment to the word to describe their own legislative stance or methodology.—D.J.H.

552. B. Halpern-Amaru, "A Note on Isaac as First-Born in *Jubilees* and Only Son in 4Q225," *DeadSeaDisc* 13 (2, '06) 127-133.

The descriptions of Isaac as the first-born son in *Jubilees* (18:11, 15) and as the only son in 4Q225 (2 i 11) each promote the interfacing of the Aqedah and the exodus in their respective texts. In *Jubilees* the relationship is an intertextual one in which Isaac the first-born joins the first-born sons of the Israelites in parallel accounts of redemption. In 4Q225 the relationship is a linear one in which Isaac the only son joins the Aqedah to the exodus as sequential prooftexts of the surety of God's promises to Abraham at the covenant between the pieces (see Genesis 15).—D.J.H.

553. H. K. Harrington, "Purity and the Dead Sea Scrolls—Current Issues," *CurrBibRes* 4 (3, '06) 397-428.

It is evident that purity concerns are not simply an ancillary area of study to the Dead Sea scrolls, but rather are central to the ongoing work of this field. Research now proliferates in the following areas: determination of the identity of the communities behind the scrolls, the extent of sectarianism in the scrolls, the interpretation of the archaeological finds at Qumran, debates on specific purity issues, and the relationship of the Dead Sea scrolls to early Christian and rabbinic sources. The purity laws in the Dead Sea scrolls provide a strong piece of evidence corroborating literary and archaeological findings that purity was especially important in Second Temple Judaism.—D.J.H.

554. P. Heger, "Did Prayer Replace Sacrifice at Qumran?" *RevQum* 22 (86, '05) 213-233.

A number of scholars have argued, explicitly or implicitly, that prayer replaced sacrifices at Qumran. Such views seem to depend on connections made in rabbinic literature between prayer and sacrifice. The article contends that prayer did not replace the daily obligatory Tamid sacrifices in the Qumran community, that the links between prayer and sacrifice in rabbinic literature are not present in the various Qumran writings that deal with prayer nor are they supported by Qumran's particular theology, and that the term *šptym* ("lips") in 1QS ix 4-5 and x 6 does not necessarily refer to prayer.—C.R.M.

555. M. Leuenberger, "Aufbau und Pragmatik des 11QPs^{a}-Psalters," *RevQum* 22 (86, '05) 165-211.

In debate with U. Dahmen's understanding of 11QPs^{a} as a manual of the messianic David, the article argues that the composition and conception of the 11QPsalms^{a} psalter were shaped by the historicized image of King David as a spirit-infused poet and prophetic guarantor of a perfect legal order. Thus this psalter functioned as an eschatological book of reading and meditation for the Qumran *Yaḥad,* which identified itself with the Davidic model, and oriented itself toward and participated in its joint life and legal order. This means that the 11QPsalms^{a} psalter was directly dependent on the MT psalter and so represents a work of reception.—D.J.H.

556. H. Lichtenberger, "Friede durch Krieg? Vom imaginierten Krieg zum imaginierten Frieden in Qumran," *BibKirch* 61 (3, '06) 144-149.

With extensive quotations from the Qumran *War Scroll* (1QM), the article shows how that document portrays an imaginary war bringing about an imaginary peace (see also 1 Macc 14:4-15; *1 Enoch* 10:17-19; *2 Baruch* 29:5-8; Papias).—D.J.H.

557. J. Magness, "Toilet Practices at Qumran. A Response," *RevQum* 22 (86, '05) 277-278.

This note corrects several errors in the article by S. Harter et al. on toilet practices at Qumran

[§ 49-1986] with respect to the Essene's abstention from eating or drinking on Friday; the interpretation of Josephus, *War* 2:147-149; and the average age at death among the sectarians. It also questions the reliability of soil samples taken fifty years after the excavation by R. de Vaux.—C.R.M.

558. C. MARTONE, "Beyond *Beyond the Essene Hypothesis*? Some Observations on the Qumran Zadokite Priesthood," *Henoch* 25 (3, '03) 267-275.

It is undeniable that the Qumran sect was a Zadokite group. But at some point a group of Zadokites took over the Essene/Enochic tradition because of its eschatological elements. After the death of Onias III the Zadokite descent was definitely removed from the historical scene and only the eschatological elements offered a last hope to see the legitimate priesthood reestablished in its office.—D.J.H.

559. C. MARTONE, "Qumran Readings in Agreement with the Septuagint against the Masoretic Text. Part One: The Pentateuch," *Henoch* 27 (1-2, '05) 53-113.

The article presents each verse of the Pentateuch that is attested in the biblical manuscripts from Qumran and is in agreement with the Septuagint against the Masoretic text, along with bibliographical references to the *editio princeps* of each quoted manuscript. Other ancient textual witnesses in agreement with the Qumran-LXX readings are also registered.—D.J.H.

560. J. A. NAUDÉ, "On the Boundaries between the Sacred and the Profane at the Community of Qumran," *Journal for Semitics/Tydskrif vir Semitistiek* [Pretoria] 14 (2, '05) 261-282.

The Qumran community regarded itself as priestly and therefore applied holiness regarding the priestly state and the space of the temple to the state and space of their everyday lives. They were very concerned about moral purity (the community = the temple) and held that sin could pollute the sinner.—D.J.H.

561. V. NOAM, "The Origin of the List of David's Songs in 'David's Compositions,'" *DeadSea Disc* 13 (2, '06) 134-149.

The writer of "David's Compositions" (11QPs^{a} xxvii), an enthusiastic adherent of the solar calendar and admirer of David, strove to aggrandize the number of David's works and to bring evidence from them in favor of the solar calendar. He made use of an ancient list of days on which the sacrifices offered in the Temple were to be accompanied by singing in the Temple, and transformed it into a component of the enormous, imaginary number of David's compositions. To the days of the year and the Sabbath days mentioned in the ancient halakah he added their number according to the solar calendar (364 and 52, respectively), while including Rosh Hashanah among the new months.—D.J.H.

562. S. PAGANINI, "Osservazioni sull'uso di *Dt* 22,6c nel *Rotolo del Tempio*," *Henoch* 27 (1-2, '05) 127-135.

This study shows that the author of *Temple Scroll* was familiar with the "canonical text" of Deut 22:6c. It is literally quoted in 11QTemple^{a} lxv 4a, and can also be found twice in the biblical manuscripts from the Judean Desert. The verb variation in 11QTemple^{a} lii 6b is intentional; it does not reflect a different *Vorlage* of the Hebrew text but rather is a development in the Jewish legislation during the Second Temple period.—D.J.H.

563. A. PAUL, "Les manuscrits de la mer Morte et les origines du christianisme," *NouvRev Théol* 128 (3, '06) 388-404.

The article first surveys the manuscripts found at Qumran and the debates about their relation

to the Essenes. Then it considers various claims about the relationship between the Qumran scrolls and early Christianity, and notes nine important parallels. It observes that in recent years the Essene connection has been contested by archaeologists and other scholars, and that this new thinking indicates that early Christianity should not be understood as the prolongation of a particular sect, group, or trend (as a successful Essenism).—D.J.H.

564. M. Popović, "Physiognomic Knowledge in Qumran and Babylonia: Form, Interdisciplinarity, and Secrecy," *DeadSeaDisc* 13 (2, '06) 150-176.

The manuscripts 4Q186 and 4Q561 give us a unique glimpse of a physiognomic tradition (that is, the sympathy between character and body) in Second-Temple Judaism. The article compares some aspects of these two Qumran texts and some features of the Babylonian physiognomic tradition with regard to the following three topics: the form and structure of the texts, the combination and relationship between physiognomics and astrology, and the status of physiognomic learning and inverted and mixed writing (for the sake of secrecy).—D.J.H.

565. E. D. Reymond, "The Poetry of 4Q416 2 iii 15-19," *DeadSeaDisc* 13 (2, '06) 177-193.

The poem contained in 4Q416 2 iii 15-19 contains five verses, an initial bicolon followed by a tricolon, and then by three bicola. Analysis of this text demonstrates that at least portions of 4QInstruction are dominated by parallelism. Among wisdom compositions, the parallelism of this work bears closest affinity to the parallelism in Sirach.—D.J.H.

566. D. Rothstein, "More on the Book of Proverbs and Legal Exegesis at Qumran," *BibNotiz* 128 ('06) 31-42.

The Qumran sectaries sometimes viewed the book of Proverbs as a source of concrete legal practices. Their view that excrement is ritually polluting (see 11QTemple[a] xlvi 13-16; 1QM vii 3-7) may well have been influenced by Prov 30:11-12 ("though it is not washed of its 'filth'"; see also Deut 23:10-17).—D.J.H.

567. D. Rothstein, "Same-Day Testimony and Same-Day Punishment in the Damascus Document and Jubilees," *Zeitschrift für Altorientalische und Biblische Rechtsgeschichte* [Wiesbaden] 11 ('05) 12-26.

The article examines the legal processes of same-day testimony as prescribed in CD ix 6-8 and same-day punishment as set forth in *Jubilees* 30:4 and 33:17 against the matrix of the Hebrew Bible and rabbinic sources, and demonstrates the interdependence of the two legal procedures. The rabbis did not require that punishment be administered on the day of the offense, nor did they insist on same-day testimony.—D.J.H.

568. L. H. Schiffman, "The Dead Sea Scrolls and Rabbinic Judaism: Perspectives and Desiderata," *Henoch* 27 (1-2, '05) 27-33.

Study of the Dead Sea scrolls, especially *Temple Scroll* and 4QMMT, has enhanced our knowledge of Jewish law and illuminated the sects of the Second Temple period. The Qumran legal material has linked the sectarians to Sadducean law, and 4QMMT has corroborated the reliability of talmudic reports about the Pharisees in Second Temple times. Detailed commentaries on Qumran halakic literature will help to contextualize rabbinic texts more accurately and will shed more light on the history of rabbinic Judaism.—D.J.H

569. M. Szczepaniak, "Midrasz eschatologiczny o Melchizedeku (11QMelch=11Q13) i jego reminiscencje w Nowym Testamencie (The Eschatological Midrash on Melchisedeq [11QMelch=11Q13] and Its Reminiscences in the New Testament)," *CollTheol* 75 (3, '05) 125-138.

A close analysis of the fragmentary eschatological midrash on Melchizedek (11Q13) proves to be very rewarding. Not only does it contain many text-fragments from the OT, but in its totality the midrash presents an array of more and less convincing motifs linked with the NT (especially Hebrews).—J.J.P.

570. E. Tigchelaar, "Notes on the Ezekiel Scroll from Masada (MasEzek)," *RevQum* 22 (86, '05) 269-275.

The article corrects and complements readings in S. Talmon's editions (1996, 1999) of the Ezekiel scroll from Masada, suggests that its script has all the characteristics of F. M. Cross's late Herodian hand, notes some general correspondences and differences between 4Q85 and MasEzek, and comments on the order of chapters 35–38 and the presence of 36:23b-38 in a manuscript from before A.D. 73.—D.J.H.

571. R. Van de Water, "Michael or Yhwh? Toward Identifying Melchizedek in 11Q13," *JournStudPseud* 16 (1, '06) 75-86.

The way in which Melchizedek is presented in 11Q13 is best explained not in terms of a created angel (Michael or otherwise) but rather in terms of belief in "two powers in heaven," comparable to that of Philo and the Magharians. The author of 11QMelch used Pss 7:8; 82:1; 110:1; Isa 52:7; 61:1; and Dan 7:13; 9:26 to portray Melchizedek as Yhwh and at the same time as God's intermediary. "Melchizedek" embodies the high-priestly messiah, the suffering servant, the herald of peace, Yhwh reigning in Zion, and the eschatological judge or Son of Man. This collage of biblical images resembles Philo's presentation of the divine Logos, including his assertion that as intermediary and intercessor the Logos is the true high priest, Melchizedek.—D.J.H.

572. B. Velčić, "The Significance of the Relation of 4QTobit^{e} fr. 6 with Greek Texts," *Henoch* 27 (1-2, '05) 149-162.

4QTobit^{e} fr. 6, containing Tob 12:20–13:4 in Hebrew, offers support for the opinion that the book was originally a unit including the current fourteen chapters. Its Aramaisms suggest that it is a translation from Aramaic, and that Aramaic was the original language of the book. Its dual relation to the Greek texts, showing similarities with both Greek versions (mss S and BA) clarifies their differences and reopens the question of their mutual relation and of the Semitic *Vorlage* of BA. Finally the Hebrew fragment clarifies problems in the Greek versions, and vice versa.—D.J.H.

573. D. Volgger, "The Day of Atonement according to the Temple Scroll," *Biblica* 87 (2, '06) 251-260.

After presenting a structured Hebrew text of the treatment of the Day of Atonement in 11QTemple xxv 10–xxvii 10, the article considers its content: overview of the festival agenda, the first and final sections, the common festival sacrifice, the burnt-offering for the sin-offering of atonement, and the two he-goats. Since the he-goat for Azazel does not touch the altar of burnt-offering, it cannot be specified as a burnt-offering. Nevertheless, it does expiate for sins.—D.J.H.

574. C. WERMAN, "Epochs and End-Time: The 490-Year Scheme in Second Temple Literature," *DeadSeaDisc* 13 (2, '06) 229-255.

Both *Apocryphon of Jeremiah* and *Pseudo-Moses* utilize a 490-year period whose starting point is marked by the destruction of the First Temple. Nonetheless, the historical scheme and worldview in *Pseudo-Moses* differ from those of *Apocryphon of Jeremiah.* Whereas *Apocryphon of Jeremiah* treats Antiochus' decrees and uses a 490-year span to explain their causes, *Pseudo-Moses* gives them but brief mention, centering rather on a historical scheme that employs the 490-year span to enhance attacks on the Hasmonean regime. These works originated in different milieus, *Apocryphon of Jeremiah* in a nonsectarian context, and *Pseudo-Moses* within the Qumran community. The article concludes by comparing the divisions of the 490-year span in *Pseudo-Moses* with the blueprints found in other works from the Qumran library.—D.J.H.

575. J. W. WEVERS, "The Dead Sea Scrolls and the Septuagint," *BullIntOrgSeptCogStud* 38 ('05) 1-24.

The article first presents a collation of Qumran Pentateuch Septuagint fragments, and then offers general reflections on them and on the author's experience of working in Septuagint research for many years. It concludes that although the Qumran Greek texts (less than 3% of the biblical texts) are not as significant as one might wish, they do provide a new understanding of the Samaritan Hebrew text as much earlier than previously realized, and confirm that the Masoretic text is not the oldest form of the biblical text.—D.J.H.

Dead Sea Scrolls, §§ 51-9, 24, 92r, 103, 263, 272, 426, 523, 537–538, 629.

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576. J. K. AITKEN, "Rhetoric and Poetry in Greek Ecclesiastes," *BullIntOrgSeptCogStud* 38 ('05) 55-77.

In the Greek translation of Ecclesiastes found in the Septuagint the quantitative representation of elements and the preservation of the Hebrew word order are consistent features. It exhibits ancient rhetorical devices such as variation, polyptoton (variation of forms), anaphora (repetition of forms), parechesis (alliteration), assonance, isocola, and homoeoteleuton (end-rhyme). It also contains poetic features such as rhythm, meter, and poetic words. Even if the translator came from Palestine, he formulated features that are consistent with the norms of Greek rhetorical style as taught in Greek schools in the 2nd century A.D. A better description for his translation than "literal" might be "informative-expressive."—D.J.H.

577. M. AVIOZ, "The Date of the Destruction of the First Temple in Ancient Versions and in Early Biblical Interpretation," *Textus* 22 ('05) 87-94.

According to 2 Kgs 25:8 the First Temple was destroyed on the 7th of Ab, while in Jer 52:12 it was on the 10th of Ab. This article surveys treatments of the dating of the First Temple's destruction in the ancient translations of the OT, Bar 1:2, Josephus' writings, and rabbinic literature, respectively.—D.J.H.

578. M. AVIOZ, "Josephus's Portrayal of Lot and His Family," *JournStudPseud* 16 (1, '06) 3-13.

The changes, omissions, and additions regarding Lot and his family that Josephus entered into

his *Antiquities* seem to reflect not a different *Vorlage* but rather a systematic, exegetical, and ideological point of view. Josephus made great efforts not to condemn Lot. He portrayed him as a righteous character because he was Abraham's nephew and King David's ancestor.—D.J.H.

579. M. Avioz, "Josephus' Retelling of Nathan's Oracle (2 Samuel 7)," *ScandJournOT* 20 (1, '06) 9-17.

The article examines Josephus' treatment of 2 Samuel 7 in *Antiquities* 7:90-95 with attention to Josephus' qualities as a commentator and how he handled the hermeneutical problems raised by the story (e.g. why God forbids David to build a temple). It observes that the apologetic nature of Josephus' work led him to introduce various kinds of changes (e.g. omitting any references to the Messiah in favor of accentuating the significance of the king's observance of the Torah).—C.R.M.

580. W. Baxter, "Noachic Traditions and the *Book of Noah*," *JournStudPseud* 15 (3, '06) 179-194.

The article contends that a *Book of Noah* really existed, and that it incorporated some but not all of the various Noachic traditions. After an overview of extant Palestinian Jewish Noachic material, it discusses the debate about the existence of a *Book of Noah,* and offers a "baseline" sketch of its content.—D.J.H.

581. C. T. Begg, "David versus Ishbosheth according to Josephus," *Laurentianum* 47 (1-2, '06) 187-204.

The article examines Josephus' rewriting in *Antiquities* 7:7-20 of 2 Sam 2:1–3:1, which relates the emergence of the rival kingdoms of David and Ishbosheth. It seeks to determine which text form(s) of the passage Josephus utilized in developing his own version (e.g. MT, 4QSam^{a}, LXX), identify the various rewriting techniques (e.g. additions, omissions, rearrangements) Josephus applied to the biblical data, and assess the distinctiveness of his presentation of the David-Ishbosheth rivalry. It concludes that while the contours of the biblical story are clearly recognizable in Josephus' retelling, the historian's own creativity, techniques, and purposes are equally in evidence.—C.R.M.

582. C. T. Begg, "David's Flight from Jerusalem according to Josephus," *HTSTeolStud* 62 (1, '06) 1-22.

The article analyzes Josephus' retelling of 2 Sam 15:13–16:14 in *Antiquities* 7:198-210 with regard to David's departure from Jerusalem, and his encounters with clergy, Ittai, Hushai, Ziba, and Shimei, respectively, as well as his arrival at the Jordan. It gives particular attention to the text-form(s) that Josephus used, his rewriting techniques, and his distinctive handling of Scripture.—D.J.H.

583. C. T. Begg, "David's Homecoming according to Josephus (Part Two)," *PolishJourn BibRes* 5 (1, '06) 9-28.

This installment [see § 50-584] of an examination of Josephus' retelling in *Antiquities* 7:258-277 of David's return to Jerusalem from the Transjordan found in 2 Sam 19:9b-44 (English 19:8b-43) treats his encounter with Mephibosheth, his exchange with Barzillai the Gileadite, and the dispute between the representatives of Israel and Judah concerning their respective claims to David. It concludes that Josephus' account stands closer to the LXX than to the MT, exhibits a variety of rewriting techniques (additions, omissions, rearrangements, etc.), and goes

its own way vis-à-vis the wider Jewish-Christian tradition in his treatment of questions suggested by the biblical story of David's homecoming.—C.R.M.

584. C. T. Begg, "The Fall of Jericho according to Josephus," *EstBib* 63 (2-3, '05) 323-340.

The article analyzes Josephus' treatment of the Jericho episode (Josh 6:1-26) in his *Antiquities* 5:22-32, with particular attention to the biblical text(s) that he used and his rewriting techniques. It notes that Josephus' narrative is distinctive for its enhanced portrayals of Joshua and Rahab, diminution of explicit references to God, accentuation of the supernatural character of Jericho's fall, and emphasis on the people's execution of Joshua's commands.—D.J.H.

585. C. T. Begg, "The First Encounter between Saul and David: According to Josephus," *AndUnivSemStud* 44 (1, '06) 3-11.

The article compares the accounts of the first encounter between Saul and David in 1 Sam 16:14-23 and in Josephus' *Antiquities* 6:166-169 with regard to textual affinities, Josephus' rewriting techniques, and other references to the episode in Jewish and Christian writings.—D.J.H.

586. C. T. Begg, "Josephus' Retelling of 1 Kings 1 for a Graeco-Roman Audience," *TynBull* 57 (1, '06) 85-108.

The article examines Josephus' retelling of 1 Kings 1 in *Antiquities* 7:343-362 under six headings: David and Abishag, Adonijah's move, Nathan and Bathsheba's initiative, David's directives realized, Jonathan's report, and Solomon spares Adonijah. It concludes that although Josephus reproduced the biblical story *in extenso* and with considerable accuracy, he felt free to add to, leave aside, rearrange, and otherwise modify numerous elements of the biblical narrative.—D.J.H.

587. C. T. Begg, "The Recall and Revolt of Absalom according to Josephus," *SvenskExegÅrs* 71 ('06) 75-95.

The article focuses on Josephus' retelling in *Antiquities* 7:181-197 of Absalom's recall from exile by David and his eventual revolt against him in 2 Sam 13:39–15:12. It divides the material into seven segments: introduction, David-woman exchange, Absalom's return, Absalom's *personalia,* Absalom's restoration to favor, Absalom's intrigues, and Absalom's revolt. It concludes with general comments on Josephus' text-critical affinities, his rewriting techniques, and comparisons with the midrashic-rabbinic tradition.—D.J.H.

588. C. T. Begg, "2 Samuel 12 as Retold by Josephus," *VerbEccl* 27 (1, '06) 291-320.

This examination of Josephus' retelling of the events of 2 Samuel 12 in his *Antiquities* 7:147-161 proceeds according to the following outline: Nathan dispatched, first exchange between Nathan and David, second exchange, death and new birth, and Rabbah conquered. It focuses on the questions of Josephus' textual affinities, rewriting techniques, and treatment of 2 Samuel 12 in comparison with other ancient Jewish and Christian authors.—C.R.M.

589. C. T. Begg, "Solomon's Installation of the Ark in the Temple according to Josephus," *RevistCatTeol* 30 (2, '05) 251-265.

The article examines Josephus' narration (*Ant.* 8:99-106) of Solomon's installation of the ark in the Jerusalem Temple (see 1 Kgs 8:1-11; 2 Chr 5:2-14), with particular attention to his textual sources, rewriting techniques, and relation to other Jewish traditions. It concludes that Josephus'

version accentuates the solemnity and magnificence of the occasion, highlights Solomon's piety and munificence, and provides a "correct" theological perspective on God's relationship to the Temple.—D.J.H.

590. M. J. Bernstein, "'Rewritten Bible': A Generic Category Which Has Outlived Its Usefulness?" *Textus* 22 ('05) 169-196.

The term "rewritten Bible" in G. Vermes's narrow sense has not outlived its usefulness. Rather it still furnishes a valuable classificatory device, provided that we employ it in a disciplined fashion. It is necessary to distinguish between the process of rewriting the Bible and the genre of rewritten Bible. The rewritten Bible should be restored to its proper place as a subcategory of biblical interpretation in antiquity, one way of the ancient author's putting forth his reading of the Bible.—D.J.H.

591. K. Berthelot, "L'idéologie maccabéenne: entre idéologie de la résistance armée et idéologie du martyre," *RevÉtudJuiv* 165 (1-2, '06) 99-122.

Whereas 2 Maccabees promotes martyrdom as a way to resist the enemy and save the Jewish people, 1 Maccabees favors armed struggle. Both ideologies are present in later Jewish literature, but rabbinic texts indicate that the ideology of armed struggle tended to disappear after the failure of the Bar Kokhba Revolt in A.D. 132-135 while the ideology of martyrdom developed and gained new legitimacy. However, in rabbinic texts concern for the life of individuals and of communities led to rejection of both ideologies.—D.J.H.

592r. K. Berthelot, *Philanthrôpia judaica* [*NTA* 48, p. 442].

———, *L'"humanité de l'autre homme" dans la pensée juive ancien* [*NTA* 49, p. 429].

A. Paul, "Sources, limites et grandeurs de l''humanisme' du judaïsme ancien," *RechSciRel* 94 (2, '06) 215-221.—In a short period (2003 and 2004) Berthelot has produced two major works on complex and delicate topics. She is the first to provide exhaustive documentation concerning the accusation of misanthropy against Jews in antiquity (as well as its opposite, philanthropy). The major problem that she confronts in the two volumes (as Philo did) is the possible compatibility between a humanism based on divine revelation and a philosophy based on the intrinsic or natural value of the human person.—D.J.H.

593. S. Beyerle, "'If You Preserve Carefully Faith . . .' — Hellenistic Attitudes towards Religion in Pre-Maccabean Times," *ZeitAltWiss* 118 (2, '06) 250-263.

The order of chapters (4, 7, 8, 5, 6, 9) in the Old Greek version (Papyrus 967) of the book of Daniel reflects a friendly relationship between Palestinian Jews and the Seleucids in the time of Antiochus III. Such an attitude tallies with the general mood of cooperation between Jews and Seleucids in Palestine at that time. Moreover, historical allusions in the Old Greek texts of Dan 8:9 and 8:11 indicate a negative view of the Ptolemies and a positive attitude toward the rise of Seleucid power under Antiochus III. The development of the book of Daniel as a whole is an example of how certain Jewish segments in the first half of the 2nd century B.C. could become apocalypticists by an "inner conversion" when the Seleucid emperors in the eyes of the Jews shifted from "tolerance" to suppression.—D.J.H.

594. S. Bhayro, "Noah's Library: Sources for *1 Enoch* 6–11," *JournStudPseud* 15 (3, '06) 163-177.

The article presents three case-studies that illustrate the varied literary antecedents of *1 Enoch*

6–11. The first case ("Erra and Ishum") indicates a clear Mesopotamian influence on the narrative, while the second case ("Absalom's rebellion") suggests the incorporation of a rewritten biblical narrative. The third case ("the angel name Shemihazah") involves a pre-Israelite meaning and a later reinterpretation in a Jewish context.—D.J.H.

595. R. Bloch, "*Di neglecti.* La politique augustéenne d'Hérode le Grand," *RevHistRel* 223 (2, '06) 123-147.

The article suggests that Herod to some extent played the role of Augustus in the kingdom of Judea by comparing the temple of Apollo on the Palatine with the Temple of YHWH in Jerusalem, Augustus' mausoleum with Herod's Herodium, and the piety of Augustus and the piety of Herod, respectively. It contends that Herod's largest and most important building project, the Temple in Jerusalem, is best understood in the context of Augustan thought. The Temple in Jerusalem had to be rebuilt in order to restore the dignity of the neglected God of the Jews.—C.R.M.

596. R. Brandscheidt, "'Die Weisheit ist ein menschenliebender Geist' (Weish 1,6). Literarische Gestalt und theologische Aussage von Weisheit 1,1-15," *TrierTheolZeit* 115 (1, '06) 1-25.

After characterizing Wis 1:1-15 as a proem or overture to the entire book, the article discusses the literary development of the text and its form and structure. Next it offers semantic analyses of the framework (1:1a and 15), the three main strophes (1:1b-4, 6-8, 12-14), and the expansions (in 1:5-6 and 9-11). Finally it presents a theological synthesis, with particular attention to the text's aim to strengthen the faith of the righteous and to warn against the apostasy of those who are tempted by the spirit of the age and are in danger of losing trust in God.—D.J.H.

597. J. J. Collins, "Some Issues in the Study of Apocalyptic Literature," *Henoch* 27 (1-2, '05) 21-26.

The article suggests three issues in apocalyptic literature that need further attention in the future: the place of apocalyptic literature in the Judaism of its time, its relation to broader developments in the Greco-Roman world, and the transmission history of Jewish apocalyptic texts that were not preserved by the rabbis.—D.J.H.

598. J. Cook, "Reconsidering Septuagintal Origins," *Journal for Semitics/Tydskif vir Semitistiek* [Pretoria] 14 (2, '05) 441-461.

Despite the suggestion by *Letter of Aristeas* that all Greek translations of the Hebrew Bible were made in Alexandria, there is good evidence that the Septuagint versions of Proverbs, Esther, and Ecclesiastes were of Palestinian origin.—D.J.H.

599. C. Cox, "Tying It All Together: The Use of Particles in Old Greek Job," *BullIntOrgSept CogStud* 38 ('05) 41-54.

The Old Greek translator of Job freely reshaped the text by abbreviating, replacing, and summarizing, and by giving it a style that incorporates generous amounts of Greek particles of various kinds. These have the effect of providing the translation with nuance, vigor, and subtlety. They also often connect the text together, thus producing a poetic text shaped into brief blocks or even "paragraphs" of thought.—D.J.H.

600. M. Cromhout and A. G. van Aarde, "A Socio-Cultural Model of Judean Ethnicity: A Proposal," *HTSTeolStud* 62 (1, '06) 69-101.

After noting NT scholarship's lack of an overall interpretative framework by which 1st-

century Judean ("Jewish") ethnic identity can be understood, the article discusses E. P. Sanders's covenantal nomism, covenantal nomism as a "symbolic universe" (P. L. Berger and T. Luckmann's theories on the sociology of knowledge), the four pillars of Second Temple Judaism according to J. D. G. Dunn (Temple, God, election, Torah), Judean customs as covenantal praxis (Dunn's new perspective on Paul), cultural anthropology in the form of modern ethnicity theory, and D. C. Duling's sociocultural model of ethnicity. Then it puts together all of the elements into a proposal on how a more comprehensive understanding of the dynamics of Judean ethnic identity can be achieved.—C.R.M.

601. D. A. DeSilva, "'. . . And Not a Drop to Drink': The Story of David's Thirst in the Jewish Scriptures, Josephus, and *4 Maccabees*," *JournStudPseud* 16 (1, '06) 15-40.

The OT story of David's thirst in 2 Sam 23:13-17 and 1 Chr 11:15-19 is interpreted by Josephus (see *Ant.* 7:311-314) in a manner fairly consistent with the canonical versions, except that he locates the story more clearly within the main story line of David's dealings with the Philistines and uses it as an example of the valor of all of David's mighty men and not as an exploit that distinguishes "the three" above the rest. In 4 Maccabees 3:6-18, however, a fictive setting is invented and embellished to establish the conditions of David's experience of thirst and the focus is placed more fully on David's inner struggle to act in line with the demands of justice as opposed to the drive of his cravings, exemplifying pious reason's mastery of the passions, in keeping with the author's thesis.—D.J.H.

602. D. A. DeSilva, "The Perfection of 'Love for Offspring': Greek Representations of Maternal Affection and the Achievement of the Heroine of 4 Maccabees," *NTStud* 52 (2, '06) 251-268.

Comparison with Plutarch's *De amore prolis* and Aristotle's *Nicomachean Ethics* shows how the author of 4 Maccabees used common topics from Greek ethical reflections on love for offspring while commending Torah-observance as the means by which one can best secure one's children's eternal well-being, fulfilling the natural goal of love for offspring more completely. Trust in God's future enables the mother to view even the death of her children as the fulfillment of her maternal investment, rather than its negation as in the laments of Euripides' heroines in *Trojan Women* and *Hecuba*.—D.J.H.

603. D. A. DeSilva with M. P. Adams, "Seven Papyrus Fragments of a Greek Manuscript of Exodus," *VetTest* 56 (2, '06) 143-170.

The article presents critical editions of seven previously unpublished fragments of Exodus in Greek, written on papyrus in expert uncial script and employing standard *nomina sacra* and critical marks, dating between the mid-4th and mid-5th centuries A.D., and containing portions of Exod 10:3-5, 8-9, 12-15, 17-22, 24-28; 11:2-5; 12:9-12, 15-18; 26:21-25, 30-33; 30:11-15, 18-21; 34:12-15, 20-24; and 35:9-17, 22-25. The seven fragments show considerable independence from both Alexandrinus and Vaticanus, and resist pre-Origenian recensional work bringing the readings in line with the Hebrew. The manuscript represented by the fragments recommends itself to textual critics on the basis of its antiquity, independence, nonrevisionist character, tendency to preserve shorter readings, and general avoidance of carelessness in reproducing its exemplar.—D.J.H.

604. L. DiTommaso, "History and Apocalyptic Eschatology: A Reply to J. Y. Jindo," *VetTest* 56 (3, '06) 413-418.

Jindo's proposal (see *VetTest* 55 [3, '05] 412-415) that history characterizes prophetic escha-

tology while myth typifies apocalyptic eschatology, misconstrues the nature and purpose of the presentation of past events in apocalyptic writings of the historical type (e.g. parts of Daniel, *1 Enoch, 2 Baruch, 4 Ezra*). The identification of past events enables readers to locate themselves historically and theologically. Expectations for the future are based on the present situation, which in turn is meaningful only in terms of past history.—D.J.H.

605. C. Dogniez, "Les noms de fêtes dans le Pentateuque grec," *JournStudJud* 37 (3, '06) 344-366.

After surveying the five calendars of festivals in the Pentateuch (Exod 23:14-19; 34:18-26; Lev 23:1-44; Num 28–29; Deut 16:1-17) and noting some differences between the Greek and Hebrew versions, the article discusses the Greek terms for "festival" in general (ἑορτή, κλητή and ἐπίκλητος, ἐξόδιον) and for particular festivals (σάββατα, πάσχα, ἑορτὴ τῶν ἀζύμων, etc.). It concludes that the translators reproduced their Hebrew models faithfully, that their lexical choices represent diverse ways of translating, that there is not much mutual influence among the translators, and that many (but not all) of their terms appear in other Jewish Greek writings (Philo, Josephus, NT, etc.).—D.J.H.

606. T. L. Donaldson, "Royal Sympathizers in Jewish Narrative," *JournStudPseud* 16 (1, '06) 41-59.

A survey of Jewish literature from the Greco-Roman period permits the identification of fourteen narrative segments in which a foreign king (or highly-placed court official) undergoes some transformation that results in a display of veneration toward Israel's God. The study analyzes the narrative function of these various royal transformations, distinguishes the different functional patterns that are present, and constructs a typology. It proposes four discrete models of how foreign kings came to admire Judaism and venerate the God of Israel: subjugation of an adversary, "conversion" to monotheism, recognition of Israel's true character and excellence, and deliverance from deception. It concludes that the narratives under view provide a window into the range of ways in which Jews perceived their relationship with the Gentile world and its rulers.—C.R.M.

607. R. Doran, "Emending 1 Macc 7,16," *Biblica* 87 (2, '06) 261-262.

In the clause κατὰ τὸν λόγον ὃν ἔγραψεν αὐτόν in 1 Macc 7:16, the Greek translator read the verb of the Hebrew original as third person singular perfect with the third person pronominal suffix (*kĕtābô*) instead of the passive participle (*kātûb*). The resulting Greek text read as if Alcimus the high priest had written Psalm 78 instead of Psalm 78 being quoted.—C.R.M.

608. P. Féghali, "Versions arabes de Ben Sira," *Parole de l'Orient* [Kaslik, Lebanon] 30 (1, '05) 65-78.

After general remarks about the book of Sirach, the article discusses Arabic translations of specific texts based on the Latin, Greek, and Syriac versions, respectively.—D.J.H.

609. L. H. Feldman, "Philo's Version of Balaam," *Henoch* 25 (3, '03) 301-319.

After noting Philo's great interest in Balaam (see *Life of Moses* 1:263-299), the article discusses Philo's contrast between Balaam and Moses as prophets, and his treatments of Balaam's mission to curse the Israelites and Balaam's advice to Balak. It concludes that Philo felt no ambivalence about Balaam since he was consistent in disparaging him.—D.J.H.

610. T. Forti and Z. Talshir, "Proverbs 7 in MT and LXX: Form and Content," *Textus* 22 ('05) 129-167.

After general comments on the Septuagint and its translation of Proverbs, the article compares the Hebrew and Greek versions of each verse in Proverbs 7. It concludes that while the Greek translator has clothed Proverbs 7 in new garb, the contribution that he made to its content and message is minor. His main contribution is the change of scene, when he presents the woman rather than the wisdom teacher as looking through her window.—D.J.H.

611. M. V. Fox, "LXX-Proverbs as a Text-Critical Resource," *Textus* 22 ('05) 95-128.

Many of the departures from the Masoretic text of Proverbs in the Septuagint could have been present in the LXX's *Vorlage.* The article first presents factors that indicate Hebrew variants in LXX-Proverbs. Then it argues that qualities that are often assumed to controvert variants could have arisen in Hebrew transmission as well as in the process of translation.—D.J.H.

612. M. Gil, "The Apocalypse of Zerubbabel in Judaeo-Arabic," *RevÉtudJuiv* 165 (1-2, '06) 1-98.

The article presents the Judaeo-Arabic text and a translation of *Apocalypse of Zerubbabel* reconstructed from nineteen fragments found in six Genizah manuscripts, all in the Taylor-Schechter Collection at the Cambridge University Library. In addition to the usual messianic elements found in Hebrew Zerubbabel texts, the present version contains a real *vaticinium ex eventu,* stretching over some five years, describing events (mainly wars) which take place in various Near Eastern countries as a prelude to the process of redemption expected in A.D. 970. Photographs of texts and a map are included on pp. 72-93.—D.J.H.

613. L. L. Grabbe, "Second Temple Judaism: Challenges, Controversies, and Quibbles in the Next Decade," *Henoch* 27 (1-2, '05) 13-19.

The article proposes six areas for special attention in future research on Second Temple Judaism: the need to see the Second Temple period as a whole, the place of sects in Jewish society and religion, fundamental evaluation of the historical sources, a properly critical assessment of the economic context, the need for basic editions and studies of individual writings, and the replacement of biased theological judgments with sound historical and social-scientific ones.—D.J.H.

614. G. Hepner, "The Samaritan Version of the Tenth Commandment," *ScandJournOT* 20 (1, '06) 147-152.

The additional tenth commandment in the Samaritan Pentateuch about building an altar is related to the previous one by the phrase "do not covet." It may reflect not only the Samaritans' attachment to Mount Gerizim but also their greater interest, relative to most Judeans, in the holiness of space.—D.J.H.

615. A. P. Johnson, "Philonic Allusions in Eusebius, *PE* 7.7-8," *ClassQuart* 56 (1, '06) 239-248.

Eusebius drew freely on Philo's *De Abrahamo* in his narration of the Hebrew holy men in *Praeparatio evangelica* 7.7-8. Two features marking Eusebius' distinctive outlook and his guiding apologetic purposes are noteworthy: the historical emphasis (against the allegorical in Philo), and the manipulation of the narrative to separate his own position and that of the ancient Hebrews from the Jews and Judaism.—D.J.H.

616. A. KERKESLAGER, "Agrippa and the Mourning Rites for Drusilla in Alexandria," *Journ StudJud* 37 (3, '06) 367-400.

Philo's description of the outburst of violence in Alexandria in A.D. 38 suggests that he was trying to distract attention from some crime against Rome committed by local Judeans. Analysis of the chronology suggests that this crime was a dramatic violation of the Alexandrian funerary celebrations for Drusilla, the sister of the Roman emperor Gaius, at which images of her and other figures would have been prominent. The edict of Flaccus and the subsequent violence against the Judeans was a punitive response to this crime. The entire sequence of events was in harmony with normal Roman legal and administrative policies.—D.J.H.

617. H. S. KVANVIG, "Gen 6,3 and the Watcher Story," *Henoch* 25 (3, '03) 277-300.

The Watcher story in *1 Enoch* 6–16 and Gen 6:1-4 should be viewed as part of a broader tradition with rivaling stories from primeval times (see *Atrahasis, Jub* 5:4-12; 4Q252; Gen 6:1-4 MT and LXX). Both accounts may well refer to underlying stories known by their readers. The authors of the Enochic Watcher account could have used Gen 6:1-4 as a well known version of primeval time when it suited their theological purpose. The article pursues this proposition with reference especially to Gen 6:3.—D.J.H.

618. D. LAMBERT, "Did Israel Believe That Redemption Awaited Its Repentance? The Case of *Jubilees* 1," *CathBibQuart* 68 (4, '06) 631-650.

Many scholars have taken the pattern of sin-exile-repentance-redemption as a central theme of Deuteronomistic ideology and have viewed it as dominating not only biblical theology but also the preoccupations of those living in the late Second Temple period. But *Jubilees* 1 suggests a nuanced distinction regarding the role of human agency in redemption that calls into question the primacy of this model of repentance. *Jubilees* anticipates a dramatic, divinely initiated transformation of human nature rather than humanly initiated repentance. Because *Jubilees* 1 interprets the very texts from Deuteronomy most frequently associated with the repentance paradigm in a radically different light, the role of repentance in the entire spectrum of Second Temple Judaism, ancient Israelite prophecy, and the early Christian movement must be reexamined. What we need is a typology of human activity in the context of a world experienced as largely determined by divine fiat.—C.R.M.

619. M. MARCIAK, "Antiochus IV Epiphanes and the Jews," *PolishJournBibRes* 5 (1, '06) 61-74.

The article surveys the most important hypotheses advanced to explain the religious persecution of the Jews by the Seleucid king Antiochus IV (especially E. Bickerman, V. Tcherikover, M. Hengel, J. A. Goldstein, K. Bringmann, E. Gruen) as well as presenting the current condition of Polish study of this question. It concludes that while the discussion of the events of 175-164 B.C. is vigorous, the final explanation requires more research.—C.R.M.

620. M. E. MILLS, "Household and Table: Diasporic Boundaries in Daniel and Esther," *Cath BibQuart* 68 (3, '06) 408-420.

Border crossing involves passing across a frontier that is both territorial and cultural. This is the situation behind the stories of Esther and Daniel, who experience alienation from home, family, and people, and have to adjust to living in someone else's territory. Through the narration of one character's diaspora, the stories of Esther and Daniel incarnate smaller dreams, in which the margins remain marginal but by quirks of fate arrive at the cultural center of power. These are the dreams of "little people," about how they can win back some power and can influence their own and others' destinies, both positively and negatively.—D.J.H.

621. D. C. Mitchell, "Firstborn *Shor* and *Rem*: A Sacrificial Josephite Messiah in *1 Enoch* 90.37-38 and Deuteronomy 33.17," *JournStudPseud* 15 (3, '06) 211-228.

In *1 Enoch* 90:37-38 the messianic white bull becomes an aurochs (Ethiopic *nagar*). The same transformation appears in Deut 33:17 where the two oxen represent sacrificial and triumphant aspects of a coming Joseph-Joshua hero. The unique coincidence of imagery in these two passages strongly suggests that *1 Enoch* 90:37-38 is dependent on Deut 33:17. Therefore we may conclude that the white bull of *1 Enoch* 90:37-38 portrays an anticipated Joseph-Joshua messiah destined to sacrificial death, and the *nagar-rem* represents his postmortem resurgence in sovereignty and power. This analysis has implications for the dating of the Josephite messiah (a familiar figure in rabbinic literature), the history of interpretation of Deut 33:17, the authenticity of other 2nd century B.C. texts that have been regarded on ideological grounds as Christian interpolations, and Christian origins.—C.R.M.

622. M. Á. Pertini, "Apuntes para la exégesis y la teología de LXX Ex 3,14," *EstBib* 63 (2-3, '05) 147-173.

The Septuagint translation not only did no violence to MT Exod 3:14 but in fact translated it as it was received, with no cultural modifications, evincing the proper and diverse value of each *yiqtol* verbal form. It is both a literal and a literary translation. The article gives particular attention to the theology present in ἐγώ εἰμι ὁ ὤν.—D.J.H.

623. A. Quinoces Lorén, "José el egipcio: más allá de Moisés," *Henoch* 25 (2, '03) 213-239.

The article proposes a new approach to the relationship among Osarsef (from Manetho), Joseph (Genesis 37–50), and Moses (Exodus). Joseph is an inverted image of Moses, and Manetho looks to Moses in order to build up his own Osarsef. Confuting Moses was an essential part of the strategies of Egyptians and Jews to gain political rights during the Ptolemaic period. Jews then built up a new cultural hero named Joseph as a counterpart of Moses, both of them narrowly tied to Egypt.—D.J.H.

624. D. G. Robertson, "Mind and Language in Philo," *Journal of the History of Ideas* [Philadelphia] 67 (3, '06) 423-441.

There is an interesting interplay of immateriality and materiality in Philo's notion of human *logos*. While he drew much from Stoicism and Platonism, Philo developed some ideas that appear to depart from Greek philosophy such as his notion of divine creative activity by speaking things into being. Moreover, he provides valuable testimony to possible Platonist arguments of his day against the Stoics for the claim that mind or soul is of a different nature than the body. Philo deserves credit as our first detailed and surviving expositor of the view that meanings are thoughts, immaterial items from the mind that are carried about in the bodily vehicle of spoken discourse.—D.J.H.

625. M. Rosik, "Letteratura giudaica dei primisecoli sulla persona di Gesù," *PolishJourn BibRes* 9 (1, '06) 75-86.

This survey of treatments of the person of Jesus in ancient Jewish sources discusses the so-called *Testimonium Flavianum* (Josephus, *Antiquities* 18:63-64; apparently rewritten from a Christian point of view), blessing number 12 of the *Shemoneh 'Esreh* (probably inserted into the prayer in opposition to the sect of the Nazarenes, i.e. Christians), and passages from the Talmud (e.g. *b. Sanhedrin* 43a; *b. Yebamot* 49a) that present a negative image of Jesus.—C.R.M.

626. D. Rothstein, "Jubilees' Formulation of Gen 2:23. A Literary Motif Viewed against the Legal Matrices of the Hebrew Bible and the Ancient Near East," *Zeitschrift für Altorientalische und Biblische Rechtsgeschichte* [Wiesbaden] 11 ('05) 4-11.

In its formulation of Gen 2:23b as "she shall be called my wife for from her husband has she come forth," *Jubilees* 3:6 highlights the essentially symmetrical relationship between husband and wife. This formulation tallies nicely with *Jubilees*' position regarding the fundamental "partnership" and relative parity constituting the essence of proper spousal relationships.—D.J.H.

627. D. Rothstein, "Why Was Shelah Not Given to Tamar? *Jubilees* 41:20," *Henoch* 27 (1-2, '05) 115-126.

While the legal reasoning behind *Jubilees* 41:20 may be variously explained, the fundamental point remains clear: Judah's decision not to give Shelah (see Gen 38:26) in levirate marriage to Tamar is expressive of his scrupulous observance of the laws regulating marital unions, not his lack of personal integrity. Moreover, his decision ensures the genetic purity of his descendants.—D.J.H.

628. K. J. Ruffatto, "Polemics with Enochic Traditions in the *Exagoge* of Ezekiel the Tragedian," *JournStudPseud* 15 (3, '06) 195-210.

The content of Moses' throne vision in Ezekiel the Tragedian's *Exagoge* suggests that Enochic traditions were formative in Ezekiel's construction of the drama. It appears that Ezekiel has attributed to Moses what the Enochic tradition claimed for Enoch in order to establish Moses' primacy. An examination of *Exagoge*'s parallels with Enochic literature shows that Ezekiel has presented Moses as the Jewish patriarch par excellence, before whose superlative status Enoch and others pale. Moses not only ascends, has a *merkavah* vision, and receives esoteric revelation, but he is also allowed to share in God's divinity.—C.R.M.

629. P. Sacchi, "Qumran e la datazione del Libro delle Parabole di Enoc," *Henoch* 25 (2, '03) 149-166.

After noting the importance of the Book of Parables (*1 Enoch* 37–71) for understanding Christian origins, the article surveys research on it and focuses on the question of its date with particular attention to its references to the Son of Man and the Parthians. It concludes that the Book of Parables was written toward the end of the 1st century B.C. by someone who had personally experienced the Parthian invasion of 40 B.C.—D.J.H.

630. A. Silverstein, "The Book of Esther and the *Enūma Elish*," *Bulletin of the School of Oriental and African Studies* [London] 69 (1, '06) 79-90.

The article first suggests that the primacy accorded to Mordechai in the Esther story points to the Marduk legends as the core of the book. Then it argues that the person who recorded these events (or created the story *ex nihilo*) was closely acquainted with Babylonian literature in general and *Enuma Elish* in particular.—D.J.H.

631. M. E. Stone, "Adam and Eve Traditions in Fifth-Century Armenian Literature," *Muséon* 119 (1-2, '06) 89-121.

The article provides references to the Adam and Eve stories in writings from the first century of Armenian literacy (the 5th century A.D.). It presents narrative and exegetical material relating to the stories of Genesis 1–3 organized by subjects and set under the appropriate biblical verses under four major headings (with many subheadings): the creation of humans, Garden of Eden, Satan, and sin and its results.—D.J.H.

632. M. E. Stone, "Pseudepigraphy Reconsidered," *RevRabbJud* 9 ('06) 1-15.

The article discusses the literary phenomenon of pseudepigraphy in connection with Jewish apocalypses and attempts to discern its social and historical origins and implications. It treats pseudepigraphy in general, Jewish attitudes to pseudepigraphy, the pseudepigraphic figure of Enoch, explanations of pseudepigraphy, the function of pseudepigraphy and the normative written tradition, and pseudepigraphy and social matrix. It suggests that while virtually nothing can be inferred about the social position, group organization, or way of life of apocalyptic authors, pseudepigraphy does seem to reflect the religious experience of seers, who regarded it as communicating norms and teaching gained from the transmundane realm. Yet the seers also had to put this into relation with the literary crystallization of the traditional deposit of the earlier generations, itself also held to embody such norms. Pseudepigraphy may be one of the ways by which Judaism handled the normative intellectual tradition created by its own past "primary breakthrough."—C.R.M.

633. C. Sulzbach, "The Function of the Sacred Geography in the Book of Jubilees," *Journal for Semitics/Tydskrif vir Semitistiek* [Pretoria] 14 (2, '05) 283-305.

In *Jubilees* the concept of the *axis mundi* applies undeniably to the cosmic mountains of Sinai, Zion, and the Temple Mount. With its equation of Zion and the Garden of Eden and its interest in both a heavenly and an earthly temple and in the navel of the earth, the geography of *Jubilees* conveys very strong theological and apocalyptic overtones, and reveals a strongly temple-oriented focus.—D.J.H.

634. D. W. Suter, "Why Galilee? Galilean Regionalism in the Interpretation of *1 Enoch* 6–16," *Henoch* 25 (2, '03) 167-211.

The geographical references in *1 Enoch* 6–16 are of sufficient precision that they indicate direct knowledge of the Hermon region on the part of the author who was almost certainly a Judean. The story reflects the interests and traditions of the Syrian and Phoenician region, though the roots of the traditions are more likely traced to Tyre—which had an outpost at Kedesh near Dan—rather than to the Itureans. Continued Jewish and Christian interest in the region as a place to receive visions and revelations is derived from Syro-Phoenician interest in divination (see *1 Enoch* 13–14). The Judeans responsible for the Book of the Watchers were of scribal or priestly origin but at odds with the Zadokite priestly establishment in Jerusalem over the issue of visions and revelations. The upper Galilean region provided to a dissident priestly party an alternative sanctuary set in a cultural and geographical context that supported that party's more syncretistic theological perspective and interest in practices like oneiromacy.—D.J.H.

635. C. Tassin, "Foi et violence. Traditions juives sur Pinhas (Nb 25)," *Spiritus* [Paris] 182 ('06) 69-78.

The article considers how the religious violence perpetrated by Phinehas in Numbers 25 was treated in later Jewish writings such as ps.-Philo's *Biblical Antiquities*, 1 Maccabees, Josephus, Philo, and the Targums. While in some cases Phinehas appears as an ideal high priest who defended the Law in a time of crisis, he remains a minor figure in the Jewish tradition and found no place in the NT.—D.J.H.

636. A. Tharekadavil, "Samaritans' Mount Gerizim and Pentateuch," *BibBhash* 32 (1, '06) 42-64.

We know about the Samaritans and their temple on Mount Gerizim from the Samaritan tradi-

tion, Josephus' writings, biblical and other written sources, and archaeological data. The Samaritans were descendants of Israelites who lived in the northern kingdom. Their origin as a sect probably had a remote and concrete historical beginning in the temple building activity of Sanballat on Mount Gerizim. The destruction of that temple by John Hyrcanus led to the theological disposition of mutual rejection by the opposing groups.—D.J.H.

637. J. W. VAN HENTEN AND F. AVEMARIE, "Martirio e morte nobile nel giudaismo e nelle fonti dell'antico ebraismo ellenistico," *CristStor* 27 (1, '06) 31-65.

The article provides a survey of the main Hellenistic and rabbinic sources for the history of martyrdom in early Judaism, examining the main characteristics of the texts and offering translations for some of them. The cases examined are from Daniel; 1, 2, and 4 Maccabees; Philo; Josephus; and rabbinic writings (the martyrdoms of Yose ben Yo'ezer, Pappus and Lulianus, Miriam bat Tanhum and her seven children, Rabbi Aqiba and Rabbi Hanina ben Teradion, Rabbi Shim'on and Rabbi Ishmael, and the binding of Isaac).—D.J.H.

638. P. VERWIJS, "The Septuagint in the Peshitta and Syro-Hexapla Translations of Amos 1:3–2:16," *BullIntOrgSeptCogStud* 38 ('05) 25-40.

Analysis of the text of Amos 1:3–2:16 reveals that the Septuagint was known to the translator of the Peshitta (who worked from a Hebrew *Vorlage*) and exercised its influence on that translation, and that the Septuagint was the basis of the Syro-Hexapla which in its translation reveals a deep respect for the Septuagint. The translator of the Peshitta shows respect for the Septuagint in using it to make choices about words, to solve problems in the Hebrew text, and to inform about the theological meaning of the text. The translator of the Syro-Hexapla, in producing a "formal correspondence" translation, shows an attitude of respect for the text as authoritative.—D.J.H.

639. M. WEIGL, "Die rettende Macht der Barmherzigkeit. Achikar im Buch Tobit," *BibZeit* 50 (2, '06) 212-243.

In view of Diaspora Judaism's minority status vis-à-vis the dominant culture and the consequent pressure to assimilate, the book of Tobit attempts a difficult synthesis between preservation of established Jewish identity and knowledge that God can also be found outside the Jewish community where people practice mercy and righteousness as a way of life. The author illustrates this religious conviction by placing the great Aramaic sage Ahikar into relationship with Tobit on the literary level (see Tob 1:21-22; 2:10; 11:19; 14:10-11), even though the "historical" Ahikar had no connection to the Jewish community. The article aims to substantiate this hypothesis in a discussion that unfolds under the following headings: the book of Tobit in present exegesis, the universality of the Ahikar traditions, and Ahikar in the book of Tobit (the framework of the Ahikar and Tobit narratives, Ahikar's recommendation in the Assyrian court, Ahikar's care for Tobit's family, Ahikar's rescue before death as an example).—C.R.M.

Jewish World, §§ 51-73, 77, 81, 177, 190, 532, 534, 550, 552, 567, 572, 658, 670, 687.

Rabbinics

640. O. AMITAY, "The Story of Gviha Ben-Psisa and Alexander the Great," *JournStudPseud* 16 (1, '06) 61-74.

The story of Gviha Ben-Psisa and Alexander the Great is a rabbinic myth most completely

told in the Oxford manuscript (3rd-4th century A.D.) of *Megillat Ta'anit* on the 25th of Sivan but with parallels elsewhere in rabbinic literature (e.g. *Genesis Rabbah* 61.7; *b. Sanhedrin* 91a). The historical backdrop of the myth is to be found in the years 135-63 B.C., which had seen the rapid rise and fall of Judean sovereignty in the Land of Israel. The myth makes use of the figure of Alexander, who represents Pompey, in order to gain retrospective legitimacy for Jewish imperialism, as well as to bolster the claim that the Torah may serve as a source of authority not only for Jews but for Gentiles as well. The mythical character of Gviha Ben-Psisa seems to represent the agent or agents from among the Temple authorities who negotiated with Pompey to keep the Temple intact.—C.R.M.

641. G. A. Anderson, "King David and the Psalms of Imprecation," *ProEccl* 15 (3, '06) 267-280.

The alleged barbarity of the OT imprecatory psalms did not prove to be much of a problem for premodern readers. For the rabbis and their Christian contemporary, Gregory of Nyssa, the imprecatory psalms as illustrated by Psalm 58 gave witness to the deep abyss of personal hatred that David through divine grace was able to overcome (see *Midrash Tehillim* on Ps 58:2). The overall impetus of the rabbis and Gregory to tie the words of the psalm to the figure of David is an altogether worthy hermeneutical turn.—D.J.H.

642. D. Bar, "Rabbinic Sources for the Study of Settlement Reality in Late Roman Palestine," *RevRabbJud* 9 ('06) 92-113.

Contrary to the prevailing view that regards the outcome of the 3rd-century crisis in Palestine, as in many other parts of the Roman empire, as devastating, recent archaeological excavations and surveys seem to indicate that the crisis was by far not as fateful as previously held. The article demonstrates that rabbinic literature, where scholars have gleaned hints about the difficulties the population encountered, is not sufficiently historically reliable and does not offer an unbiased description of the demographic or economic reality in the Jewish parts of Palestine. Within the boundaries of Palestine in general and in the Jewish settlement areas in particular, there is no evidence of discernable settlement or social decline during the 3rd century. Instead the late Roman period, including the 3rd century, was a time of growth in the Jewish population as well as in the number of settlements. It was, in fact, a period of economic prosperity.—C.R.M.

643. M. Bar-Asher, "Hmḥqr ḥḍš šl lšwn ḥkmym: hyšqyw wʾtgryw (The Modern Study of Mishnaic Hebrew: Achievements and Challenges)," *Lĕšonénu* [Jerusalem] 68 (1-2, '06) 11-29.

The grounding of research in manuscripts and oral traditions has completely changed our vision of Mishnaic Hebrew. Recent scholarship in lexicography and grammar represents a significant achievement. However, the creation of a comprehensive grammar and lexicon of Mishnaic Hebrew is still a desideratum. Notwithstanding advances in the study of phonology, the morphology of the verb, and syntax, these and other areas such as orthography and noun morphology require further development.—D.J.H.

644. M. Benovitz, "ʿl šʿwt sknh bʾrṣ wbbbl (Times of Danger in Eretz Israel and Babylonia)," *Tarbiz* [Jerusalem] 74 (1, '04) 5-20.

The article presents new evidence that the reference to the Hanukkah light in the baraita in *b. Shabbat* 21b alludes to the threat of confiscation by Zoroastrians in Babylonia rather than to the Hadrianic persecution.—D.J.H.

645r. D. Boyarin, *Border Lines. The Partition of Judaeo-Christianity* [*NTA* 49, p. 430].

J. Neusner, "Daniel Boyarin's *Border Lines. The Partition of Judaeo-Christianity*," *RevRabb Jud* 9 ('06) 197-206.—After summarizing Boyarin's view of the separation of the Torah as rabbinic Judaism portrayed it from Christianity, the article examines the principal parts of the rabbinic system to demonstrate that Boyarin is wrong in denying normative status to matters of conviction as much as conduct in his analysis of the development of classical rabbinic Judaism. It concludes that the rabbinic system took shape on its own, within its own generative logic, and did not require Christian opposition to precipitate its formation.—C.R.M.

646. A. Cohen, "Non-Chronological *Sugyot* in the Babylonian Talmud: The Case of Baba Qamma 41A," *RevRabbJud* 9 ('06) 75-91.

Eight amoraim of different generations attempt to solve a logical difficulty in the *sugyah* "If an ox gores a man and death results" in *b. Baba Qamma* 41a. The sequence in which their statements are recorded in the *sugyah* is chronologically puzzling. The study shows that the common talmudic rule that *sugyot* are arranged in chronological order is violated in this case because the editor(s) took measures based on additional editorial considerations: (1) Babylonian amoraim precede those from the Land of Israel; (2) certain literary features, such as linguistic expressions and typological numbers, are taken into account; and (3) reactions and responses by late amoraim are placed immediately after the (earlier) statements that occasion them, irrespective of chronological order.—C.R.M.

647. F. Colautti, "The Triumphant Messiah and the Exalted Christ," *Henoch* 27 (1-2, '05) 183-213.

The article first suggests that *Targum Jonathan* on Isa 52:13–53:12 was inspired by the achievements of Judas Maccabeus, and that it was the fruit of careful exegesis and living experience. Then it shows that many of the differences between the Synoptic and Johannine passion narratives can be explained by the fact that John was inspired by the targum of Isa 52:13–53:12 and the Synoptic Evangelists by the Masoretic text or the Septuagint.—D.J.H.

648. S. Friedman, "Šny ʿnyyny ḥnwkh bskwlywn mgylt tʿnyt (Hanukkah in the Scholion of Megillat Ta'anit)," *Zion* [Jerusalem] 71 (1, '06) 5-40.

The article addresses two passages in the *scholion* of *Megillat Ta'anit* relating to Hanukkah, assessing their relationship to parallels in the Babylonian Talmud (*b. Shabbat* 21b; *b. Menaḥot* 28b), with an eye toward determining which is the primary source.—D.J.H.

649. E. Kavon, "A Tisha B'Av Meditation: Yohanan Ben Zakkai: Yavneh's Last Hero," *Midstream* [New York] 52 (4, '06) 22-23.

As a spiritual leader Yohanan ben Zakkai turned away from the vision of apocalyptic messianism and focused on the practical work that needed to be done to transform Judaism (which had lost Jerusalem as its spiritual center) from a sacrificial cult to a religion of the book.—D.J.H.

650. M. D. Kister, "ʿl hskwlyh bmgylt tʿnyt (The *Scholia* on *Megillat Ta'anit*)," *Tarbiz* [Jerusalem] 74 (3, '05) 451-477.

Megillat Ta'anit is a short Aramaic work composed during the Second Temple period, indicating dates on which mourning was prohibited. An ancient commentary on this work (whether complete or partial) split into several versions (of which two have come down to us), hence the numerous affinities between the two *scholia*. The two versions reflect an earlier layer, close to the "original" text, which is most difficult to reconstruct.—D.J.H.

651. M. Lehman, "The Gendered Rhetoric of Sukkah Observance," *JewQuartRev* 96 (3, '06) 309-335.

Analysis of the rabbinic exemption of women from the *sukkah* tells us about the rabbis' understanding of this rite and heightens the importance of moving beyond what these rabbinic texts say about the image of women. To look at the *sukkah* through the lens of the husband/wife relationship is to discover a rhetorical strategy used and reused to suit the needs of the rabbis. Acting ritually and observing the commandment of *sukkah* is about the experience of a set of contrasts. The *sukkah* carries meaning in its ability to be neither home nor Temple. The article concludes with a critique of J. Z. Smith's approach to the topic.—D.J.H.

652. E. Martín Contreras, "Rethinking Hermeneutical Techniques: Suggestions from Their Practice," *Henoch* 25 (1, '03) 79-92.

The article presents a systematic analysis of the exegetical techniques, formulas, and procedures in *Mekilta deRabbi Ishmael* (*qal wa-ḥomer,* analogy, etc.), and concludes that the application of these techniques in *Mekilta* helps us to appreciate better their adaptability and richness.—D.J.H.

653. U. Mor, "Hry ʾth dn. Mylwt hhṣgh wʿwhlʾ blšwn hzʾʾl ʿl py ktb yd wtyqn 32 lspry bmdbr (*Hry ʾth dn.* Two Presentative Particles in Mishnaic Hebrew according to Ms. Ebr. 32.2 to Sifré on Numbers)," *Lěšonénu* [Jerusalem] 68 (3-4, '06) 209-242.

Because they are used to express the opinion of an agent and the emphases that the agent wishes to make, and because they function as interjections in order to draw attention, the presentative particles in Mishnaic Hebrew are both deictic and emphatic. The article describes and classifies the different functions of *hry* and *whlʾ,* two presentative particles, in Vatican MS Ebr. 32.2 and in Mishnaic Hebrew in general.—D.J.H.

654. S. Naeh, "ʿl hmḥzwr hšbʿ snty šl hqryʾh btwrh bʾrṣ yśrʾl (On the Septennial Cycle of the Torah Reading in Early Palestine)," *Tarbiz* [Jerusalem] 74 (1, '04) 43-75.

A new approach to the so-called triennial cycle of Torah readings in early Palestine suggests that it was coordinated with the Jewish calendar in a septennial system. The article examines the essential elements of the Palestinian reading system as reflected in talmudic and other early sources in light of the septennial assumption and the debate that has arisen recently around it.—D.J.H.

655. J. Neusner, "Extra- and Non-Documentary Writing in the Rabbinic Canon of Late Antiquity. The Theoretical Problem and Mishnah, Tosefta, and Abot," *RevRabbJud* 9 ('06) 16-74.

The article first discusses the theoretical problem of distinguishing documentary from extra- and nondocumentary writings of the rabbinic canon. Then it treats extra- and nondocumentary writings with respect to the Mishnah, tractate *ʾAbot,* and the Tosefta, respectively. It observes that the rabbinic writings point to a mindful, disciplined, purposive program, fully articulated in theory, rigorously realized in practice: a closed system of writing, embodying a closed categorical system of the social order. [To be continued]—C.R.M.

656. J. Neusner, "The Integrity of the Rabbinic Law of Purity (Mishnah-Tractate Tohorot)," *RevRabbJud* 9 ('06) 167-180.

The article engages in a description, analysis, and interpretation of matters of purity in the

Mishnah's tractate on that subject—*Tohorot*. The rabbinic sages contemplate an intangible world of confusion between classes of things and persons that are both alike and not alike: things that may contract uncleanness but also attain sanctification; sources of uncleanness; things that may be unclean or clean; and persons who are Israelites all together, but who may or may not keep certain laws of Torah. What the halakah accomplishes in each case is to identify things that are to begin with alike but that also exhibit differentiating qualities. Extrapolating from cases, the halakah then offers the governing rules that sort out the mixtures of things that are both alike and unlike.—C.R.M.

657. M. Raffeld, "Jerusalem's Ruins and a Renaissance in the Wedding Blessing," *RevRabb Jud* 9 ('06) 181-189.

The essay traces the history of a variant reading that appears in the seventh and last of the traditional marriage blessings recited at Jewish weddings (cf. *b. Ketubbot* 7b-8a). This reading has evoked rabbinic polemics, inspired grammatical exegesis, and has even suffered alteration at the hands of scribes and printers who were either unaware of its existence or convinced of its erroneousness.—C.R.M.

658. E. Regev, "The Sadducees, the Pharisees, and the Sacred: Meaning and Ideology in the Halakhic Controversies between the Sadducees and Pharisees," *RevRabbJud* 9 ('06) 126-140.

The study suggests a new approach to the halakic disputes between the Pharisees/rabbis and Sadducees/Boethusians. It aims to show that when the rabbinic records are closely analyzed in light of our knowledge of Second Temple halakah (especially the Dead Sea scrolls), a clear conclusion emerges: the rabbis were extremely consistent in portraying the Sadducees as holding stricter views than the rabbis themselves concerning the Sabbath, ritual purity, and the penal code, and as putting a much greater emphasis on the priests and their prominence in relation to the laity. It suggests that it is possible to deduce from the Sadducean laws a worldview concerning the holy and how it should be handled ("dynamic holiness"), which perceived the sacred as easily desecrated. Over against this the Pharisaic view regarded holiness as relatively indifferent to desecration ("static holiness").—C.R.M.

659. D. R. Schwartz, "Mkwhnym bymynm lnwṣrym bśm'lm? Lpyrwšw whtptḥwtw šl sypwr mšn'y (r'š hšnh b, ḥ-ṭ) (From Priests at Their Right to Christians at Their Left? On the Interpretation and Development of a Mishnaic Story [M. Rosh Hashanah 2:8-9])," *Tarbiz* [Jerusalem] 74 (1, '04) 21-41.

The story in *m. Rosh Hashanah* 2:8-9 means to report that Rabbi Joshua, after he was convinced by Rabbi Aqiba, went to Rabbi Dosa, and explained why he was about to submit to the decision of Gamaliel's court (though Dosa remained in opposition). Some inconsistencies in the story suggest that Aqiba's participation was secondary. The original version emphasized the sages' authority over nature and saw no need to derive it from the written Law. The later, revised version insists on deriving the rabbinic position from the written Law, perhaps reflecting the shift in opposition from the Jewish priests to the Christians.—D.J.H.

660. S. Seltzer, "Whither Scholarship? The Rabbinate vs. the Academy," *Judaism* 55 (1-2, '06) 4-11.

The current renaissance of Jewish learning in America has meant the fulfillment of the utterly unrealizable dreams of L. Zunz and others to have Jewish *Wissenschaft* become a part of the uni-

versity curriculum. Moreover, the cordial and cooperative relationship between the rabbinate and Jewish academy bears no resemblance to the hostile state of affairs that existed in early post-Enlightenment Germany. Perhaps along with an intensification of the teaching of the sources, rabbinical seminaries should require all candidates for ordination to acquire a doctorate in a specific area of Jewish study regardless of one's ultimate chosen career path.—D.J.H.

661. Y. Shemesh, "Vegetarian Ideology in Talmudic Literature and Traditional Biblical Exegesis," *RevRabbJud* 9 ('06) 141-166.

The article aims to extract from talmudic literature and traditional commentators those voices that provide support for a vegetarian ideology. It deals only with direct references to vegetarianism as it existed in the past, at the dawn of humankind, its feasibility in the present, and its restoration in the future at the end of days. It shows that belief in a vegetarian epoch in the youth of the human race, which lasted until after the flood, is dominant and widespread among the talmudic sages and medieval commentators. None of the sages or commentators, however, calls for their contemporaries to switch to a vegetarian diet. Nevertheless, one can certainly find suggestions to limit the consumption of meat for educational, economic, and health reasons, as well as many passages that reflect reservations about killing animals or that encourage vegetarianism.—C.R.M.

662. D. G. Shulman, "Clinical Psychoanalysis as Midrash," *CCAR Journal* [New York] 52 (3, '05) 34-56.

For the rabbinic sages midrash was not only a literary genre but also a method of inquiry. S. Freud (1856-1939) applied the same hermeneutical principles and scholarly assumptions to his patients. Clinical psychoanalysis with its attention to nuance, reverence for the material and process of inquiry, appreciation of inconsistency and incongruity, listening for what exists below what is being stated, and sensitivity to what is not being spoken, is midrash.—D.J.H.

663. A. Tropper, "Children and Childhood in Light of the Demographics of the Jewish Family in Late Antiquity," *JournStudJud* 37 (3, '06) 299-343.

The demography of the Jewish family in the context of late antiquity refers to the probable mortality rate (i.e. the rate at which individuals passed out of the population), fertility rate (i.e. the rate at which individuals were born into the population), and the average age of first marriage for Jews of the period. Geographically the primary foci in this study are Roman-Byzantine Palestine and Sassanian Persia and the rabbinic texts produced within these settings. It concludes that childhood in Jewish late antiquity was precarious and often short, that families produced many children in the hopes that some would survive, and that children had to navigate through a hazardous environment and a mutable family order if they were to survive (let alone enjoy) the years of their childhood.—D.J.H.

664. R. Ulmer, "The Boundaries of the Rabbinic Genre Midrash," *Colloquium* 38 (1, '06) 59-73.

The article proposes that rabbinic midrash is a literary genre that is dependent upon formalistic and socioeconomic features as well as upon creators who embody its practice of, at times, playful engagement with words. These conditions determine the boundaries of midrash in its halakic, exegetical, haggadic, and homiletical expressions. Midrash is primarily a text-based activity that to a large extent is linguistically determined. Midrash was the rabbinic search for meaning in Scripture, and midrash as a literary genre is limited to the rabbinic corpus of midrashic works from late antiquity and the early Middle Ages.—C.R.M.

665. E. Wajsberg, "Hlšwn hʾrmyt šl hyṣyrh hʾrṣ-yśrʾlyt btlmwd hbbly (g) (The Aramaic Dialect of the Palestinian Traditions in the Babylonian Talmud)," *Lěšonénu* [Jerusalem] 68 (1-2, '06) 31-61.

This installment [see §§ 49-2064; 50-1424] provides further examples of the grammar of the Palestinian traditions in the Babylonian Talmud in the realms of phonology and morphology, and cites instances where the vocabulary differs from that of standard Babylonian Aramaic and from Galilean Aramaic. It shows that the Palestinian sources in the Babylonian Talmud are often more authentic than the parallel ones in the Palestinian Talmud.—D.J.H.

666. E. Wajsberg, "ʿl šk"ḥ bmšmʿwt 'škḥh' bʾrmyt šbtlmwd hbbly (The Root šk"ḥ in Babylonian Aramaic)," *Lěšonénu* [Jerusalem] 68 (3-4, '06) 365-371.

The meaning "forget" for the *paʿel* form of *škḥ* is based on a single witness (*b. Abodah Zarah* 19a). The gloss in which the root appears observes that rote learning involves absorbing material without intellectual effort (which engenders forgetting). The meaning of the *paʿel* form of *škḥ* is therefore "cause to forget."—D.J.H.

667. R. C. Young, "*Seder Olam* and the Sabbaticals Associated with the Two Destructions of Jerusalem: Part I," *JewBibQuart* 34 (3, '06) 173-179.

Seder Olam, written in the latter half of the 2nd century A.D., is attributed by the Talmud to Rabbi Yose ben Halafta, a disciple of Rabbi Aqiba. It is useful in corroborating the 587 B.C. date for the burning of the First Temple and for establishing B. Z. Wacholder's calendar [see § 19-820] of sabbatical years in the time of the Second Temple. *Seder Olam* 30 must be interpreted to say that both destructions of Jerusalem occurred on a Sabbath day and in a sabbatical year.—D.J.H.

668. K. H. Zetterholm, "Kontinuitet och förändring i judendomen: Den muntliga Torahs roll (Continuity and Change in Judaism: The Role of the Oral Torah)," *SvenskExegÅrs* 71 ('06) 209-230.

The article explores the ways in which the rabbis legitimized their innovations and reinterpretations of Scripture. According to one view innovations are not actually new but only make explicit what is already implicit in the Bible or articulate something that was already said to Moses at Sinai. But another opinion maintains that rabbinic understandings that change the biblical text are in accord with the freedom of interpretation given to human beings by God. It appears that two different conceptions of the origin of the Oral Torah existed in pretannaitic times with the Pharisees favoring the claim that extrabiblical traditions were revealed at Sinai, while priestly circles maintained that new understandings were to be derived from Scripture. Both modes of preserving traditions are reflected in rabbinic literature, in the Mishnah and halakic midrashim, respectively. The article emphasizes the importance of the Oral Torah for understanding biblical interpretation in the NT.—C.R.M.

Rabbinics, §§ 51-567–568, 591, 637, 721.

Greco-Roman World

669. D. C. Barker, "Codex, Roll, and Libraries in Oxyrhynchus," *TynBull* 57 (1, '06) 131-148.

The secular and Christian books discarded at Oxyrhynchus in general share common features

except for their construction. The roll format is used for the classical library, whereas almost all the NT books are in codex format. Perhaps the reason for the Christian choice of the codex format was theologically driven, that is, to protect orthodox books from being tampered with. Three tables on pp. 144-148 compare books from the library with contemporary NT books from Oxyrhynchus.—D.J.H.

670. H. J. Boshoff and A. G. van Aarde, "Grieks-Romeinse apokaliptiek en die Christelike kerugma (Greco-Roman Apocalypticism and the Christian Kerygma)," *HTSTeolStud* 61 (4, '05) 1131-1148.

The apocalyptic thinking of the Roman empire had a profound influence on the kerygma of Jesus and his followers. The article contends that the Christian view of the kingdom of God as a present-day reality derived from the apocalyptic idea of the Roman empire as an existing utopia. The idea of the kingdom of God can be viewed as an apocalyptic alternative to the Pax Romana. Thus the kingdom of God came to replace the Pax Romana, and this replacement took form in the kerygma of Jesus Christ.—C.R.M.

671. P. Bosman, "Selling Cynicism: The Pragmatics of Diogenes' Comic Performances," *ClassQuart* 56 (1, '06) 93-104.

The paper explores the two related topics of humor and performance in the anecdotes concerning Diogenes of Sinope. The Diogenic materials considered are the anecdotes scattered through the works of various ancient authors and compilations, chiefly Diogenes Laertius' *Lives of the Eminent Philosophers*. It treats the comic Diogenes, Cynic performance (the sage as showman, performance matrices, performance philosophy), and Cynic humor (the Cynic role, the arsenal of the wit, the funnyman's audience). It suggests that the comic, performing Diogenes portrayed in the anecdote tradition reflects the strategies followed by the historical person, and that audience maintenance must be viewed as a critical function of his comic performances.—C.R.M.

672. P. J. J. Botha, "Die lyf: fasette van die erotiese en seksuele in die Romeinse Ryk (The Body: Aspects of Eroticism and Sexuality in the Roman Empire)," *VerbEccl* 27 (1, '06) 107-130.

In the context of relevant facets of Greco-Roman cosmology and concepts of the body, the article discusses aspects of the erotic and sexuality in Greco-Roman antiquity in connection with how people saw their bodies. Sexuality manifests itself as culturally and historically determined insofar as what is considered erotic is related to the "ideal" body. It concludes with reflections on the shift in views about the body among the early Christians.—C.R.M.

673. M. M. Di Nino, "Posidippus' Shipwrecks," *Mediterranean Historical Review* [Tel Aviv] 21 (1, '06) 99-104.

The recently discovered Papiro Milano-Vogliano VIII 309 contains six Greek epitaphs (authored most likely by Posidippus of Pella) for people who died at sea. They reveal that in ancient times epitaphs for the drowned at sea formed an independent epigrammatic category and not a mere subgenre of funerary epigrams.—D.J.H.

674. G. G. Fagan, "Bathing for Health with Celsus and Pliny the Elder," *ClassQuart* 56 (1, '06) 190-207.

The health-related bathing recommendations made by A. Cornelius Celsus and Pliny the

Elder document the uses to which the ubiquitous Roman bathhouse could be put by real people. It is clear that most of their injunctions refer to "normal" Roman public baths, of the sort found in all manner of settlements across the Roman empire. The references are of great value in revealing what the Romans considered practical and conceivable in the use of public baths for medicinal purposes. Moreover, it seems that the enormous popularity of public bathing was grounded in the perceived health benefits that accrued to it.—D.J.H.

675. M. Finkelberg, "Regional Texts and the Circulation of Books: The Case of Homer," *GkRomByzStud* 46 (3, '06) 231-248.

The article aims to contextualize the transmission of Homer's text in the Hellenistic, Roman, and Byzantine periods. It finds some useful parallels in the patterns of circulation of early Christian texts. It contends that until the emergence of Constantinople as the central authority for the Greek-speaking world, the production, circulation, and transmission of books concentrated around self-contained regional centers, and that Alexandria was only one such center among others. It observes that for the history of books the importance of the transfer of the seat of government in A.D. 330 to Constantinople is hard to overestimate. For the first time in history the central religious, cultural, and educational authority for the entire Greek-speaking world was located in one city. For the biblical manuscript tradition as for the Homeric it is evident that the choice of one recension of a given text over another for the imperial library and scriptorium was crucial for its survival. This appears to explain why it was that some other recension of Homer than an Alexandrian one eventually became the standard text of the Byzantine empire.—C.R.M.

676. C. Gill, "Hellenistic and Roman Philosophy," *Phronesis* [Leiden] 51 (3, '06) 285-293.

The article discusses five recently published monographs on Stoicism (four centered on ethics), before discussing other books, mostly edited collections of new essays. The books include T. Brennan, *The Stoic Life* (2005); B. Inwood, *Reading Seneca* (2005); G. Reydams-Schils, *The Roman Stoics* (2005); R. Salles, *The Stoics on Determinism and Compatibilism* (2005); and N. Sherman, *Stoic Warriors* (2005).—D.J.H.

677. J. Grethlein, "*Nam quid ea memorem*: The Dialectical Relation of *res gestae* and *memoria rerum gestarum* in Sallust's *Bellum jugurthinum*," *ClassQuart* 56 (1, '06) 135-148.

In order to illuminate Sallust's historiographical concept as well as his reconstruction of the crisis of the Roman republic, the article examines the relation he sees between history and memory (focusing on his *Bellum jugurthinum*) and contends that Sallust regards the relation between *res gestae* and *memoria rerum gestarum* as dialectical, albeit in a way different from our idea of history. Sallust underlines the value of his historiographical engagement by generally stressing the close relation of history and memory, and by analyzing the crisis of the republic as a consequence of the disregard for the past.—C.R.M.

678. A. B. Griffith, "Completing the Picture: Women and the Female Principle in the Mithraic Cult," *Numen* 53 (1, '06) 48-77.

After noting that very little of the textual or archaeological evidence for women's participation in the Mithraic cult cited by J. David [§ 44-2096] is unimpeachable, the article reviews the archaeological and epigraphic evidence according to strict standards, and evaluates R. Gordon's claim of a womanless Mithraic world by reexamining the iconographic evidence with broader notions of gender in mind. It concludes that although our current data indicate that women did not participate in the Mithraic cult, the female principle permeates several core symbols in

Mithraic iconography and may be read even from the setting and central figure—the cave and the bull.—C.R.M.

679. O. Hekster and J. Rich, "Octavian and the Thunderbolt: The Temple of Apollo Palatinus and Roman Traditions of Temple Building," *ClassQuart* 56 (1, '06) 149-168.

The article examines Octavian's decision in 36 B.C. to build a new temple to Apollo (dedicated in 28 B.C.) next to his house on the southwest edge of the Palatine Hill against the background of Roman traditions of temple foundation. It shows that the temple was not a thank-offering for the victory in Sicily in the tradition of temples vowed by successful commanders nor was it established simply at his own whim. Rather, Octavian drew on the tradition of establishing temples on the recommendation of priestly experts in expiation of a prodigy (in this case a lightning strike on his property), but radically adapted it for his own purposes (as a thank-offering to Apollo for the Actium victory).—C.R.M.

680. D. R. Jordan, "P.Duk.inv. 729, Magical Formulae," *GrRomByzStud* 46 (2, '06) 159-173.

The article publishes (photographs, transcriptions, Greek texts, translations, notes) a fragmentary opisthographic papyrus from the collection at Duke University (P.Duk.inv. 729) with magical formulae in a script of the 2nd or 3rd century A.D. One side has three recipes: for a love-potion to be given to a woman, for a spell to make a man mute before a women and thus hateful to her, and for a spell to bring a woman to a man through the use (perhaps) of inscribed magical *charaktēres*. The other side provides directions for an entreaty of the sun, which may have been used as a charm to win favor.—D.J.H.

681. N. Kanavou, "Personal Names in the *Vita Aesopi* (*Vita G* or *Perriana*)," *ClassQuart* 56 (1, '06) 208-219.

After a survey of personal names in *Vita Aesopi* G, the article discusses the literary use of names in the work, and considers the possible relevance of Aesop's name (and other names connected with Aesop) to a discussion of his historicity. It concludes that Aesop's (probably) non-Greek name, the accounts of Aesop's provenance from Thrace or Phyrgia, his slave status, and his connection with fable are effectively mutually supportive. The Black Sea regions exported people for enslavement in Greece, the origins of fable have been firmly placed in the Orient, and there are proven links of Aesop to Ahiqar and oriental wisdom literature.—D.J.H.

682. J. T. Katz and K. Volk, "Erotic Hardening and Softening in Vergil's Eighth *Eclogue*," *ClassQuart* 56 (1, '06) 169-174.

The act of burning clay and wax and the concomitant spell uttered by the unnamed female speaker in lines 80-81 of Virgil's eighth *Eclogue* is an instance of sympathetic magic as a result of which her unfaithful lover Daphnis is to be affected in a manner analogous to what happens to the clay and wax (becoming, erotically speaking, simultaneously hard and soft for her). This kind of transference or "table-turning" is common in ancient erotic magic.—C.R.M.

683. D. Kennedy, "Demography, the Population of Syria and the Census of Q. Aemilius Secundus," *Levant* 38 ('06) 109-124.

Examination of the process and objectives of any Roman census suggests that the number of 117,000 citizens of Apamea in Syria in the 1st century B.C. as reported by Q. Aemilius Secundus included the free inhabitants (male and female, adults and children) in the town and territory together. Allowing for slaves, foreign residents, and nomads would probably add a few thousand

more. A guess of three to four million residents of Greater Syria in the time of Augustus might not be far from the truth.—D.J.H.

684. V. J. Liapis, "Achilles Tatius as a Reader of Sophocles," *ClassQuart* 56 (1, '06) 220-238.

It has been recently suggested that the Tereus and Procne narrative in book 5 of Achilles Tatius' *Leucippe and Clitophon* may hark back to Sophocles *Tereus.* The article offers evidence that in all probability Tatius' model was not (or not exclusively) Ovid, and that he is likely to have had direct knowledge of Sophocles' *Tereus.*—D.J.H.

685. B. MacLachlan, "Voices from the Underworld: The Female Body Discussed in Two Dialogues," *ClassWorld* 99 (4, '06) 423-433.

The two dialogues presented in this article were composed with the aim of presenting Greco-Roman views about the female body to a class of students engaged in the study of women in classical antiquity (600 B.C. to the 2nd century A.D.). The dialogues imitate a symposium gathering in which diverse voices are heard among male medical writers and philosophers (Dialogue 1) and different women describe their in-body experiences (Dialogue 2). Also included are notes on the dialogues, notes on the text, and a selected bibliography.—D.J.H.

686. G. Mader, "Triumphal Elephants and Political Circus at Plutarch, *Pomp.* 14.6," *Class World* 99 (4, '06) 397-403.

In 81 B.C. the twenty-five year old Pompey intended to parade in Rome in a chariot drawn by four elephants to celebrate his military triumph in Africa. The *porta triumphalis,* however, proved too narrow to accomplish this and he continued in the more conventional *quadriga.* The narrative surrounding Plutarch's notice of this event in *Pomp.* 14.6 shows that in contrast to the grand entry staged later in 61, when Pompey advertised himself as the full-fledged Roman Alexander by wearing a cloak found among the possession of Mithridates, the elephants of 81 were meant to showcase the *triumphator* as incipient Alexander, the youthful hero in the ascendant, in a manner intended to score a political point against Sulla.—C.R.M.

687. M. Marin, "Sapienza e saggezza nell'antica filosofia greca," *Salesianum* 68 (2, '06) 215-236.

The distinction between *sophia* (theoretical wisdom) and *phronesis* (wisdom) was made clear only in Aristotle's *Nicomachean Ethics* 6. While in Plato's works they are synonymous, after Aristotle *phronesis* had supremacy. With Philo and the Neoplatonists the supremacy of *sophia* returned, now distinguished from theoretical philosophy. Philosophy was specified as the search for wisdom, that is, contemplation that transforms the quality of life.—D.J.H.

688. M. Mulzer, "Andromeda und Jona in Jafo," *ZeitDeutschPalVer* 122 (1, '06) 46-60.

Even in antiquity certain sites in Jaffa were associated with the Jonah-story and the Perseus-Andromeda episode. The article discusses four objects of special interest there: the bones of the sea monster, the rock of Andromeda, the well with red water, and the cult of the sea monster Cetus.—D.J.H.

689. S. Muth, "Pax Augusta. Die Politisierung des Friedens im antiken Rom," *BibKirch* 61 (3, '06) 130-137.

Taking its starting point from the *Ara Pacis* in Rome as the symbol of the peace-ideology

associated with the reign of Augustus (27 B.C. to A.D. 14), the article shows how this ideology was represented in various coins and monuments, and reflects on the impact that it had in the history of the Roman empire.—D.J.H.

690. D. NOLAN, "Stoic Gunk," *Phronesis* [Leiden] 51 (2, '06) 162-183.

The surviving sources on the Stoic theory of division reveal that the Stoics, particularly Chrysippus, believed that bodies, places, and times were such that all of their parts themselves had proper parts. That is, bodies, places, and times were composed of "gunk." This realization helps in solving some longstanding puzzles about the Stoic theory of mixture and the Stoic attitude to the present.—D.J.H.

691. T. M. O'SULLIVAN, "The Mind in Motion: Walking and Metaphorical Travel in the Roman Villa," *ClassPhilol* 101 (2, '06) 133-152.

The article focuses on the popularity among the Roman elite of the *ambulatio,* the contemplative walk that became the foundation of a hellenized *otium.* After surveying the sources that cast walking in the Roman home as an intellectual activity particularly associated with Greek philosophy, it argues that the relationship between Greek philosophy and Roman walking goes beyond a mere historical association, and that the philosophical model of *theoria* or traveling to acquire knowledge lies behind the appeal of the *ambulatio,* particularly Plato's metaphorical application of *theoria* to the wandering inquiries of the mind. Then it brings these observations to bear on the decor of the Roman villa, focusing on some examples of how the Roman homeowner could use walking as a vehicle for the contemplation of other places and times.—D.J.H.

692. J. W. PARRISH, "It's All in the Definition: The Problem with 'Dying and Rising Gods,'" *Council of Societies for the Study of Religion Bulletin* [Houston, TX] 35 (3, '06) 71-75.

R. M. Price and J. Z. Smith are speaking different discourses when they affirm or deny, respectively, the validity of the "dying and rising god" category. Price is in effect talking past Smith. He is interested in exposing the shaky ground on which Christian apologetics stands, while Smith is more concerned with arguing against the apologetic distortion of good comparative method and sound historiography. The use of the "dying and rising god" category in comparative endeavors will introduce an imbalance, because the definition of the category itself is biased toward Christianity.—C.R.M.

693. L. PERNOT, "The Rhetoric of Religion," *Rhetorica* 24 (3, '06) 235-254.

The article explores the intersections between rhetoric and religion in Greco-Roman antiquity, both pagan and Christian. Rhetorical forms of religious expression include discourse about the gods (narrative, eulogy, preaching, naming) and discourse addressed to the gods (prayers and hymns). Rhetoric itself possesses a religious dimension in the power of words, the effectiveness of speech, and the magic of persuasion. Discourse can have supernatural effectiveness, and the orator can be invested with religious powers. Aelius Aristides displays these different aspects, and his *Sacred Tales* illustrates the cross-fertilization of rhetoric and religion.—D.J.H.

694. B. S. RIDGWAY, "The Boy Strangling the Goose: Genre Figure or Mythological Symbol?" *AmJournArch* 110 (4, '06) 643-648.

In Greco-Roman terms the chubby personage in depictions of the boy strangling the goose is not simply a child but rather the personification of Dionysus/Harpocrates. The goose is not a household pet but an evil spirit over which the divine child triumphs. The manner of representa-

tion is Greek and can be read at a superficial level; the deeper content is Egyptian and contains a symbolic message of rebirth and victory.—D.J.H.

695. J. L. Sebesta, "Textbooks in Greek and Latin," *ClassWorld* 99 (3, '06) 219-267.

This full survey of Greek and Latin textbooks and language and etymology textbooks in print updates the 2004 full survey [§ 49-715] and the 2005 supplementary survey [§ 49-2077]. The categories under Greek and Latin are author/genre, beginner's books, grammars and grammatical aids, readers, composition, dictionaries and word lists, and NT Greek or later Latin. [The same issue (pp. 357-361) contains a directory of publishers.]—D.J.H.

696. J. F. Siegel, "Audio-Visual Materials in Classics," *ClassWorld* 99 (3, '06) 269-356.

This survey updates that of 2004 [§ 49-716] and lists available audio-visual materials under twelve major headings: archaeology, ancient world civilizations, classical civilization, Greek civilization, Greek literature (in translation), Greek language instruction, Roman civilization, Latin literature (in English), Latin language instruction, the classical legacy, specifically for elementary/middle school teachers, and miscellaneous. [The same issue (pp. 357-361) contains a directory of publishers.]—D.J.H.

697. M. G. Sobocinski, "Visualizing Ceremony: The Design and Audience of the Ludi Saeculares Coinage of Domitian," *AmJournArch* 110 (4, '06) 581-602.

Domitian's *Ludi Saeculares* coinage (A.D. 88) violates the usual patterns of Roman mint production: one festival dominates all six denominations of gold, silver, and bronze. Previous research has focused on matching each coin type with a known event and each architectural background with a specific location in Rome. The present study reveals the problems with such an approach and uses instead a variety of historical, iconographic, and numismatic methodologies to explore questions of design, audience, context, and interpretation. It concludes that for a limited audience these coins attempted to send a coherent message emphasizing the solemnity and ritual completeness of Domitian's *Ludi Saeculares,* and the linkage of his celebration to Augustus' *Ludi Saeculares* of 17 B.C.—C.R.M.

698. A. J. Woodman, "Tiberius and the Taste of Power: The Year 33 in Tacitus," *ClassQuart* 56 (1, '06) 175-189.

In light of R. Syme's analysis of the treatment of events in the year A.D. 33 in Tacitus and Dio, the article focuses on Tacitus' arrangement of certain events (notably breaking the link between the deaths of Agrippina and her enemy Munatia Plancina) in order to illustrate the "coherence" of Tacitus' account against the relevant background. One aspect of Tacitus' skill in coherence and transition is his "special metaphorical capacity," which in the year 33 saw him exploring the tyrannical implications of Tiberius' tasting power. Tacitus' narration of the deaths of four named persons in 33 by starvation shows the extent of Tiberius' degeneration from one whose first political act was to resolve a food crisis to one now variously enforcing starvation on foes, relatives, and friends.—C.R.M.

699. R. A. Wortham, "Urban Networks, Deregulated Religious Markets, Cultural Continuity and the Diffusion of the Isis Cult," *MethTheorStudRel* 18 (2, '06) 103-123.

This replication study indicates that the diffusion of the Isis cult and early Christianity was intertwined, as R. Stark suggested in *The Rise of Christianity* (1996). Stark's claim that deregulated religious markets enhance religious involvement is also confirmed. Support is not provided

for T. Hegedus's claim [see § 43-1445] that distance from Rome and city size matter. In fact, if the diffusion of the Isis cult was pervasive, distance decay and minimum thresholds become less important. Given the syncretistic nature of the Isis cult and Christianity's monotheistic character, the Isis cult could be perceived as an example of a nonexclusive faith while Christianity could be seen as more exclusive.—D.J.H.

Greco-Roman World, §§ 51-177, 217, 534, 602.

Early Christianity

700. J.-M. Auwers, "Nouveaux manuels de patrologie," *RevThéolLouv* 37 (3, '06) 394-399.

The article describes and evaluates recently published manuals of patrology by H. R. Drobner, C. Moreschini and E. Norelli, and J. Laporte, as well as some specific reference works and general works.—D.J.H.

701. J. B. Bauer, "Et numquam laeti sitis. Zur Interpretation von Ev. Hebr. (Hieronymus, *In Eph.* 5,4)," *VigChrist* 60 (3, '06) 342-345.

Translations of the fragment from *Gospel of the Hebrews* that appears in Jerome's commentary on Eph 5:4, especially the rendering of *laeti* by "joyful," although in line with the context of Eph 5:2-4, fail to recognize that Jerome has taken the saying from another context and used it for his own purposes. The article shows that *laeti* in the saying points to a celebratory meal from which no one is to be excluded: "You should never hold your celebratory meals if you do not look after your brother." The saying appears to be related to Lk 14:12 and in its original context in a Gospel it may have been associated with a meal parable like Lk 14:15-24.—C.R.M.

702. J. B. Bauer, "Die Saat aufs Wasser geht auf. PEgerton 2 fr. 2 verso (Bell/Skeat)," *ZeitNT Wiss* 97 (2, '06) 280-282.

The article proposes a reconstruction of the Greek text of the obscure narrative in P.Egerton 2, fragment 2 verso, supplies a German translation, and offers a commentary on the hypothetical reading.—C.R.M.

703. P. F. Beatrice, "The 'Gospel according to the Hebrews' in the Apostolic Fathers," *Nov Test* 48 (2, '06) 147-195.

The article contends that the strange sayings attributed to Jesus by Ignatius in his *Letter to the Smyrnaeans* 3:2 ("I am not a bodiless demon") and in a fragment of Papias' *Exegesis of the Sayings of the Lord* are the two oldest known quotations of *Gospel of the Hebrews,* which was a Judeo-Christian work composed in Aramaic in Palestine in the 1st century A.D.—D.J.H.

704. A. R. Birley, "Voluntary Martyrs in the Early Church: Heroes or Heretics?" *CristStor* 27 (1, '06) 99-127.

The persecutions certainly did not begin and proliferate in the 2nd century because Roman officeholders—let alone the emperor—actively hunted down Christians. There were various reasons why they took place, not least economic ones. Envy and xenophobia contributed, and so did the firm conviction that Christians caused natural disasters, plagues, and so forth. They were thought to have provoked the anger of the gods by refusing them the traditional cult. Some Christians, notably the so-called Montanists, zealously sought a martyr's death, in some cases by desecrating statues of the gods and provoking their pagan neighbors. But it was not until

Valerian's measures, then those of the tetrarchs, that the emperors tried to extinguish an institution that they could no longer control.—D.J.H.

705. P. F. Bradshaw, "The Profession of Faith in Early Christian Baptism," *EvangQuart* 78 (2, '06) 101-115.

Although some profession of faith accompanied baptism from the beginning, the understanding of it changed from being an affirmation of allegiance to a vocalization of the contents of the candidate's beliefs. Given the older understanding, it was not unreasonable to suppose that parents should be entitled to decide the religious affiliation of their children. The newer understanding, however, raised the question whether infants can believe.—D.J.H.

706. A. Brent, "The Enigma of Ignatius of Antioch," *JournEcclHist* 57 (3, '06) 429-456.

Recent criticism has seriously erred in assuming that the background against which Ignatius is to be read is basically an esoteric one within the Christian community. Rather, Ignatius' language and project is a missionary one that recasts the significance of the Christian ministry and the Eucharist in terms comprehensible to the pagan and Hellenistic world of the city states of Asia Minor in the Second Sophistic. Close attention to epigraphic evidence shows that Ignatius' use of such phrases as προκαθημένος εἰς τύπον are to be read in the context of such pagan cultic concepts as θεοφόροι, ναοφόροι, and ἁγιοφόροι. Ignatius' recasting of both the vocabulary and the concepts in which church order and liturgy were expressed represents a highly articulate and radical secularization of ecclesial order in terms of the pagan theology of the mystery cults of his contemporaries. Clearly his proposal would have seemed strange to Polycarp and to Irenaeus, and perhaps even to Origen and his successors. The strangeness that constitutes the enigma of Ignatius was the product of his proximity to the culture of the Second Sophistic.—C.R.M.

707. A. G. Brock, "Apostleship: The Claiming and Bestowing of Authority," *Rivista di Storia del Cristianesimo* [Brescia] 3 (1, '06) 31-44.

The category of the "twelve apostles" functioned as part of a rhetoric for the process of legitimacy and power, particularly among competing groups in early Christianity, as it included and uplifted certain early disciples while excluding others. The limitation of the number of apostles to only twelve proved particularly useful for early Christian authors, especially the author of Luke-Acts, who championed the apostle Peter.—D.J.H.

708. B. G. Bucur, "The Other Clement of Alexandria: Cosmic Hierarchy and Interiorized Apocalypticism," *VigChrist* 60 (3, '06) 251-268.

Clement of Alexandria is one of our most eminent witnesses of secret traditions ascribed to the apostles and circulating among Jewish Christian teachers during the first three centuries A.D. (in the surviving fragments of the *Hypotyposes*: the *Excerpta ex Theodoto,* the *Eclogae Propheticae,* and the *Adumbrationes*). The article discusses the hierarchical cosmology that Clement inherited from earlier tradition and the way in which he modified it to suit his own theological concerns. A fitting formula to describe Clement's treatment of the inherited apocalyptic cosmology of an older generation of Jewish-Christian "elders" would be "interiorized apocalypticism."—C.R.M.

709. É. Decrept, "La persécution oubliée des chrétiens d'Antioche sous Trajan et le martyre d'Ignace d'Antioche," *RevÉtudAugPatr* 52 (1, '06) 1-29.

The 11th book of John Malalas' *Chronicle* and *Acts of Drosis* testify that after the earthquake

in Antioch on December 13 in A.D. 115, there was a short and violent persecution, of which Ignatius and Drosis were victims, in the local church during the last days of July in A.D. 116 on the occasion of Apollo's festival.—D.J.H.

710. B. DEHANDSCHUTTER, "Un texte perdu du Martyre de Polycarpe retrouvé: Le codex Kosinitza 28," *EphTheolLov* 82 (1, '06) 201-206.

After explaining why Codex Kosinitza 28 has hitherto not been used in critical editions of *Martyrdom of Polycarp,* the article describes the codex and provides a list of its textual variants in connection with a forthcoming edition of the work.—D.J.H.

711. M. DEL VERME, "Who Are the People Labelled as 'Hypocrites' in *Didache* 8? A propos of Fasting and Tithing of the 'Hypocrites': *Did* 8:1(-2); Matt 23:23 (par. Luke 11:42); and Luke 18:11-12," *Henoch* 25 (3, '03) 321-360.

Didache 8:1-2 reveals a social situation of two Jewish-Christian groups in opposition. We must not suppose that the "hypocrites" are simply Pharisees or Jews, or impose on *Didache* the uses of that term in the Gospels of Matthew and Luke. The tensions glimpsed in *Didache* 8 probably reflect one Christian group of Pharisaic origins ("hypocrites") and another with Essene/Enochic origins. Both were searching for their own identity in the new communal situations of Christian Judaism.—D.J.H.

712r. B. D. EHRMAN, *The Apostolic Fathers* [*NTA* 48, p. 448].

B. CLINE AND T. THOMPSON, "Ignatius Redux: Bart Ehrman on Ignatius and His Letters," *JournRel* 86 (3, '06) 442-454.—Ehrman's new introduction, text, and translations of the Apostolic Fathers in the Loeb Classical Library promise to help a new generation experience the literary legacy of Ignatius and the other authors in the collection. Ehrman's work on Ignatius worthily improves on K. Lake's volumes (1912-13), and deserves to sit as a ready reference on the shelves of students and scholars. In other respects, Ehrman's edition does not eclipse the strengths of Lake and other available English translations. In short, purchase Ehrman's text and use it with profit; do not, however, discard Lake.—D.J.H.

713. C. AND A. FAIVRE, "Modes de communication et rapports de pouvoir dans les lettres d'Ignace d'Antioche," *Rivista di Storia del Cristianesimo* [Brescia] 3 (1, '06) 59-82.

One of Ignatius' major concerns was to guarantee the authority of the monepiscopate. In addition to literary processes and theological arguments he engaged persons in the process. The article gives particular attention to his notions of submission to the bishop, obedience, and veneration, and how they are used in the Ignatian corpus where they interact to create the hierarchy of bishop, presbyters, and deacons.—D.J.H.

714. A. FALCETTA, "From Jesus to Polycarp: Reflections on the Origins of Christian Martyrdom," *CristStor* 27 (1, '06) 67-98.

The earliest text employing the word μάρτυς and cognate forms in a technical sense is *Martyrdom of Polycarp,* which says that the martyrs are "disciples and imitators of the Lord," who is "their own king and teacher" (17:3). The theme of imitation and discipleship is already in Ignatius' letters (*Eph.* 3:1; *Magn.* 10:1; *Rom.* 4:2-3; 5:1-3; 6:3), according to whom Christ is the only teacher (*Magn.* 9:1-2; *Eph.* 15:1). The two passages in which the Antiochene bishop refers to Jesus as the only teacher are among the clues suggesting that he knew Matthew's Gospel (see Mt 10:24-25; 23:8). Since *Martyrdom of Polycarp* is influenced by Ignatius, it is possible to

detect a line running from Matthew to Polycarp, which may enable us to see how the concept of martyrdom was developed in association with the theme of Jesus the teacher.—D.J.H.

715. M. S. Flores, "*Acta Iohannis.* Apuntes sobre un apócrifo apasionante," *Mayéutica* 31 (72, '05) 383-409.

The article first outlines the elements of the legend of John the apostle on the basis of NT and apocryphal texts with attention to devotion to him (e.g. churches, festivals) and Johannine iconography. Next it reviews the *status quaestionis* of *Acts of John* with respect to its ancient testimony, textual tradition, translations, and connections with the NT. Then after providing an outline of the literary structure of *Acts of John,* it offers an overview of its content, highlights some special features (e.g. the discourses and miracles, the paschal dance of Christ), and notes Augustine's comments on the Hymn of the Dance. It concludes with six summary observations on *Acts of John.*—C.R.M.

716. P. Foster, "The Epistles of Ignatius of Antioch (Part 1)," *ExpTimes* 117 (12, '06) 487-495.

Ignatius' letters provide remarkable insight into the nature of the person facing martyrdom, as well as conveying much about the beliefs and theological positions that he held. The first installment deals with the number of epistles in the corpus (the seven in the middle recension rather than those in the short or long recensions), the date of the letters (ca. A.D. 125-150), and the opponents (probably two groups). A bibliography of key studies on Ignatius and related topics is provided on pp. 494-495.—D.J.H.

717. P. Foster, "The Epistles of Ignatius of Antioch (Part 2)," *ExpTimes* 118 (1, '06) 2-11.

This installment [see § 51-716] first considers Ignatius' ideas about ecclesiology, episcopacy, and Eucharist; Christology; the Virgin Mary; and martyrdom, respectively. Then it discusses his use of the NT (Matthew, 1 Corinthians, Ephesians, 1 and 2 Timothy). It concludes that Ignatius remains the most significant figure from the first half of the 2nd century A.D. in the early Christian movement. A bibliography is provided on pp. 10-11.—D.J.H.

718. P. Fredriksen, "Mandatory Retirement: Ideas in the Study of Christian Origins Whose Time Has Come to Go," *StudRel/SciRel* 35 (2, '06) 231-246.

The article proposes the speedy retirement of four much-used terms that routinely appear in scholarship on Christian origins: conversion, nationalism, *religio licita,* and monotheism. The problem with these terms is that they obscure more than they clarify, usually by inviting us along the path of anachronism. They too easily permit or even encourage us to project our own thoughts and values onto ancient people. But the ancient dead are radically independent of us, and they lived in a world different from ours. We understand them better by respecting that difference. The article offers descriptions of religious life in the ancient Mediterranean that avoid the problematic terms.—C.R.M.

719. J. Galambush, "Christianity's Forgotten Jews," *Reform Judaism* [New York] 35 (1, '06) 26-29, 64.

To Gentiles the Jewish movement seemed both exotic and venerable (as part of the Jewish tradition). It offered a savior-figure through whom one could attain spiritual transformation and personal immortality, as well as membership on reasonable terms (no circumcision). The NT writers portrayed three different kinds of Jews: those who accepted Jesus as Messiah, those who rejected him as Messiah, and those who accepted him as Messiah on different terms from those

of the NT authors. Over the course of the 2nd to the 4th centuries A.D., as non-Jewish Christians came to dominate the Jesus sect, the NT's tripartite division of Jews came to look very different from what it had when the sect was clearly Jewish.—D.J.H.

720. C. W. Hedrick, "What is Christian? Competing Visions in the First Century," *FourthR* 19 (4, '06) 3-8, 22.

Christianity took a variety of forms in the early period and each one promoted fundamentally different concepts of Christian faith. Different communities preached different gospels and conceived of Jesus in different ways. In the middle of the 1st century no unequivocal formal standard helped Christians identify one "authentic" way of doing Christianity, nor was there one genuine view of the Christ to the exclusion of all others.—C.R.M.

721. A. Kamesar, "The Church Fathers and Rabbinic Midrash: A Supplementary Bibliography, 1985-2005," *RevRabbJud* 9 ('06) 190-196.

This bibliography supplements the author's contribution to J. Neusner and A. J. Avery-Peck (eds.), *Encyclopaedia of Midrash* (2005). It includes works that have primary relevance to the topic of the Church Fathers and rabbinic midrash. It serves as an updated supplement to the bibliography provided by J. R. Baskin in W. S. Green (ed.), *Approaches to Ancient Judaism,* vol. 5 (1985).—C.R.M.

722. T. J. Kraus, "P.Oxy. V 840 — Amulett oder Miniaturkodex? Grundsätzliche und ergänzende Anmerkungen zu zwei Termini," *ZeitAntChrist/JournAncChrist* 8 (3, '04) 485-497.

In light of M. J. Kruger's detailed discussion of P.Oxy. 840 [§ 46-1987], which argued that the small vellum leaf was once part of a miniature codex and not created to be an amulet, the article offers a paleographic description of the item, general reflections on the artificial distinction between "amulet" and "miniature codex," and some deductions and further queries based on these observations.—C.R.M.

723. P. Lampe, "Die montanistischen Tymion und Pepouza im Lichte der neuen Tymioninschrift," *ZeitAntChrist/JournAncChrist* 8 (3, '04) 498-512.

The article presents an edition of the new Tymion inscription from the Turkish province of Uşak (western Phyrgia) along with a German translation, description of the inscription stone and reconstructions of the readings of the fragmentary inscription, and a commentary on its content. The inscription represents an imperial rescript to the tenant farmers of the imperial estate of Tymion and Simoe dated to A.D. 205/208. Apart from the light it sheds on the legal, social, economic, and religious history of western Phrygia, the inscription is a significant piece of evidence for establishing the localization of Montanism's Tymion and Pepouza.—C.R.M.

724. C. Methuen, "Vidua — Presbytera — Episcopa. Women with Oversight in the Early Church," *Theology* 108 (843, '05) 163-177.

After noting problems surrounding the interpretation of various titles applied to women in Christian inscriptions, the article explores some of the evidence for women's leadership in the NT and early churches (as apostles and as overseers of house churches) and the conflicts about their leadership in the Pastorals and the letters of Ignatius. Then it argues that male episcopacy took the ascendancy for pragmatic reasons. As a familiar leadership structure derived from secular institutions and conforming to the social expectations of the elite, male leadership enabled

the church to get a firm foothold in the society to which it was reaching out to preach the gospel.—D.J.H.

725. J. C. Paget, "The *Epistle of Barnabas,*" *ExpTimes* 117 (11, '06) 441-446.

The article treats the text of *Barnabas;* its authorship, date (A.D. 130s), and provenance (perhaps Egypt); genre and content; and major concerns (especially the interpretation of Scripture). It observes that the dependence of *Barnabas* on the OT is very typical of early Christian writers of the 2nd century, and that the extent to which *Barnabas* reflects viva voce contact with non-Christian Jews feeds into a broader debate about Jewish-Christian interaction in this period and the extent to which texts allow us a clear view of this matter.—C.R.M.

726. P. Phillips, "*The Da Vinci Code* — An Appraisal," *EpworthRev* 33 (3, '06) 62-72.

In his novel D. Brown wants to set the story straight about what the church has done to Jesus and to Mary Magdalene. But he not only misrepresents both gnosticism and the sacred feminine, but actually asserts male-dominance, the suppression of the feminine, and a deeply antignostic worldview. Rather than taking up the gauntlet of gnosticism and the sacred feminine, he opts to rehash old myths and old ideas.—D.J.H.

727. A. M. Ritter, "Zwanzig Jahre Alte Kirche in Forschung und Darstellung. II. Methoden-, Periodisierungs- und Kriterienfragen," *TheolRund* 71 (3, '06) 325-151.

This installment [§ 49-1487] considers how early Christian history has been treated in recent years in *Journal of Early Christian Studies* and *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity;* H. D. Betz et al. (eds.), *Religion in Geschichte und Gegenwart* (4th, rev. ed.); W. Kinzig, V. Leppin, and G. Wartenberg (eds.), *Historiographie und Theologie* (2004); and some other publications. [To be continued]—D.J.H.

728. L. Roig Lanzillotta, "The Coptic Ms. Or 7023 (Partly, Layton 158). An Assessment of Its Structure and Value," *Muséon* 119 (1-2, '06) 25-32.

Manuscript Or. 7023 (partly, Layton 158) in the British Library includes the only extant exemplar of the Coptic version of *Apocalypse of Paul,* which is to be reckoned among the best and most interesting witnesses to the work (obscured by the errors in E. A. W. Budge's *editio princeps*). After a codicological description of the manuscript, the article discusses its content and disposition, the original structure of the manuscript, and the problems with Budge's 1915 edition.—D.J.H.

729. J. Rossow, "If Jesus 'Came Down from Heaven,' Where Does That Leave Me?" *Conc Journ* 32 (4, '06) 388-395.

The credal statement that Jesus "came down from heaven" was understood by the Church Fathers and NT writers in temporal rather than spatial terms. It means that in the coming of Jesus we are seeing the coming of the last days.—D.J.H.

730. S. J. Shoemaker, "Death and the Maiden: The Early History of the Dormition and Assumption Apocrypha," *StVladTheolQuart* 50 (1-2, '06) 59-97.

Instead of postulating an integrated process of dogmatic and narrative development within the context of a relatively unified Christian church, the article proposes a polygenetic understanding of the earliest Dormition traditions that regards the different narrative traditions as products of multiple and distinct "origins." The narrative diversity of these traditions is a testament to their

separate and concurrent descent from several distinct "archetypes," the precise nature of which is not entirely known at present.—D.J.H.

731. W. Stegemann, "The Emergence of God's New People: The Beginnings of Christianity Reconsidered," *HTSTeolStud* 62 (1, '06) 23-40.

Another version of an article that appeared in *Annali di storia dell'esegesi* [§ 50-1484]. It proposes that the emergence of Christianity is better understood as part of the ancient discourse of "ethnicity."—C.R.M.

732. R. Trevijano Etcheverría, "Bibliografía patrística hispano-luso-americana, XIV (2003-2004)," *Salmanticensis* 53 (1, '06) 97-156.

This listing [see § 49-742] of more than 500 books and articles published on patristics and related topics in Spanish and Portuguese in 2003 and 2004 appears under the following major headings: general, NT and Apocrypha, authors, liturgy, juridical matters and creeds, the teaching of authors and the history of dogmas, gnosticism, and patristic exegesis of the OT and NT.—D.J.H.

733. K.-H. Uthemann, "Dritter Bericht zur griechischen Patristik: Über Editionen und Textkritik, Handschriften, Instrumente und Verwandtes (1998-2001) (2. Teil)," *ZeitAnt Christ/JournAncChrist* 8 (3, '04) 419-461; "(3. Teil)," 9 (1, '05) 3-50.

The second and third installments [see § 50-740] present bibliographical information and (in most cases) descriptions of 203 and 291 recent publications, respectively, under numerous subheadings, treating patristic texts, selected late ancient pagan texts, OT and NT apocryphal texts, modern translations of texts from early Christianity, gnostic and related texts, non-Hellenistic Jewish sources, magical texts, etc.—C.R.M.

734. A. van den Hoek, "Peter, Paul and a Consul: Recent Discoveries in African Red Slip Ware," *ZeitAntChrist* 9 (2, '05) 197-246.

The article first describes a North African ceramic plaque or cover (A.D. 408) made of red clay with three figures on the front side: a standing Roman consul (Anicius Auchenius Bassus), flanked by the apostles Peter and Paul seated on thrones. Then it discusses the Roman aristocracy and North Africa, the consul and his ancestors, the Anicii and Christianity, and the church and politics. It concludes that the ceramic cover is among the few objects that so blatantly associate the apostles Peter and Paul with worldly power. Twenty-seven figures, including photographs of the cover, are included.—C.R.M.

735. J. Verheyden, "The Shepherd of Hermas," *ExpTimes* 117 (10, '06) 397-401.

The article discusses the textual witnesses and style of writing of *Shepherd of Hermas,* its setting in the early church, the structure and genre of the work, its key themes and topics, and persecution and the Christian community in Rome. While Hermas may perhaps behave as a prophet, his aims and intentions are primarily pastoral.—C.R.M.

736. H. J. Vogt, "Frühkirche und Amt — neu in der Diskussion," *ZeitAntChrist/JournAnc Christ* 8 (3, '04) 462-484.

This discussion of early church offices focuses on the verbs (e.g. καθίστημι) that indicate how the various ministers (e.g. πρεσβύτερος, διάκονος) were appointed to their duties. It treats the evidence of *1 Clement;* the letters of Ignatius; church office in Paul's letter to the Romans; roles and designations—apostolic succession; the list of Roman bishops in Hegesippus; and the

letter of bishop Dionysius of Corinth to Rome. It shows that in the earliest periods ministers were installed by a higher authority, an apostle or "other famous man." It contends that *1 Clement* is key for understanding the beginnings of apostolic succession, and that in its light Dionysius' letter represents a testimony to Roman authority.—C.R.M.

Early Christianity, §§ 51-24, 72, 93, 183, 205, 367, 539, 693.

Gnosticism

737. L. Abramowski, "Nicänismus und Gnosis im Rom des Bischofs Liberius: Der Fall des Marius Victorinus," *ZeitAntChrist/JournAncChrist* 8 (3, '04) 513-566.

The article engages in an extended analysis of and engagement with M. Tardieu's *Recherches sur la formation de l'Apocalypse de Zostrien et les sources de Marius Victorinus* (1996), and the essay by P. Hadot included in the same volume (pp. 117-125) entitled "'Porphyre et Victorinus.' Questions et hypothèses." Tardieu's work focused on various parallels between some pages of *Zostrianos* (NHC VIII,1) and two chapters of Marius Victorinus, and the relation of *Zostrianos* to the Platonic tradition, Plotinus, and Porphyry. The article concludes that the Roman Barbelo gnostics over the long period of their existence underwent an astonishing development that saw them emerge during the time of Marius Victorinus as merged into the church.—C.R.M.

738. E. Albrile, "Nei Giardini di Luce. Prospettive astrali e gnosi iranica," *OrChristPer* 72 (1, '06) 145-165.

The article treats connections between Manichaeism and astrological wisdom. It gives particular attention to the so-called "pillar of glory," identified as the Milky Way, which served as the link between heaven and earth. The pillar of glory, also called the "perfect man," had a peculiar function in the transmigration of souls. It was the way through which the portions of light scattered throughout the world were purified and carried up to the moon, from which they ascended into the "ship of the sun," and then into the new paradise of light. Zoroastrian and Greek (chiefly gnostic) thought offered topical influence on the themes of the relation between humanity and the cosmos as mediated through the heavenly sphere.—C.R.M.

739. B. Blankenhorn, "The Claims of the *Gospel of Judas*," *Catholic World Report* [San Francisco] 16 (5, '06) 32-36.

After discussing problems of dating and style associated with *Gospel of Judas*, the article provides a detailed summary of its content, compares it with various NT writings, and places it in its 2nd-century A.D. gnostic context. It notes that its two greatest novelties are Jesus' request to Judas to help him escape the trap of his body and the image of Jesus mocking Judaism (thus raising the anti-Judaism of 2nd-century gnosticism to new heights).—D.J.H.

740. A. D. DeConick, "Corrections to the Critical Reading of the *Gospel of Thomas*," *VigChrist* 60 (2, '06) 201-208.

On the basis of fresh physical examinations of P.Oxy. 1, 654 and 655 of *Gospel of Thomas* as well as the full Coptic manuscript, the article offers several critical notes and corrected readings (P.Oxy. 1.24; 654.8-9; 654.9; 654.15; 654.25; 654.26-27; NHC II,2 39,34).—C.R.M.

741. I. Gardner, "Review of Three Recently Published Studies on the Mandaeans," *Journ RelHist* 30 (2, '06) 217-224.

Three recent works collectively provide a very fine introduction to Mandaean studies and

mark a real renaissance for the field, especially in the Anglophone world: J. J. Buckley, *The Mandaeans. Ancient Texts and Modern People* (2002); E. S. Drower, *The Mandaeans of Iraq and Iran* (1937; reprint, 2002); and E. Lupieri, *The Mandaeans. The Last Gnostics* (2002; Italian original, 1993). After descriptions and evaluations of the three books, the article comments on the problematics of Mandaean identity (especially the simple equation "Mandaean" = "gnostic"), and the connections between Manichaean and Mandaean literary traditions.—C.R.M.

742. A. Houziaux, "Marie-Madeleine était-elle la compagne de Jésus-Christ?" *ÉtudThéolRel* 81 (2, '06) 167-182.

In *Gospel of Philip* and other gnostic sources, the relationship between Christ and Mary Magdalene is totally independent of the marriage chamber. Rather, it should be understood according to the symbolism of engendering. Christ engenders salvation in Mary Magdalene. Christ is the Son of Man and Mary Magdalene ought to be considered as an incarnation of Wisdom-Sophia, and their relationship should be understood in that context.—D.J.H.

743r. R. Kasser, M. Meyer, and G. Wurst, *The Gospel of Judas* (Washington: National Geographic, 2006).

H. Krosney, *The Lost Gospel. The Quest for the Gospel of Judas Iscariot* (Washington: National Geographic, 2006).

P. Foster, "The Rediscovered Gospel of Judas," *ExpTimes* 118 (1, '06) 26-27.—These two books are the initial publications to mediate significant information about *Gospel of Judas* to a wider audience. The volume by Kasser et al. is by far the more useful for scholars, students, and studious lay readers alike. It contains an English translation of the Coptic *Gospel of Judas* and seven chapters dealing with various aspects of the text. Krosney's book is a very entertaining relation of the discovery of the codex and the process by which it finally came to be published.—C.R.M.

744. G. Keerankeri, "The Controversy over the Gospel of Judas," *Vidyajyoti* 70 (6, '06) 406-416.

Unlike the canonical Gospels, *Gospel of Judas* presents Judas Iscariot as the only one of the twelve disciples who understood the meaning of Jesus' teaching and fulfilled his will. The article treats the history of *Gospel of Judas,* canonical Gospels vis-à-vis apocryphal Gospels, and the main tenets of the gnostic *Gospel of Judas* and its relevance.—C.R.M.

745. H.-J. Klauck, "The Gospel of Thomas: Jesus' Secret Words?" *Theology Digest* [St. Louis] 52 (3, '05) 203-209.

An English version of an article first published in German in *Bibel und Kirche* [§ 50-748].—C.R.M.

746. S. M. Lee, "The Buddha Image of Jesus and Christianity as Enlightenment Religion in the *Gospel of Thomas,*" *Journal of Asian and Asian American Theology* [Claremont, CA] 6 ('03-'04) 46-68.

After general comments on *Gospel of Thomas,* the article discusses its chief christological notions (the Son of Man, Sophia/Wisdom, the Living One, the Revealer) and reflects on the Buddha image of Jesus in this work. It concludes that the most important common element joining gnostic Christianity and (Mahayana) Buddhism is the experience of enlightenment through gnosis. It also notes that Thomas Christianity and Buddhism recognize one's affinity with God (or union with the divine) as the key to the kingdom of God or Nirvana.—D.J.H.

747. G. Lovette, "The Parable of the Assassin, Then and Now," *FourthR* 19 (5, '06) 19-20.

Taking its starting point from the parable of the assassin in *Gospel of Thomas* 98, the article draws correlations between Jesus' jarring image of the kingdom of God and the historical event staged by M. L. King and the civil rights movement. With Jesus the kingdom of heaven challenges the kingdom of Rome, while in the 20th century the kingdom of heaven challenges the culturally sponsored, systemic injustice of racial discrimination.—D.J.H.

748. R. M. Price, "The Purloined Kingdom," *FourthR* 19 (5, '06) 11-13, 20.

Gospel of Thomas 5 reminds us that the kingdom of God, like the purloined letter of E. A. Poe's tale, is hiding in plain sight. The world will be for us the kingdom of God if we expect to see it that way (see *Thomas* 113).—D.J.H.

749. P. Schüngel, "Zur Neuübersetzung des Thomasevangeliums in der Alandschen Synopse," *NovTest* 48 (3, '06) 275-291.

With the 15th edition, the Aland synopsis of the Gospels has provided a new translation (by P. Nagel) of the Coptic *Gospel of Thomas.* This article discusses the consequences of the mistranslation of Coptic *sōk* (Greek ἔλκω) in sayings 3.1; 34; and 114.2, and seeks to clarify or explain the meaning of various other sayings (13.5; 21; 24.3; 33.1; 46.1; 48; 60; 67; 69; 83; 97; 105; 114).—D.J.H.

750. H. Taussig, "The Significance of the Gospel of Judas," *FourthR* 19 (4, '06) 9.

The figure of Judas in *Gospel of Judas* has almost nothing to do with the historical Judas. The unique innovation of *Gospel of Judas* seems to be that it chooses Judas as the symbolic representative of Jesus' true message over against corrupt disciples who are slow to understand and represent mainstream church leadership.—C.R.M.

NOTES ON JOURNALS

Changed

The Asbury Theological Journal is now *The Asbury Journal* (Asbury Theological Seminary, 204 North Lexington Avenue, Wilmore, KY 40390), with vol. 61, no. 1 (2006). Biannual, $20 (individuals), $40 (institutions).

Priests & People is now *Pastoral Review* (Subscriptions, Tower House, Lathkill Street, Market Harborough LE16 9EF, UK), vol. 1, no. 1 (2005). Six times per year, £30.

Recently Inaugurated

Sino-Christian Studies. An International Journal of Bible, Theology & Philosophy (Graduate School of Religion, Chung Yuan Christian University, 200 Chung Pei Road, Chung Li, Taiwan, 32023 R.O.C.), no. 1 (2006). Biannual, $30/NT$1,000 (individuals outside Taiwan), $46/NT$1,560 (institutions outside Taiwan).

BOOK NOTICES

THE NEW TESTAMENT GENERAL

A. K. M. Adam, *Faithful Interpretation. Reading the Bible in a Postmodern World* (Minneapolis: Fortress, 2006, paper $20) ix and 193 pp. Indexed. LCN: 2006011136. ISBN: 0-8006-3787-9.

After an eighteen-page introduction, this volume presents Adam's essays on the following topics: biblical theology and the problem of modernity [§ 35-1317]; why historical criticism cannot protect christological orthodoxy—reflections on docetism, E. Käsemann, and Christology [§ 41-1408]; twisting to destruction—a memorandum on the ethics of interpretation [§ 41-1409]; postmodern criticism applied—Matthew's readers, power, and ideology (1994); integral and differential hermeneutics—the significance of interpretative difference (2004); walk this way—repetition, difference, and the imitation of Christ [§ 45-1238]; the sign of Jonah—a fish-eye view [§ 35-1134]; disciples together, constantly reading in community (1996); and signifying theology. Adam is professor of NT at Seabury-Western Theological Seminary in Evanston, IL.

A. K. M. Adam et al., *Reading Scripture with the Church. Toward a Hermeneutic for Theological Interpretation* (Grand Rapids: Baker, 2006, paper $17.99) 155 pp. Indexed. LCN: 2006013929. ISBN: 0-8010-3173-7.

After a seven-page preface, this volume first presents four essays by Adam on poaching on Zion—biblical theology as signifying practice; S. E. Fowl on the importance of a multivoiced literal sense of Scripture—the example of Thomas Aquinas; K. J. Vanhoozer on imprisoned or free—text, status, and theological interpretation in the master/slave discourse of Paul's letter to Philemon; and F. Watson on whether there are still four Gospels—a study in theological hermeneutics. Then there are responses by Watson, Fowl, Vanhoozer, and Adam, respectively.

B. W. Anderson, *The Unfolding Drama of the Bible* (4th ed.; Minneapolis: Fortress, 2006, paper $13) 116 pp., fig., photo. Bibliographies. LCN: 87-45884. ISBN: 0-8006-3560-4.

Previous editions of this work appeared in 1953, 1971, and 1988. This edition includes new material on eschatology and 1 Thess 4:13-18 and on reading the Bible in the 21st century, as well as updated bibliographies. After a nine-page introduction to Bible study, it considers the Bible's dramatic movement under eight headings: in the beginning, a way into the future, the discipline of disaster, a new exodus, the people of the Torah, victory through defeat, the church in the world, and in the end. Questions for reflection and discussion and suggestions for Bible study leaders are included. Anderson, professor emeritus of OT theology at Princeton Theological Seminary, is the author of *Understanding the Old Testament* (5th ed., 2006).

P. Ballard and S. R. Holmes (eds.), *The Bible in Pastoral Practice. Readings in the Place and Function of Scripture in the Church,* Using the Bible in Pastoral Practice (Grand Rapids—Cambridge, UK: Eerdmans, 2006, $27) xxiii and 316 pp. Bibliographies. Indexed. LCN: 2005034315. ISBN: 0-8028-3115-X.

The US edition of the work published in 2005 by Darton, Longman & Todd [*NTA* 50, p. 573], this volume presents eighteen essays on the Bible and pastoral practice under three headings: listening to the tradition (six), the problems posed by contemporary biblical scholarship (four), and the Bible and pastoral theology and practice (eight). The contributors include C. Trevett, L. Ayres, J. Rogerson, C. Bartholomew, W. Brueggemann, Z. Bennett and C. Rowland, D. Lyall, D. Tidball, and P. Endean.

J. N. Birdsall, *Collected Papers in Greek and Georgian Textual Criticism,* Texts and Studies, Third Series 3 (Piscataway, NJ: Gorgias, 2006, $65) xvii and 288 pp. Bibliography. Indexed. LCN: 2005009228. ISBN: 1-59333-098-7.

The twenty-three essays in this collection of the late Professor Birdsall's papers appear under

six headings: general studies (three), the text of Photius (one), manuscript studies (eight), exegetical and textual studies of particular passages (three), Georgian studies (six), and studies of other versions and the Diatessaron (two). Their topics include textual criticism and NT studies; NT textual criticism since Westcott and Hort [§ 39-678]; the Western text in the 2nd century (1989); the Bodmer Papyrus of John's Gospel; the text of Jude in P^{72} [§ 8-690]; rational eclecticism and the oldest manuscripts (1976); the geographical and cultural origin of Codex Bezae (1986); Jn 10:29 (1960); πρεσβύτης in Philemon 9 [§ 38-943]; the Marcosians' text of Jesus' cry of jubilation in Mt 11:26/Lk 10:21 (1997); the Georgian version of the book of Revelation [§ 23-969]; Georgian studies and the NT [§ 28-36]; the Old Syriac Gospels and the Georgian version (1992); and the sources of the Pepysian Gospel Harmony and its links with the Diatessaron [§ 20-737]. The appendix contains the complete bibliography of Birdsall's papers.

F. C. Black (ed.), *The Recycled Bible. Autobiography, Culture, and the Space Between,* SBL Semeia Studies 51 (Atlanta: Society of Biblical Literature, 2006, paper $29.95) vii and 218 pp., 10 halftones. Bibliography. LCN: 2006008337. ISBN: 1-58983-146-2.

In an effort to gauge the influence that culture and the Bible exert on each other, the essays in this volume trace the Bible as it is recycled through a wide range of western cultural texts, from beer to the devil—and much in between. After Black's ten-page introduction, it presents papers by D. Krause on www.recycledpaul.commentary—reading and writing the Pastoral epistles as hypertexts; A. Wilson on *stabat Maria*—Marian fragments and the limits of masculinity; R. Boer on He/brew(')s beer, or h(om)ebrew; E. Nutu on red herrings in bullet-time—*The Matrix,* the Bible, and the postcommunist I; T. Pippin on feasting with/on Jesus—John 6 in conversation with vampire studies; J. A. Smith on outside in—diabolical portraits; H. S. Pyper on the Bible as a children's book—the metrical psalms and *The Gammage Cup;* and Black on writing lies—autobiography, textuality, and the Song of Songs. There are responses by E. Runions and G. Aichele.

M. Bockmuehl, *Seeing the Word. Refocusing New Testament Study,* Studies in Theological Interpretation (Grand Rapids: Baker, 2006, paper $21.99) 297 pp., 3 halftones. Bibliography. Indexed. LCN: 2006012001. ISBN: 0-8010-2761-6.

Bockmuehl, professor of biblical and early Christian studies at the University of St. Andrews, suggests that the venerable old house of critical NT scholarship now requires urgent renovations by which new light and life could enter a number of vital, bricked-up windows as well as disused or barricaded doorways of communication. Three stages govern the argument of his book: taking stock of the current predicaments of NT scholarship, exploring the potential of implied readers and readings, and remembering the Christ. After a thirteen-page introduction, the argument is developed in seven chapters: the troubled fortunes of NT scholarship; the wisdom of the implied exegete; Humpty Dumpty and the range of implied readings; the icon of Peter and Paul between history and reception; What's under the microscope?; living memory and apostolic history; and seeing the Son of David. Parts of the first five essays have appeared elsewhere, although in its present form all of this material is extensively revised. Bockmuehl concludes that we will do well to rediscover that the tensions and differences both between the authors of Scripture and between its implied readers may be best understood as quests for hermeneutical faithfulness to the object of the text, the *intentio operis.*

S. D. Breslauer, *Decoding Religion in the Bible. Learning to Recognize the Diversity of Biblical Texts* (Cornwall-on-Hudson, NY: Sloan Publishing, 2007, paper $39.95) xii and 343 pp., 15 halftones, 11 maps, 12 timelines. Bibliographies. Indexed. LCN: 2006929848. ISBN: 1-59738-001-6.

Drawing on his many years of experience in teaching the whole Bible, Breslauer, professor emeritus of religious studies at the University of Kansas, seeks to show how both the Hebrew Bible (and the OT Apocrypha) and the NT fit the same general categories, and that as anthologies both contain conflicting models of religiousness within them. In addition to introductory chapters on the Jewish Bible, the Christian Bible, and the Gospels, there are also treatments of religion in the Jewish Bible, religions of the Torah, religions and Israel's history, religions of the prophets,

religions of the writings, religions of Hellenistic writings (OT Apocrypha and Philo), religions of the Gospels, religions associated with the apostle Paul, religions of the later writings, and apocalyptic religions. Breslauer concludes with general observations on various biblical views of history, the divine, ethics, and ritual, respectively. Each chapter contains learning objectives, summary questions, exercises, and suggested readings. A 23-page glossary is also provided.

A. D. Callahan, *The Talking Book. African Americans and the Bible* (New Haven—London: Yale University Press, 2006, $30) xiv and 286 pp. Indexed. LCN: 2006006464. ISBN: 0-300-10936-9.

Callahan, who taught for many years at Harvard Divinity School and is now professor of NT at the Seminário Teológico Batista do Nordeste in Bahia, Brazil, observes that African Americans first encountered the Bible as strangers in a strange land of slavery, through the strange language of English letters, and by the strange religion of evangelical Protestantism. He also notes that African slaves and their descendants discerned something in the Bible that was neither at the center of their ancestral cultures nor in evidence in their hostile American home: a warrant for justice in this world. After a four-page prologue, he traces the influence of the Bible in African-American life under the following headings: the talking book, the poison book, the good book, exile, exodus, Ethiopia, and Emmanuel. He concludes that in the four compelling images of exile, exodus, Ethiopia, and Emmanuel, slavery's children have called into question their history and their destiny, and all things human and divine—including themselves.

J. O. Chatham, *Creation to Revelation. A Brief Account of the Biblical Story* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $14/£7.99) vi and 186 pp., 4 maps, table. Indexed. LCN: 2006021875. ISBN: 0-8028-6322-1.

Convinced that knowing the whole Bible story is critical to the faithful interpretation of individual texts, Chatham, pastor emeritus of Highland Presbyterian Church in Louisville, sketches the contours of the Holy Land and of the minds that produced the Bible. Then he moves through the entire biblical story from creation to Revelation, relating the most significant events and highlighting meaning. In the last two chapters he sets forth his own understanding of the meaning of this story. Nine chapters deal with the NT: King of the Jews, Matthew, Mark, Luke, John, the resurrection, the early church, Paul, and the destruction of Jerusalem and Revelation. The two appendixes list key dates in biblical chronology and daily Bible readings.

J. W. Childers and D. C. Parker (eds.), *Transmission and Reception: New Testament Text-Critical and Exegetical Studies,* Texts and Studies, Third Series 4 (Piscataway, NJ: Gorgias, 2006, $65) xxiii and 327 pp., fig., 7 tables. Bibliography. Indexed. ISBN: 1-59333-367-6.

The sixteen essays in this volume explore various topics pertaining to the transmission and reception of the NT text. Under "transmission" there are papers by L. W. Hurtado on the NT in the 2nd-century—text collections and canon; K. Wachtel on early variants in the Byzantine text of the Gospels; Parker on manuscripts of John's Gospel with *hermeneiai;* C. Niccum on the Ethiopic version and the "Western" text of Acts in M.-É. Boismard and A. Lamouille, *Le Text Occidental des Actes des Apôtres* (1984); M. W. Holmes on G. Zuntz's *Text of the Epistles* (1953) as a contribution to text-critical methodology and history; B. Aland on whether the scribes of early NT texts were interpreters of the text; E. J. Epp on minor textual variants in Rom 16:7; G. D. Fee on the Spirit and resurrection in Paul—text and meaning in Rom 8:11; and Childers on *Life of Porphyry*—clarifying the relationship of the Greek and Georgian versions through the study of NT citations. Then under "reception" there are articles by M. K. Hamilton on 11QTemple lvii-lix, *ps.-Aristeas* 187–300, and Second Temple period political theory; K. V. Neller on water into wine (Jn 2:1-11)—a foreshadow of the atonement; R. E. Oster on the Ephesian Artemis "whom all Asia and the world worship" (Acts 19:27)—representative epigraphical testimony to Ἄρτεμις Ἐφεσία outside Ephesus; K. L. Cukrowski on the ellipsis in 1 Tim 2:9; J. W. Thompson on the epistle to the Hebrews in the works of Clement of Alexandria; E. Ferguson on the Greek grammar of sexuality; and F. D. Aquino on Clement of Alexandria—an epistemology of Christian *paideia*. The volume is dedicated to C. D. Osburn, and contains a personal appreciation of him by T. Harmon and a list of his publications.

H. A. Choi and K. P. Darr (eds.), *Engaging the Bible. Critical Readings from Contemporary Women* (Minneapolis: Fortress, 2006, paper $18) x and 150 pp. Indexed. LCN: 2006016208. ISBN: 0-8006-3565-5.

The five major essays in this volume illustrate various approaches to engaging the Scriptures from the perspective of women readers: a prophetic apocalyptic reading—C. T. Gilkes on resurrection in prophetic context—"poor man Lazarus" and Christian agency; a postcolonial reading—Kwok Pui-lan on sexual morality and national politics—reading biblical "loose women"; a communal reading—A. Irizarry-Fernández on see-judge-act—a different approach to Bible study; a critical feminist emancipative reading—E. Schüssler Fiorenza on invitation to "dance" in the open house of Wisdom—feminist study of the Bible; and critical relational reading—C. Heyward on a path wide open—toward a (critical) relationship with the Christian Bible. Choi has provided a four-page introduction, and Darr has supplied a six-page conclusion.

C. B. Cousar, *An Introduction to the New Testament. Witnesses to God's New Work* (Louisville—London: Westminster John Knox, 2006, paper $29.95) xv and 215 pp. Bibliography. Indexed. ISBN: 0-664-22413-X.

Drawing on his many years of teaching, Cousar, professor emeritus of NT at Columbia Theological Seminary in Georgia, describes his work as a postcritical introduction, that is, a theological introduction that engages the work of historical and literary criticism but not in isolation from a theological use of Scripture. He treats in turn the Pauline letters; the Pauline tradition; Jesus, the Gospels, and Acts; the general epistles; and Revelation. The subtitle "Witnesses to God's New Work" is a way of recognizing that the NT is not a monolithic proclamation of God's good news but rather represents a varied collection of statements, all bearing testimony to the single figure of Jesus crucified and risen, God's gift of newness. Cousar concludes that the NT demands more than our historical-critical methods, but neither can we ignore them.

R. Darden, *Reluctant Prophets and Clueless Disciples. Introducing the Bible by Telling Its Stories* (Nashville: Abingdon, 2006, paper $25) x and 302 pp. Illustrated. Bibliography. LCN: 2005032383. ISBN: 0-687-49395-1.

Darden, associate professor of journalism at Baylor University, contends that the best way to get into the Bible and its great themes is to get to know its stories. After a thirteen-page introduction, he deals with stories in the OT: beginnings (Genesis 1–4), Noah (Gen 5:28–9:29), Abraham (Genesis 12–23), and so on. Then he focuses on the following NT stories: the personal testimony of Mary the mother of Jesus, the court testimony of Othniel the shepherd, the personal testimony of Simeon, the life of Jesus, the parables of Jesus, clueless disciples, Peter, and Paul.

D. deSilva and E. Powery, *Invitation to the New Testament* (Nashville: Abingdon, 2006, paper $9/£5.99) 94 pp. ISBN: 0-687-05508-3.

Intended for participants in a short-term, in-depth, small-group Bible study, this invitation to the NT is divided into eight sections with reference to how Jesus calls us (1) into God's redemption story, (2) to a transformed life, (3) to minister to a hostile world, (4) to complex communities of faith, (5) to serve one another, (6) to a new relationship with tradition, (7) to live in light of his coming again, and (8) to experience the gifts of his dying and rising. DeSilva is professor of NT and Greek at Ashland Theological Seminary in Ashland, OH, and Powery is associate professor of NT and Christian origins at Lee University in Cleveland, TN. A leader's guide and a video component are also available.

D. L. Dungan, *Constantine's Bible. Politics and the Making of the New Testament* (Minneapolis: Fortress, 2006, paper $17) xii and 224 pp., 5 tables, timeline. Bibliography. Indexed. LCN: 2006025361. ISBN: 0-8006-3790-9.

Dungan, professor of religion at the University of Tennessee and author of *A History of the Synoptic Problem* (1999), traces the history of the NT canon in six chapters: what a "canon" is and is not; the Greek polis and the demand for accuracy; Greek polis ideology within Second Temple Judaism and early Christianity; the influence of Greek philosophy upon early Christian-

ity; against pagans and heretics—Eusebius' strategy in defense of the catholic Scriptures; and an emperor intervenes—Constantine reshapes catholic Christianity and its Scriptures. Three appendixes and a timeline are included. Dungan concludes that freedom from having a canon today (i.e. from restriction to a specific set of writings compelled by the use of force) need not and should not extend to jettisoning the valuable results of the original orthodox Christian Scripture selection process as described by Eusebius in his *Ecclesiastical History.*

B. D. Ehrman, *Studies in the Textual Criticism of the New Testament,* New Testament Tools and Studies 33 (Leiden—Boston: Brill, 2006, €105/$139) ix and 406 pp., 13 tables. Indexed. LCN: 2005058208. ISBN: 90-04-15032-3.

This volume first presents sixteen of Ehrman's essays on NT textual criticism: the text of the NT (2000); methodological developments in the analysis and classification of NT documentary evidence [§ 31-978]; the use of group profiles for the classification of NT documentary evidence [§ 32-523]; a problem of textual circularity—the Alands on the classification of NT manuscripts [§ 34-553]; the text of the Gospels at the end of the 2nd century (1996); the text as window—NT manuscripts and the social history of early Christianity (1995); a leper in the hands of an angry Jesus (2003); the text of Mark in the hands of the orthodox [§ 36-163]; the cup, the bread, and the salvific effect of Jesus' death in Luke-Acts (1991); the angel and the agony—the textual problem of Lk 22:43-44 (co-authored with M. A. Plunkett) [§ 28-141]; Jesus and the adulteress [§ 32-691]; 1 Jn 4:3 and the orthodox corruption of Scripture [§ 33-805]; the use and significance of patristic evidence for textual criticism (1994); Heracleon, Origen, and the text of the Fourth Gospel [§ 38-225]; Heracleon and the "Western" textual tradition [§ 38-1436]; and the Theodotians as corruptors of Scripture (1992). Then there are the texts of two lectures on text and tradition (the exegetical significance of the "original" text, and the historical significance of the "altered" text [§ 47-1445]), and of three lectures on texts disputed and apocryphal (on Christ come in the flesh, Christ as divine man, and Christ against the Jews). Ehrman is professor of religious studies at the University of North Carolina at Chapel Hill.

Eschatologie und Ethik im frühen Christentum. Festschrift für Günter Haufe zum 75. Geburtstag, ed. C. Böttrich, Greifswalder theologische Forschungen 11 (Frankfurt—Bern: Lang, 2006, $44.95) 376 pp., plate. Bibliography. ISBN: 3-631-54377-8.

The twenty essays honoring Professor Haufe on his 75th birthday are by J. Becker on the eschatological Spirit and liturgical formation in the Johannine circle; Böttrich on the parable of the thief in the night—parousia expectation and paraenesis; E. Grässer on existence between heaven and earth—exegetical and hermeneutical observations on Heb 13:13-14; L. Hartman on "What must I do to inherit eternal life?"—a Gentile Christian before some ethical statements in Mark's Gospel; D. Havemann on a "sickly irritated temperament"—psychological research on the Damascus experience and the quest of the character and personality of Paul in the 19th century; J. Herzer on "that is good and profitable for everyone" (Titus 3:8)—God's friendliness to humans as a paradigm of Christian ethics; T. Holtz on consoling certainty in the triad of confession, dominical sayings, and traditional knowledge (1 Thess 4:13-18); H. Klein on God's will in the Pauline corpus as the starting point of Pauline ethics; A. Köhn on E. Lohmeyer and apocalyptic; H. von Lips on holiness and love—criteria of Christian ethics as exemplified by 1 Corinthians; U. Luz on A. Schweitzer as an interpreter of 1 Thessalonians; K.-W. Niebuhr on biblical history and human history—observations in relation to J. G. Herder; P. Porkorný on whether Matthean theology is a conscious return to Jesus' teaching; W. Popkes on "homeland" as eschatological and ethical motivation—observations on 1 Peter, Hebrews, Ephesians, and John; E. Rau on poor and rich as reflected in Jesus' activity; E. Reinmuth on "I write to you as Paul"—change of roles, freedom of speech, and irony in Philemon; D. Sänger on the question of destructive apocalyptic—a recollection in eschatological and ethical perspective; U. Schnelle on Johannine ethics; G. Sellin on bodylines as the basic category of Pauline ethics; and C. Wolff on heavenly inheritance and glorious crown—the background and significance of two metaphors of eschatological hope in 1 Peter. Also included are a photograph of the honoree, a foreword by the editor, a list of Haufe's publications, and a *tabula gratulatoria.*

Exploring Christian Spirituality. Essays in Honor of Sandra M. Schneiders, IHM, ed. B. H. Lescher and E. Liebert (New York—Mahwah, NJ: Paulist, 2006, paper $22.95) vi and 249 pp., 3 figs. Bibliography. Indexed. LCN: 2005035834. ISBN: 0-8091-4216-3.

After the editors' eleven-page introduction, this volume honoring Professor Schneiders presents three methodological essays and seven essays "at the edge of the discipline." The paper most pertinent to the NT field is by J. R. Donahue on the quest for biblical spirituality. The other contributors are P. Sheldrake, J. A. Berling, B. C. Lane, L. E. Dahill, R. J. Russell, D. Burton-Christie, M. C. Boys, A. García-Rivera, and Schneiders. Also included is a list of Schneiders's major published works.

C. Focant and A. Wénin (eds.), *Analyse narrative et Bible. Deuxième colloque international du RRENAB, Louvain-la-Neuve, avril 2004,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 191 (Leuven: Leuven University Press—Peeters, 2005, paper €75) xvi and 593 pp. Indexed. LCN: 2005048674. ISBN: 90-5867-504-1 (LUP), 90-429-1654-0 (P).

The papers in this volume appear under three major headings: conferences (four), seminars (twenty-eight), and offered communications (eight). The essays most directly pertinent to the NT include J.-N. Aletti on the construction of the character of Jesus in the Gospel narratives—the case of Mark; J. Zumstein on the reception of Scripture in John 6; F. Vouga on Christ the Suffering Servant (1 Pet 2:21-25); Y.-M. Blanchard on the Son of Man and Jacob's ladder—Jn 1:51 in light of the Jewish Bible; J.-P. Sonnet on from the genealogy to "make disciples" (Mt 28:19)—the book of the generation of Jesus; Focant on the suspended ending and prolepses beyond the narrative in Mark; A. Puig i Tarrech on the ending of Luke's Gospel—an open synthesis; J.-M. Sevrin on the two endings of the Fourth Gospel; É. Cuvillier on the mission to Israel and the mission to the Gentiles—a fruitful tension in Matthew's Gospel; J. Miler on the apostrophe to the scribes and Pharisees (Matthew 23) and the command to love enemies; Vouga on the gratuity and poetics of judgment in Mt 25:31-46; D. Marguerat on Luke as a stage manager of characters; C. Grappe on from Zechariah to the risen Jesus—the construction of the figure of the priest in Luke-Acts; G. Bonneau on "the son of encouragement"—the construction of the character of Barnabas in Acts; O. Flichy on when a narrative becomes poetry—the hymns in Luke 1–2; J.-C. Giroud on what speaking in parables is; N. Bonneau on the narrative fact and its theological effect in 1 Thessalonians; J. Doutre on narrative coherence in Romans 1–4—a semiotic viewpoint; A. Gignac on when Paul "narrates" Abraham, Hagar, and the other woman—narrative and intertextuality in Gal 4:21–5:1; C. Clivaz on history and poetry in Acts 17:28; R. Vignolo on the search for Jesus as a form of the Gospel narrative—an example from Mark; M. Berder on some elements of humor in the presentation of Jesus in Luke-Acts; and J.-F. Racine on the hybridity of characters—a strategy of the inclusion of the Gentiles in Acts.

J. T. Ford, *Saint Mary's Press Glossary of Theological Terms* (Winona, MN: Saint Mary's Press, 2006, paper $15) 207 pp. LCN: 2006020730. ISBN: 0-88489-903-9.

Intended as an aid for college instructors and students, this glossary provides beginning definitions or working explanations of terms useful for a basic understanding of Roman Catholic theology in the 21st century. The terms include Abba, Adam, Alleluia, amen, angel, antichrist, apocalypse, apostle, Apostolic Fathers, Armageddon, baptism, and so forth. For individual terms it presents a reference to the language of its origin, an indication of its theological content, and a summary statement of its contemporary meaning. Cross-references to the *Catechism of the Catholic Church* and a five-page "mini-encyclopedia" of information on Catholicism are provided. Ford is professor of theology and coordinator of Hispanic/Latino studies at the Catholic University of America in Washington, DC.

"Generati da una Parola di verità" (Gc 1,18). Scritti in onore di Rinaldo Fabris nel suo LXX compleanno, ed. S. Grasso and E. Manicardi, Supplementi alla Rivista Biblica 47 (Bologna: Dehoniane, 2006, paper €35) 426 pp. Bibliography. Indexed. ISBN: 88-10-30235-4.

This volume honoring Professor Fabris first presents six essays on the Synoptic tradition: B. Estrada on the structure and content of the beatitudes and the Lord's Prayer; Manicardi on the

choice of true goods in the Sermon on the Mount—a redactional study of Mt 6:19-34; G. Benzi on the "despised prophet"—God's revelation and hardness of heart in Matthew 13; E. Borghi on why no human can separate what God has joined together—reading Mk 10:1-12; R. De Zan on the parable of the murderous vinedressers at the level of the historical Jesus—the preredactional stage; and G. Rossé on questions about the opened and empty tomb (Mk 16:1-8). Next there are six articles on the Johannine tradition: Grasso on "in the beginning there was communication"—the polysemy of the term *logos* in the Fourth Gospel (Jn 1:1); M.-L. Rigato on the expression "for the Spirit was not yet present" (Jn 7:39); M. Marcheselli on sin and sinners in John 9; G. Giurisato on the "spirit of truth"—the structure and message of Jn 15:26–16:15; Y. Redalié on John 20 and Thomas' unbelief; and M. Orsatti on the translation of Jn 21:15b ("do you love me more than . . ."). Then there are three papers on Acts: G. Perego on the two faces of the one message—Peter and Paul in Acts; R. Filippini on the episode of the eunuch in Acts 8:26-40 as a singular case of evangelization; and G. Ghiberti on the "holy prophets" (Lk 1:70; Acts 3:21; 2 Pet 3:2)—holiness in the mediation of God's word. Next there are seven studies on the NT epistles: G. De Virgilio on the theological use of καλεῖν-κλῆσις in Paul's writings; G. Biguzzi on *in interitum carnis* in 1 Cor 5:5; M. Marenco on 1QS xi 2b-22—a *berakah* at the origin of Eph 1:3-10; R. Penna on moving from the form of God to the form of a slave—two cultural categories in the background of Phil 2:6-7; S. Romanello on "conformation" to the paschal mystery of Christ—some elements at the basis of Paul's identity as a believer (Phil 3:7-11); F. Manzi on the christological fulfillment of the OT in Hebrews; and E. Bosetti on regeneration in 1 Peter. Finally there are five studies on various topics: A. Passoni Dell'Acqua on the vocabulary of writing material in the Greek Bible; G. Jossa on whether anything remains of liberal theology's lives of Jesus; G. Barbaglio on the problem of the relationship between Jesus and Paul; S. A. Panimolle on the biblical roots of the Easter proclamation known as the *Exultet;* and C. Buzzetti on when can we say that an article is *molto biblico.* Also included are a four-page foreword by Grasso, and a biographical profile of Fabris and a list of his publications.

J. M. Gordon, *James Denney (1856-1917). An Intellectual and Contextual Biography,* Studies in Evangelical History and Thought (Milton Keynes, UK: Paternoster, 2006, paper £24.99) xix and 286 pp., frontispiece. Bibliography. Indexed. ISBN: 1-84227-399-X.

Best known for his book *The Death of Christ* (1902), Denney taught biblical theology and exegesis for twenty years at his denominational college in Glasgow. After an eleven-page introduction, this intellectual and contextual biography of Denney discusses his early years in Greenock (1856-74), university years (1874-79), college years (1879-83), Hill Street and Broughty Ferry (1883-97), Glasgow years (1897-1907), and further Glasgow years (1907-17). Four appendixes are included. Gordon concludes that what remained constant in Denney's life was the passionate thinking and wide intellectual engagement that gave substructure to his faith commitment as absolute personal loyalty to Christ. I. H. Marshall has provided a two-page foreword.

D. Guest et al., *The Queer Bible Commentary* (London: SCM, 2006, £49.99/$69.99) xviii and 859 pp. Bibliography. Indexed. ISBN: 0-334-04021-3.

After R. E. Long's eighteen-page introduction on disarming biblically based gay-bashing, this volume presents expositions of all the books in the First Testament (in the Jewish and Protestant canon) and the Second Testament. The contributors to the NT section include R. E. Goss (on Luke, John, Acts, Ephesians, and the Pastorals), T. Bohache (on Matthew, Acts, and Colossians), M. Althaus-Reid (on Mark), T. Hanks (on Romans and Hebrews), H. E. Hearon (on 1 and 2 Corinthians), P. S. Cheng (on Galatians), J. Tanis (on Philippians), T. Jennings (on 1 and 2 Thessalonians), D. Krause (on the Pastorals), S. J. Moore (on Philemon), L. W. Countryman (on James, the Johannine letters, and Jude), R. H. Gorsline (on 1 and 2 Peter), and T. Pippin and J. M. Clark (on Revelation). Guest edited the volume along with Goss, M. West, and Bohache.

H. Haag et al., *Great Couples of the Bible,* trans. B. McNeil (Minneapolis: Fortress, 2006, $29) 191 pp., frontispiece. Illustrated. Indexed. ISBN: 0-8006-3831-X.

The English version of *Schön bist du und verlockend. Grosse Paare der Bibel* [*NTA* 46,

p. 545], this lavishly illustrated volume presents essays on the "great couples" of the OT under the following headings: the first couple, the ancestors, ancestors of David, the women in David's story, royal couples, poetic-literary couples, destructive lust, and men with foreign wives. There are contributions by Haag, D. Soelle, K. Elliger, M. Grohmann, H. Schüngel-Straumann, and C. Wetzel.

S. Hahn, *Letter and Spirit. From Written Text to Living Word in the Liturgy* (New York—London: Doubleday, 2005, $21.95) xvii and 238 pp. Bibliography. Indexed. LCN: 2005045569. ISBN: 0-385-50933-2.

With the help of the canonical approach to Scripture, Hahn, professor of theology and Scripture at the Franciscan University of Steubenville in Ohio and author of *Scripture Matters. Essays on Reading the Bible from the Heart of the Church* (2003), seeks to explore the significance of the introduction (ca. 1969) of the revised lectionary as the result of the convergence of the liturgical, biblical, patristic, and ecumenical movements. After a five-page introduction, he treats the following topics: our nearness to the ancients; defining terms; the unities of Scripture and liturgy; covenant as the bond of unity; "in your hearing"—liturgical proclamation of the word; the persistence of memory—anamnesis and actualization; proclamation and parousia; where tradition lives; apocalypse and mystagogy; and etched in memory. Hahn concludes that economy, typology, and mystagogy have been etched into the church's memory and tradition.

The HarperCollins Study Bible. New Revised Standard Version. Including the Apocryphal/Deuterocanonical Books. With Concordance, ed. H. W. Attridge (rev. ed.; San Francisco: HarperSanFrancisco, 2006, cloth $44.95, paper $39.95) lxvi and 2222 pp., 4 figs., 37 maps, 3 stemmata, 14 tables, timeline. ISBN: 0-06-078685-X (cloth), -122840-0 (paper).

The present revised edition of *The HarperCollins Study Bible* [see *NTA* 38, pp. 277-278] has updated and expanded the annotations with the latest perspectives on the biblical text derived from historical, archaeological, and literary sources. The notes also provide more complete information on the ways in which various biblical books echo other parts of Scripture. A series of introductory essays offers reflections about the contexts within which biblical books are currently read. For each biblical book there is an introduction, the NRSV text, and extensive notes below. The contributors include D. E. Aune on the Greco-Roman context of the NT and Revelation; T. Craven on Judith; D. C. Duling on Matthew; D. J. Harrington on 1–2 Maccabees; L. E. Keck on Romans; C. R. Matthews on Luke; E. M. Meyers on the Bible and archaeology; G. W. E. Nickelsburg on Tobit; T. H. Tobin on Wisdom and 4 Maccabees; L. Wills on Additions to Daniel; A. Yarbro Collins on Mark; and J. Zangenberg on archaeology and the NT. Also included are a list of quotations of the Jewish Scriptures in the NT, and a 76-page three-column concordance. Besides serving as general editor for the revised edition, Attridge, dean and professor of NT at Yale Divinity School, wrote the introductions and notes for John, Philemon, Hebrews, and 1–3 John. W. A. Meeks was the general editor of the original edition (1993), and the associate editors were J. M. Bassler, W. E. Lemke, S. Niditch, and E. M. Schuller. Cloth and paper versions of the new edition without the concordance are also available (cloth $37.95, paper $32.95).

T. J. Heffernan and T. E. Burman (eds.), *Scripture and Pluralism. Reading the Bible in the Religiously Plural Worlds of the Middle Ages and Renaissance,* Studies in the History of Christian Traditions 123 (Leiden—Boston: Brill, 2005, €114/$163) vii and 246 pp. Indexed. LCN: 2005054237. ISBN: 90-04-14415-3.

After Burman's ten-page introduction, this volume presents essays by Heffernan on *nomen sacrum*—God's name as shield and weapon in *Acts of the Christian Martyrs;* S. H. Griffith on arguing from Scripture—the Bible in the Christian-Muslim encounter in the Middle Ages; F. van Liere on Andrew of St. Victor, Jerome, and the Jews—biblical scholarship in the 12th-century Renaissance; M. A. Signer on consolation and confrontation—Jewish and Christian interpretation of the prophetic books; C. J. Mews on the world as text—the Bible and the book of nature in 12th-century theology; L. Smith on William of Auvergne and the law of the Jews and the

Muslims; A. M. Wolf on precedents and paradigms—Juan de Segovia on the Bible, the church, and the Ottoman threat; A. Gow on challenging the Protestant paradigm—Bible reading in lay and urban contexts of the later Middle Ages; E. A. Matter on religious dissidence and the Bible in 16th-century Italy—the idiosyncratic Bible of Lucia Brocadelli da Narni; and B. McGinn on apocalypticism and violence—aspects of their relation in antiquity and the Middle Ages.

C. Helmer with C. T. Higbe (eds.), *The Multivalence of Biblical Texts and Theological Meanings,* SBL Symposium 37 (Atlanta: Society of Biblical Literature, 2006, paper $24.95) xii and 199 pp. Bibliography. Indexed. LCN: 2006013717. ISBN: 1-58983-221-3.

After Helmer's ten-page introduction on multivalence in biblical theology, this volume presents essays by D. Carr on "for the love of Christ"—generic and unique elements in Christian theological readings of the Song of Songs; C. R. Seitz on fixity and potential in Isaiah; C. A. Eberhart on the term "sacrifice" and the problem of theological abstraction—a study of the reception history of Gen 22:1-19; L. E. Galloway on "consider the lilies of the field"—a sociorhetorical analysis of Mt 6:25-34; G. Gilbert on Luke-Acts and the negotiation of authority and identity in the Roman world; J. Barton on the fall and human depravity; S. T. Davis on "Who can forgive sins but God alone?"—Jesus, forgiveness, and divinity; K. Mongrain on worship in spirit and truth—L.-M. Chauvet's sacramental reading of Jn 4:21-24; B. Oberdorfer on ". . . who proceeds from the Father" and the Son?—the use of the Bible in the *Filioque* debate (a historical and ecumenical case study and hermeneutical reflections); and Helmer on recovering the real—a case study of Schleiermacher's theology.

P. Jenkins, *The New Faces of Christianity. Believing the Bible in the Global South* (Oxford—New York: Oxford University Press, 2006, £16.99/$26) x and 252 pp. Indexed. LCN: 2006015490. ISBN: 0-19-530065-3.

Jenkins, professor of history and religious studies at Pennsylvania State University and author of *The Next Christendom. The Coming of Global Christianity* (2002), observes that for the growing churches of the global south the Bible speaks to everyday, real-world issues, and that the faith of Christians in the global south is first and foremost a biblical faith. After asking whether the fundamentalists shall win, he discusses the following topics: power in the book, old and new, poor and rich, good and evil, persecution and vindication, women and men, and north and south. The King James Version of Psalm 91 and the letter of James are provided as appendixes. Jenkins concludes that reading the Bible through fresh eyes constantly reminds us of the depths that still remain to be discovered there.

J. Krans, *Beyond What Is Written. Erasmus and Beza as Conjectural Critics of the New Testament,* New Testament Tools and Studies 35 (Leiden—Boston: Brill, 2006, €133/$173) ix and 384 pp. Bibliography. Indexed. LCN: 2006049059. ISBN: 90-04-15286-5.

The slightly revised version of a doctoral dissertation directed by M. de Boer and presented in 2004 to the faculty of theology at the Vrije Universiteit in Amsterdam, this examination of D. Erasmus' and T. Beza's editions of the NT and the annotations accompanying the NT texts focuses on the many conjectures proposed by these two 16th-century scholars. After a five-page introduction, it considers the work of Erasmus: Erasmus and the NT text, his text-critical method and approach, his editorial decisions, the importance of the Vulgate, his conjectures, his approach to conjectures made by other scholars, and Erasmus and conjectural emendation. Then it discusses the work of Beza: Beza and the NT text, Beza as editor of the NT, Beza's conjectures, and Beza and conjectural emendation. The two appendixes concern (1) Greek manuscripts and editions used by Erasmus, and (2) manuscripts in Stephanus' 3rd edition (1550). Krans concludes that investigation of Erasmus' and Beza's way of doing NT conjectural emendation confirms the principle that judgment of conjectures should be preceded by knowledge of their authors.

T. J. Kraus and T. Nicklas (eds.), *New Testament Manuscripts. Their Texts and Their World,* Texts and Editions for New Testament Study 2 (Leiden—Boston: Brill, 2006, €129/$169) xi and 346 pp., 3 figs., 8 halftones, 5 tables. Indexed. LCN: 2005058215. ISBN: 90-04-14945-7.

After an eleven-page introductory essay by the editors on the world of NT manuscripts

("every manuscript tells a story"), this volume presents papers by E. J. Epp on the Jews and the Jewish community in Oxyrhynchus—socioreligious context for the NT papyri; M. Frenschkowski on the history of the library of Caesarea; P. M. Head on a newly discovered manuscript of Luke's Gospel (de Hamel MS 386; Gregory-Aland 0312); D. Jongkind on one codex, three scribes, and many books—struggles with space in Codex Sinaiticus; T. Wasserman on P^{78} (P.Oxy. 34.2684)—the epistle of Jude on an amulet; Nicklas and Wasserman on theological motivation in the collection of Codex Bodmer Miscellani; M. W. Holmes on the text of P^{46} as evidence of the earliest "commentary" on Romans; L. W. Hurtado on the staurogram in early Christian manuscripts as the earliest visual reference to the crucified Jesus; Kraus on manuscripts with the Lord's Prayer as more than simply witnesses to the text itself; M. Choat on echo and quotation of the NT in papyrus letters to the end of the 4th century; K. Haines-Eitzen on the apocryphal Acts of the Apostles on papyrus—revisiting the question of readership and audience; and S. E. Porter on textual criticism in the light of diverse textual evidence for the Greek NT—an expanded proposal.

T. LEACH, *How Does the Bible Shape My Faith? A Study of Biblical Interpretation and Faith Development,* FaithQuestions (Nashville: Abingdon, 2006, paper $9.50/£5.99) 102 pp. ISBN: 0-687-49739-6.

Leach, senior pastor of First United Methodist Church in Jackson, TN, explores seven key questions in the relationship between biblical interpretation and faith development: Who wrote the Bible? Is the Bible authoritative for members of the faith community? What does the Bible say to us about God, Jesus, and the Holy Spirit? What does the Bible say to us about what it means to be human? Do the Bible and science conflict? How does the Bible help us to pray and worship? and How does the Bible offer help and hope for contemporary life?

D. B. MARTIN, *Sex and the Single Savior. Gender and Sexuality in Biblical Interpretation* (Louisville—London: Westminster John Knox, 2006, paper $29.95) xii and 268 pp. Bibliography. Indexed. LCN: 2006046146. ISBN: 0-664-23046-6.

After an introduction to the myth of textual agency, Martin, professor of religious studies at Yale University, presents essays on the rhetoric of biblical scholarship—a primer for critical reading of historical criticism; ἀρσενοκοίτης and μαλακός—meanings and consequences (1996); heterosexism and the interpretation of Rom 1:18-32 [§ 40-980]; Paul without passion—on Paul's rejection of desire in sex and marriage (1997); the queer history of Gal 3:28—"no male and female"; sex and the single savior [§ 47-835]; familiar idolatry and the Christian case against marriage (2006); the hermeneutics of divorce; community shaped Scripture; and the space of Scripture and the risk of faith.

A. E. MARTÍNEZ, *Introducción al estudio del Nuevo Testamento* (Nashville: Abingdon, 2006, paper $15/£8.99) 187 pp., 5 figs., 2 maps, 2 tables. ISBN: 0-687-49675-6.

In his introduction to the NT, Martínez, associate professor of religion at Reinhardt College in Waleska, GA, discusses the study of the NT (its present importance), the NT itself (a panoramic vision), the content of the NT (one history, various contextualizations), the social world of the NT (traces, wounds, scars), the formation of the NT (from twenty-seven books to one), and reading the NT (principles and practical strategies).

D. K. MCKIM (ED.), *Calvin and the Bible* (Cambridge, UK—New York: Cambridge University Press, 2006, cloth £45/$75, paper £17.99/$29.99) xiv and 296 pp., table. Indexed. LCN: 2005026194. ISBN: 0-521-83827-4 (cloth), -54712-1 (paper).

The eleven essays in this volume describe and evaluate various aspects of Calvin's work as an exegete and interpreter of Scripture: as commentator on Genesis (by R. C. Zachman), as commentator on the Mosaic Harmony and Joshua (R. A. Blacketer), as interpreter of Job (S. Schreiner), as commentator on the Psalms (W. de Greef), as commentator on the Prophets (P. Wilcox), as commentator on the Synoptic Gospels (D. K. Flaming), as commentator on John's Gospel (B. Pitkin), as commentator on Acts (W. H. T. Moehn), as commentator on the

Pauline epistles (R. W. Holder), as commentator on Hebrews and the catholic epistles (G. N. Hansen), and as an interpreter of the Bible (D. C. Steinmetz).

The New Testament and Early Christian Literature in Greco-Roman Context. Studies in Honor of David E. Aune, ed. J. Fotopoulos, Supplements to Novum Testamentum 122 (Leiden—Boston: Brill, 2006, €139/$179) xv and 468 pp., frontispiece, 7 plates, 6 figs., table. Bibliography. Indexed. ISBN: 90-04-14304-1.

After Fotopoulos' five-page encomium to Professor Aune, this *Festschrift* presents seven Pauline studies: C. J. Roetzel on *Ioudaioi* and Paul; P. Borgen on crucified for his own sins, crucified for our sins—observations on a Pauline perspective; Fotopoulos on the misidentification of the Lerna Fountain in Corinth—implications for interpretations of the Corinthian idol-food issue (1 Cor 8:1–11:1); P. Hartog on "not even among the pagans" (1 Cor 5:1)—Paul and Seneca on incest; D. C. Duling on 2 Cor 11:22—historical context, rhetoric, and ethnic identity; T. H. Tobin on the world of thought in the Philippians hymn (Phil 2:6-11); and T. W. Martin on Paul's pneumatological statements and ancient medical texts. Next there are five essays on the Gospels and Acts: D. P. Moessner on "listening posts" along the way—"synchronisms" as metaleptic prompts to the "continuity of the narrative" in Polybius' *Histories* and Luke-Acts; L. Alexander on the Pauline itinerary and the Archive of Theophanes; U. C. von Wahlde on Judas, the son of perdition, and the fulfillment of Scripture in Jn 17:12; J. T. Fitzgerald on perjury in ancient religion and modern law—a comparative analysis of perjury in Homer and US law; and H. Kvalbein on "the kingdom of the Father" in *Gospel of Thomas*. Then there are four articles on Revelation: J. Frey on the relevance of the Roman imperial cult for the book of Revelation—exegetical and hermeneutical reflections on the relation between the seven letters and the visionary main part of the book; J. W. van Henten on ruler or god—the demolition of Herod's eagle; D. L. Balch on "a woman clothed with the sun" and the "great red dragon" seeking to "devour her child" (Rev 12:1, 4) in Roman domestic art; and J. H. Charlesworth on prolegomenous reflections on Ophidian iconography, symbology, and NT theology. Next there is one paper on Hellenistic Judaism: T. Seland on Philo, magic, and Balaam—neglected aspects of Philo's exposition of the Balaam story. Finally there are four studies on early Christian literature: M. M. Mitchell on rhetorical handbooks in service of biblical exegesis—Eustathius of Antioch takes Origen back to school; R. M. Grant on views of mental illness among Greeks, Romans, and Christians; R. Hvalvik on Christ proclaiming his law to the apostles—the *traditio legis*-motif in early Christian art and literature; and J. A. Kelhoffer on early Christian ascetic practices and biblical interpretation—the witness of Galen and Tatian. Also included are a photograph of Aune and a list of his major publications.

M. Oeming, *Contemporary Biblical Hermeneutics. An Introduction,* trans. J. F. Vette (Aldershot, UK—Burlington, VT: Ashgate, 2006, cloth £50/$99.95, paper £15.99/$29.95) x and 172 pp., 4 figs. Bibliography. Indexed. LCN: 2005031999. ISBN: 0-7546-5659-4 (cloth), -5660-8 (paper).

The English version of *Biblische Hermeneutik. Eine Einführung* [*NTA* 43, p. 576], this volume discusses the philosophical foundations of biblical hermeneutics, and considers the plurality of current approaches to the Bible—methods focused on authors and their worlds, on texts and their worlds, on readers and their worlds, and on the reality behind the text, respectively. Oeming, professor of OT theology at the Ruprecht-Karls-Universität in Heidelberg, concludes that while the Bible has been tested and abused under extreme conditions, it still works and displays what we need to know for our times.

J. Pelikan, *Whose Bible Is It? A Short History of the Scriptures* (New York—London: Penguin, 2006, paper $15) xi and 274 pp., 12 halftones. Bibliography. LCN: 2004058049. ISBN: 0-14-303677-7.

The paperback edition of the work described in *NTA* 50, p. 155, this volume uses the history of the Scriptures throughout the ages to explain how the various Bibles now available (Jewish, Catholic, Protestant) are the same but also how and why each of them is different, not only in

what it contains but also in how it has been read and understood, and to indicate why that is still important. Pelikan (1926-2006) was professor emeritus of history at Yale University.

S. E. Porter (ed.), *Hearing the Old Testament in the New Testament,* McMaster New Testament Studies (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $29/£16.99) xiii and 316 pp. Indexed. LCN: 2006014253. ISBN: 0-8028-2846-9.

The ten major papers in this volume are by D. L. Stamps on the use of the OT in the NT as a rhetorical device—a methodological proposal; R. T. McLay on biblical texts and the Scriptures for the NT church; M. P. Knowles on Scripture, history, Messiah—scriptural fulfillment and the fullness of time in Matthew's Gospel; C. A. Evans on the beginning of the good news and the fulfillment of Scripture in Mark's Gospel; Porter on Scripture justifies mission—the use of the OT in Luke-Acts; P. Miller on "they saw his glory and spoke of him"—John's Gospel and the OT; J. W. Aageson on "written also for our sake"—Paul's use of Scripture in the four major epistles, with a study of 1 Corinthians 10; S. C. Keesmaat on in the face of empire—Paul's use of Scripture in the shorter epistles; K. A. Richardson on Job as exemplar in the epistle of James; and A. J. Köstenberger on the use of Scripture in the pastoral and general letters and in Revelation. Also included are an eight-page introduction by Porter and a forty-page response by Köstenberger.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 25, ed. R. Krawiec (Buffalo, NY: EGLMBS, 2005, paper $10.50) v and 179 pp. ISSN: 0887-7165.

After T. Giles's presidential address on the why of biblical studies and D. H. Bromley's best student paper on whether the healing of the hemorrhaging woman is miracle or magic, this volume [see *NTA* 50, p. 155] presents seven papers on the Hebrew Bible, one on Second Temple literature, and five on the NT. The articles most pertinent to the NT field are by J. Y. Kim on the two eunuchs in the Septuagint version of Esther; M. E. Gordley on seeing stars at Qumran—the interpretation of Balaam and his oracle in *Damascus Document* and other Qumran texts; K. F. LaBarge on women disciples as the ones who prepared the Passover feast in Mk 14:12-17; R. B. Sisson on John the Baptist's audience in Q—the rhetorical unity of John's preaching and Q; J. H. Ellens on Jn 1:51 as a Christian pesher; G. Shafer on the divinization of the blind man (Jn 9:9); and B. D. Johnson on Thomas and μαρτυρία (Jn 20:24-31).

G. Ravasi, *Interpretare la Bibbia. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 2006, paper €10.33) 68 pp. Bibliography. ISBN: 88-10-70989-6.

Ravasi, prefect of the Biblioteca Ambrosiana in Milan, first discusses conflicts and harmonies in biblical interpretation: the word of God and tradition, the presence of authors and readers in the word of God, and the incarnation of the word and of tradition. Then he considers new methods of biblical interpretation: correct interpretation, the meaning of violence, language, and interpretative currents. Finally he reflects on biblical interpretation in the life of the church: theological reading, biblical interpretation in church life, the way of Nehemiah 8, and rediscovering the word.

E. Reinmuth and K.-M. Bull, *Proseminar Neues Testament. Texte lesen, fragen lernen* (Neukirchen-Vluyn: Neukirchener, 2006, paper €12.90) 99 pp. Bibliographies. ISBN: 3-7887-2085-9.

This concise introduction to NT exegesis first reflects on what a text is, with reference to both narrative and argumentative texts. Then it considers the contours involved in reading a text (translation, textual criticism, content, delimitation, structure, etc.), the prehistory of a text (written, oral, redactional, etc.), its contexts (history of religions, intertextuality, worlds in the text, communicative situation), effective history, ultimate questions, and the way to interpretation. A six-page glossary is included. Reinmuth is professor of NT at the University of Rostock, and Bull is a scholarly co-worker on the theological faculty there.

T. A. Robinson, *Mastering New Testament Greek. Essential Tools for Students* (3rd ed.; Peabody, MA: Hendrickson, 2007, paper $19.95) ix and 230 pp., CD-ROM. Indexed. LCN: 2006021313. ISBN: 1-56563-576-0.

The revised edition of the work first published in 1990 under the title *Mastering Greek Vocabulary* [*NTA* 35, p. 97], this third edition goes beyond the original thrust and includes various added innovative features such as the index of Greek word endings and visual illustrations of prepositions and cases. The seven main chapters concern identical Greek/English words, cognate groups, explanation of Greek prefixes and suffixes, identical Greek/English prefixes and suffixes, derived English words, mini-Greek/English cognate dictionary, and prepositions and cases. Two appendixes, three indexes, and a CD-ROM are included. Robinson is professor of religious studies at the University of Lethbridge in Canada.

J. Schlosser, *À la recherche de la Parole. Études d'exégèse et de théologie biblique,* Lectio divina 207 (Paris: Cerf, 2006, paper €38) 606 pp. Indexed. ISBN: 2-204-07381-4.

The first seven essays in this collection concern Jesus of Nazareth: the debate between E. Käsemann and R. Bultmann about the Jesus of history [§ 44-884]; the strange exorcist in Mk 9:38-40 [§ 27-946]; the genesis of Lk 22:25-27 [§ 27-558]; the Johannine sayings relative to the Father [§ 39-1513]; the saying of Jesus about the end of the Temple [§ 35-166]; the fullness of salvation in the vision of Jesus (German, 1994); and the God of Jesus and the removal of barriers (German, 2003). Next there are eight articles on the Sayings Source Q: the days of Noah and Lot according to Lk 17:26-30 [§ 18-512]; Lk 17:2 and the sayings source [§ 30-1110]; the saying in Mt 10:28/Lk 12:4-5 (1992); Q and implicit Christology (2001); Q 11:23 and Christology (1998); the use of the Scriptures in Q (1996); the temptations of Jesus and the cause of God in Q 4:1-13 [§ 48-192]; and creation in the sayings tradition (1998). Then there are six papers on 1 Peter: the OT and Christology in 1 Peter (1980); the exodus theme in 1 Peter (1991); 1 Peter and the Gospel tradition (2001); 1 Peter and Acts (2003); the resurrection of Jesus according to 1 Peter (2002); and "love the brotherhood" (1 Pet 2:17)—the ecclesiology of 1 Peter (1997). Finally there are four essays on history and theology: the constitution of a history of salvation in early Christianity (1989); vision, ecstasy, and the appearance of the risen one (2001); the figure of God in Paul's letter to the Philippians [§ 40-343]; and the ministry of the *episkopē* according to the Pastoral epistles. Schlosser is professor emeritus at the Université Marc-Bloch in Strasbourg, where he taught NT exegesis from 1971 to 2004.

S. Schreiber, *Begleiter durch das Neue Testament* (Düsseldorf: Patmos, 2006, €24.90) 336 pp. Illustrated. Bibliography. ISBN: 3-491-70391-3.

This guide through the NT offers a comprehensive history-of-religions oriented introduction to the texts, themes, history, and world of the NT. It first treats introductory issues: the text and the readers, the time of the NT, Jesus, the Gospel genre, the Synoptic question, the Sayings Source Q, and so on. Next it considers the NT writings: stories about Jesus; Mark—Jesus' way of life; Matthew—the teacher of Israel; Luke—the history of salvation in Jesus; John—abiding with Jesus; Acts—from Jerusalem to Rome; and so on. Then it focuses on Jesus of Nazareth—the "historical Jesus": the art of asking the right question; Jesus the Jew—the world of Jesus; dates in Jesus' life; his origin; and so on. Finally it discusses Paul of Tarsus (his life and work, crucial points in his theology), and concludes with comments on the origin of the canon and on the transmission of the NT text. Schreiber is professor of NT on the Catholic theological faculty of the Westfälische Wilhelms-Universität in Münster.

D. Soelle and J. H. Kirchberger, *Great Women of the Bible in Art and Literature* (Minneapolis: Fortress, 2006, $29) 160 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 2006011938. ISBN: 0-8006-3557-4.

The English version of *Grosse Frauen der Bibel in Bild und Text* (2001), this volume presents the pertinent biblical texts, artistic representations, and essays by Soelle and Kirchberger on the following biblical characters: Eve and Lilith; Sarah and Hagar; Tamar—cunning versus power; Ruth—the Moabite; Abigail—triumph of prudence; Judith—savior of her people; Esther—the

request of a queen; the woman with the ointment; Mary and Martha; and Mary of Magdala. H. Haag has provided a foreword. The art direction was undertaken by A.-M. Schnieper. Soelle was professor of theology at Union Theological Seminary in New York, and Kirchberger is a historian and journalist based in New York City.

R. A. Spivey, D. M. Smith, and C. C. Black, *Anatomy of the New Testament. A Guide to Its Structure and Meaning* (6th ed.; Upper Saddle River, NJ: Pearson Prentice Hall, 2007, paper $57.35) xxvi and 501 pp., 3 charts, 2 diagrams, 7 maps. Illustrated. Bibliographies. Indexed. LCN: 2006016481. ISBN: 0-13-189703-9.

Earlier editions of this introduction to the NT were described in *NTA* 14, p. 105; 19, p. 262; 27, p. 204; 34, p. 241; and 39, p. 320, respectively. In this thoroughly revised edition Black, professor of biblical theology at Princeton Theological Seminary, has joined the team of authors. The work's thirteen chapters treat the world of the NT; Mark as the Gospel of suffering; Matthew as the Gospel of obedience; Luke as the Gospel of witnessing; John as the Gospel of Jesus' glory; Jesus the Messiah; Acts—mission and witness; Paul the apostle to the Gentiles; 1 Corinthians—faith for a fractured church; Romans—the righteousness of God; the Deuteropauline letters—the emerging church; the catholic epistles—faith and order; and other apostolic writings—vision and discipline. A nine-page glossary is included.

H. Stadelmann (ed.), *Den Sinn biblischer Texte verstehen. Eine Auseinandersetzung mit neuzeitlichen hermeneutischen Ansätzen. Bericht von der 14. Studienkonferenz des Arbeitskreises für evangelikale Theologie (AfeT) vom 11. – 14. September 2005 in Bad Blankenburg.* Theologische Verlagsgemeinschaft 499, Systematisch-theologische Monografien 16 (Giessen—Basel: Brunnen, 2006, paper €19.95; Witten: Brockhaus) vi and 233 pp. ISBN: 3-7655-9499-7 (Brunnen), 3-417-29499-1 (Brockhaus).

The nine essays in this volume concern challenges in biblical interpretation from practice (three), the meaning of the text in biblical scholarship (three), and theological-philosophical backgrounds (three). The authors are P. Beyerhaus on the normativity of biblical texts and their contextualization in missionary communication; Stadelmann on the shift from "text" to "hearer"—the paradigm shift to emancipatory hermeneutics in practical theology; T. Richter on "the *Texttod* of preaching" and how to overcome it—W. Engemann's semiotic-homiletical conception; H. Klement on the binding character of canonical texts—the *sensus literalis* and the hypothetical levels of meaning "above" or "under" the text in its canonical form; R. Gebauer on the *sensus literalis* of NT texts in light of the challenge of reader-oriented starting points in exegesis; H. von Siebenthal on what the meaning of the text is—observations on NT exegesis from the perspective of linguistics; J. Eber on the literal sense and the clarity of Scripture in Luther's understanding of Scripture; B. Rothen on the Reformation understanding of Scripture and modern hermeneutics—the Bible in the light of baptism and the Eucharist; and H. Hempelmann on interpreting the will to power—foundations of postmodern, postmetaphysical hermeneutics according to F. Nietzsche.

A. C. Thiselton, *Thiselton on Hermeneutics. Collected Works with New Essays* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, $85) xvi and 827 pp. Indexed. LCN: 2005006308. ISBN: 0-8028-3236-9.

The forty-two essays contained in this collection appear under seven major headings: situating the subject (three); hermeneutics and speech-act theory (six); hermeneutics, semantics, and conceptual grammar (six); lexicography, exegesis, and reception history (seven); parables, narrative-worlds, and reader-response theories (six); philosophy, language, theology, and postmodernity (eight); and hermeneutics, history, and theology (six). The topics include the supposed power of words in the biblical writings; semantics and NT interpretation; the logical role of the liar paradox in Titus 1:12, 13; the interpretation of tongues in the light of Greek usage in Philo and Josephus; the new hermeneutic; types of reader-response theory; whether a premodern Bible can address a postmodern world; and human being, relationality, and time in Hebrews, 1 Corinthians, and western traditions. Thiselton is professor emeritus of Christian theology at the University of Nottingham.

M. D. Thompson, *A Clear and Present Word. The Clarity of Scripture,* New Studies in Biblical Theology 21 (Downers Grove, IL: InterVarsity, 2006, paper $20; Nottingham, UK: Apollos, £12.99) 196 pp. Bibliography. Indexed. ISBN: 0-8308-2622-X (IV), 1-84474-140-0 (A).

Based on the Moore College Lectures delivered in 2005 in Sydney, Australia, the five chapters in this volume deal with the apparent absurdity of claiming clarity today (Oh sweet obscurity!), God as the guarantor of scriptural clarity (the effective communicator), the accessible word of God (It is not beyond you), engaging the hermeneutical challenge, and restating the clarity of Scripture (the sharp double-edged sword). Thompson, academic dean and lecturer in theology and church history at Moore Theological College, concludes that the clarity of Scripture is that quality of the biblical text that, as God's communicative act, ensures that its meaning is accessible to all who come to it in faith. He observes that confessing the clarity of Scripture is to adopt the same attitude as Jesus demonstrated in his own use of the OT.

Τιμητικό ἀφιέρωμα στόν καθηγητή Σάββα Ἀγουρίδη, Δελτίο Βιβλικῶν Μελετῶν 21-22 (Athens: Artos Zoes, 2003, paper) 428 pp., frontispiece. Bibliography. ISSN: 1012-2311.

Of the twenty-one essays in the *Festschrift* (published as vols. 21-22 [2002-3] of *Δελτίο Βιβλικῶν Μελετῶν*) honoring Professor Agourides, those most pertinent to the NT field are by C. Karakolis on Jesus as Yahweh of the OT epiphanies—aspects of Jesus' divinity in the Fourth Gospel; P. Vassiliadis on from eschatology (and the Eucharist?) to history—the development from the Sayings Source to Mark's Gospel; S. Despotis on Jesus and money in the NT; I. Karavidopoulos on the "Third Quest" of the historical Jesus; C. Economou on globalization and Pauline theology; D. Passakos on ". . . does not defile a person . . ." (Mt 15:20)—opinions about uncleanness in the NT; G. Rigopoulos on "the great apostolic blessing" (2 Cor 13:13); S. Sakkos on the theology of the book of Revelation; M. Goutzioudis on Holy Scripture and computer technology; and K. Papadimitriou on the strategy of early Christian preaching about the resurrection. The other contributors are D. Doikos, I. Petrou, D. Tsamis, N. Zacharopoulos, C. Paradopoulos, G. Ziakas, T. Papathanassiou, S. Papalexandropoulos, D. Kyrtatas, and T. Lipowatz. Also included are a photograph of the honoree and an appreciation of his scholarly work by G. Patronos.

A. Varughese (ed.), *Discovering the Bible. Story and Faith of the Biblical Communities* (Kansas City, MO: Beacon Hill, 2006, $69.99) 464 pp. Illustrated. Bibliographies. Indexed. LCN: 2005034694. ISBN: 0-8341-2247-2.

This volume is a condensed and abridged edition of *Discovering the Old Testament* (2003) and *Discovering the New Testament* (2005). Written primarily as an introductory level textbook for Bible survey courses in Christian colleges and universities, it aims to help its readers discover the world behind the biblical books and to provide them with the basic knowledge necessary to grasp the Bible's meaning and message. After a general introduction to the Bible, it considers the beginning of a community of faith, the covenant community in crisis, Israel as a community with sages and poets, Israel as a community with prophets and visionaries, the beginning of the new covenant community (Jesus and the Gospels), Paul as spokesperson of the new covenant community (the Pauline epistles), and the trials and triumphs of the new covenant community (Hebrews through Revelation). The volume includes contributions by R. D. Branson, J. Edlin, T. M. Green, R. Hahn, D. Neale, J. O. Serrao, D. Spross, J. Tashjian, and Varughese.

J.-M. Vereb, *"Because He Was a German!" Cardinal Bea and the Origins of Roman Catholic Engagement in the Ecumenical Movement* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, $35/£19.99) xxviii and 332 pp. Bibliography. Indexed. LCN: 2006003740. ISBN: 0-8028-2885-X.

Augustin Bea (1881-1968), a German Jesuit, was a professor of OT and rector of the Pontifical Biblical Institute in Rome before he was appointed by Pope John XXIII to be president of the newly created Vatican Secretariat for Promoting Christian Unity in 1960. Based on a doctoral dissertation directed by J. Ellul and presented to the theological faculty of St. Thomas Aquinas (Angelicum) in Rome, this volume explores Bea's role in shaping the secretariat and his contri-

butions to Roman Catholic engagement in the ecumenical movement. Its title is taken from Archbishop L. Capovilla's explanation for why Bea was appointed to that position. After a prologue on the German context of the ecumenical movement, it discusses a Middle East prelude to Vatican II and its historical implications, the German theater of ecumenical activity, Bea as a cardinal of ecumenism, the correspondence between Bea and Cardinal L. Jaeger, the letter of March 4, 1960 from Jaeger to Pope John XXIII, and the ecumenical endeavor of Cardinal Bea. Vereb concludes that between 1960 and 1962 Bea opened up for the Catholic world the theological field of ecumenism through the disclosure of the doctrinal and biblical foundations of the ecumenical endeavor itself.

D. F. Watson, *The Rhetoric of the New Testament. A Bibliographic Survey,* Tools for Biblical Study 8 (Blandford Forum, UK: Deo, 2006, paper £24.95/$34.95) 182 pp. ISBN: 90-5854-028-6.

This volume provides bibliographical information for books and articles on the rhetoric of the NT under seven major headings (with many subheadings): general reference; Greco-Roman rhetoric; modern rhetoric; NT rhetoric in general; the Q source, the Gospels, and Acts; the Pauline epistles; and NT rhetoric—Hebrews and the Catholic epistles. For example, the section devoted to NT rhetoric in general has fourteen categories: surveys and collected essays, Jewish rhetorical heritage, oral and literary environment, invention (ethos, pathos, logos, topoi), arrangement, style, chiasm and concentric construction, diatribe, chreia and pronouncement stories, rhetoric and the epistle, hermeneutics, sociorhetorical analysis (theoretical underpinnings), apocalyptic rhetoric, and selected topics. Watson, professor of NT in the School of Theology at Malone College in Canton, OH, is co-author (with A. J. Hauser) of *Rhetorical Criticism of the Bible. A Comprehensive Bibliography with Notes on History and Method* (1994).

R. D. Witherup, *Scripture.* Dei Verbum, Rediscovering Vatican II (New York—Mahwah, NJ: Paulist, 2006, paper $15.95) xvi and 160 pp., fig. Bibliography. Indexed. LCN: 2006008258. ISBN: 0-8091-4428-X.

Part of a series devoted to the content and impact of various documents from the Second Vatican Council (1962-65), this volume first places the Constitution on Divine Revelation (1965) known by its opening words as *Dei verbum* in its historical context and traces its development at the council. Next it considers its major points concerning revelation, handing on divine revelation, the inspiration and interpretation of Sacred Scripture, the OT, the NT, and Scripture in the church's life. Then it discusses five aspects of its implementation: scholarly assessment, Catholic parish life, priestly formation, official Catholic teaching, and ecumenism. Finally it reflects on the state of the questions regarding the relationship between Scripture and tradition, the historical-critical method and other methods, the search for a distinctively "Catholic" approach to biblical interpretation, the role of the Pontifical Biblical Commission, the challenges of modern translation of the Bible into English, and the challenges of biblical fundamentalism. Witherup is the author of *101 Questions and Answers on Paul* (2003).

N. T. Wright, *The Last Word. Beyond the Bible Wars to a New Understanding of the Authority of Scripture* (San Francisco: HarperSanFrancisco, 2005, $19.95) xiv and 146 pp. Bibliography. LCN: 2005040380. ISBN: 0-06-081609-0.

In this volume published in the UK under the title *Scripture and the Authority of God* (SPCK, 2005), Wright, Anglican bishop of Durham, tries to face head on the question of how we can speak of the Bible being in some sense "authoritative" when the Bible itself declares that all true authority belongs to the one true God. After a twenty-page prologue about the place of the Bible within the church and contemporary culture, he treats the topic in eight chapters: By whose authority?; Israel and God's kingdom-people; Scripture and Jesus; the "word of God" in the apostolic church; the first sixteen centuries; the challenge of the Enlightenment; misreadings of Scripture; and how to get back on track. A four-page appendix discusses recent resources on Scripture. Wright recommends a reading of Scripture that is totally contextual, liturgically grounded, privately studied, refreshed by appropriate scholarship, and taught by the church's accredited leaders. He has supplied a new six-page preface to the American edition.

N. T. Wright, *Scripture and the Authority of God* (London: SPCK, 2005, paper £7.99) xv and 107 pp. Bibliography. ISBN: 0-281-05722-2.

The UK edition of the work published in the USA under the title *The Last Word. Beyond the Bible Wars to a New Understanding of the Authority of Scripture.*

GOSPELS—ACTS

M. Baigent, *The Jesus Papers. Exposing the Greatest Cover-Up in History* (San Francisco: HarperSanFrancisco, 2006, $27.95) xiv and 321 pp., 32 plates, 3 maps, 8 tables. Bibliography. Indexed. LCN: 2005056135. ISBN: 0-06-082713-0.

Baigent, author (with R. Leigh and H. Lincoln) of *Holy Blood, Holy Grail* (1982) and (with Leigh) of *The Dead Sea Scrolls Deception* (1991), contends that Jesus with some help from his closest friends and the collusion of the Roman prefect, Pontius Pilate, survived the crucifixion. He also claims that there is now incontrovertible evidence from an ancient manuscript that Jesus was still alive in A.D. 45. He develops this case in fourteen chapters: hidden documents, the priest's treasure, Jesus the king, the son of the star, creating the Jesus of faith, Rome's greatest fear, surviving the crucifixion, Jesus in Egypt, the mysteries of Egypt, initiation, experiencing the source, the kingdom of heaven, the Jesus papers, and trading culture. Baigent concludes that Jesus did not intend to be worshiped as a god but rather wanted each person to travel to the "Far-world" to find the divine—something that he learned in Egypt.

L. Barlet and C. Guillermain, *Le beau Christ de Luc,* Lire la Bible 145 (Paris: Cerf, 2006, paper €22) 230 pp. ISBN: 2-204-08050-0.

Addressed to all lovers of God today (see Lk 1:3), this book takes its starting point from the tradition that Luke was a painter and reflects on three aspects of his portrait of Jesus with reference to specific passages in his Gospel. It first considers Jesus as the good Samaritan who draws near to all people—following the way of thresholds or beginnings (Lk 2:1-20; 2:39-52; 3:21-38; 4:1-13; 10:25-37; 23:33-48). Then it reflects on Jesus who comes in word—following the way of the word (1:26-38; 1:39-56; 7:1-10; 10:38-42; 24:1-53). Finally it discusses Jesus as the Son of God charged with bringing back humans to their Father—following the way of Jesus' prayer (10:17-24; 11:1-13; 15:1-32; 22:39-53). The authors have taught Scripture for many years at the interdiocesan seminary in Avignon.

M. A. Beavis, *Jesus & Utopia. Looking for the Kingdom of God in the Roman World* (Minneapolis: Fortress, 2006, paper $22) viii and 168 pp. Bibliography. Indexed. LCN: 2006020540. ISBN: 0-8006-3562-0.

Beavis, associate professor and head of the department of religious studies and anthropology at St. Thomas More College, University of Saskatchewan in Saskatoon, Canada, contends that the "kingdom of God" is one of many ancient utopian/eutopian visions, and that Jesus and his circle shared some of the utopian propensities of their contemporaries, both Jewish and non-Jewish. After a seven-page introduction, she considers the following topics: ancient, classical, and Hellenistic utopias; biblical utopias—from Eden to the kingdom of God; ideal communities in early Judaism—Essenes, Therapeutai, and *havurah;* Jesus and the kingdom of God in biblical scholarship; and Jesus' preaching of the kingdom of God in utopian context. Beavis concludes that the *basileia* movement of Jesus' time was an early Jewish effort like the Pharisaic *havurah* to actualize divine rule in a noncommunal setting (unlike the Essenes and Therapeutai) and to live in a manner consistent with the apprehension of God's cosmic reign.

E.-M. Becker, *Das Markus-Evangelium im Rahmen antiker Historiographie,* Wissenschaftliche Untersuchungen zum Neuen Testament 194 (Tübingen: Mohr Siebeck, 2006, €129) xvii and 516 pp., tables. Bibliography. Indexed. ISBN: 3-16-148913-6.

The revised version of a *Habilitationsschrift* accepted in 2005 by the Friedrich-Alexander-Universität in Erlangen-Nürnberg, this volume seeks to investigate Mark's Gospel in the context

of ancient historiography. After discussing recent Markan research and clarifying some key terms, Becker considers Mark's Gospel as the beginning of early Christian historical writing, and traces the historiographical development from Mark to Luke. Next she places Mark's Gospel in the context of Hellenistic historiography, with reference to the works of Polybius, Artapanus, C. Sallustius Crispus, Nicolaus of Damascus, Josephus, and Tacitus, respectively. Then she shows how Mark compares with the practices of the other ancient historians, and concludes that Mark's Gospel fits well into the context of ancient historiography on the historical, literary, and cultural levels.

F. Bovon, *Luke the Theologian. Fifty-Five Years of Research (1950-2005)* (2nd, rev. ed.; Waco, TX: Baylor University Press, 2006, paper $34.95) xiv and 681 pp. Bibliography. Indexed. LCN: 2006009878. ISBN: 1-932792-18-X.

The English version of the revised and expanded edition of *Luc le théologien* [*NTA* 50, p. 587], this volume contains a revised version of the material in the first English edition (1987) entitled *Luke the Theologian. Thirty-Three Years of Research (1950-1983)* [*NTA* 32, p. 99] plus additional material. The ten chapters treat the plan of God, salvation history, and eschatology; the interpretation of the Scriptures of Israel; Christology; the Holy Spirit; salvation; the reception of salvation; the church; What about Luke? (1983); studies in Luke Acts—retrospect and prospect [§ 37-1302]; and Luke the theologian from 1980 to 2005. Also included are a bibliography of books on Luke-Acts from 1980 to 2005; a bibliographic index on Luke 1–24 from 1980 to 2005; a bibliographic index on Acts 1–28 from 1980 to 2005; and a bibliographic and thematic index on Luke-Acts from 1980 to 2005. Bovon is professor of the history of religion at Harvard Divinity School.

D. Burstein and A. J. de Keijzer (eds.), *Secrets of Mary Magdalene. The Untold Story of History's Most Misunderstood Woman* (New York: CDS Books, 2006, $24.95) xii and 351 pp., 16 plates. Bibliography. ISBN: 1-59315-205-1.

After an eight-page introduction by E. Pagels, this volume presents short essays on and interviews about various aspects of Mary Magdalene under the following headings: Mary Magdalene—outcast no more; embracing the traditions of women and the sacred; becoming the apostle of apostles; Mary Magdalene—marginalized, harlotized, and "put in her place"; the Mary Magdalene roundtable; the Mary Magdalene mosaic; the Mary Magdalene of legend and lore; herstory today—Mary Magdalene in popular culture; and thoroughly modern Mary—a Magdalene for the 21st century. The contributors include D. Apostolos-Cappadona, A. G. Brock, J. Carroll, B. Chilton, M. R. D'Angelo, B. D. Ehrman, D. Good, P. Jenkins, K. L. King, M. Meyer, A. Quindlen, and J. Schaberg. A DVD (96 minutes, plus 30 bonus minutes; ISBN: 1-4172-2946-2) accompanying the text is also available.

R. Caillois, *Pontius Pilate,* trans. C. L. Markmann, Studies in Religion and Culture (Charlottesville: University of Virginia Press, 2006, $22.95) xxxi and 111 pp. LCN: 2005028876. ISBN: 0-8139-2551-7.

The English version of *Ponce Pilate* (1961), this novel about Pontius Pilate is constructed as a series of interviews arranged to help Pilate decide the fate of Jesus, with each chapter dramatizing the particular perspectives that might have faced the procurator. The seven chapters deal with the priests, Menenius, Judas, the interrogation, Mardouk, Pilate, and night without sleep. Caillois (1913-78) speculates on what might have happened if Pilate had declared Jesus to be innocent. The translation by Markmann first appeared in 1963. I. Strenski has provided a new 25-page introduction to Caillois's work.

W. J. Carl, *The Lord's Prayer for Today* (Louisville—London: Westminster John Knox, 2006, paper $14.95) ix and 101 pp. Bibliography. LCN: 2006046135. ISBN: 0-664-22957-3.

Carl, president and professor of homiletics at Pittsburgh Theological Seminary, contends that in the 21st century the Lord's Prayer, especially in its second set of petitions, reminds us in a truly incarnational way of our responsibility for the world, the environment, and those who are

helpless. After a seven-page introduction, he treats in eleven chapters the individual parts of the prayer according to the text in Mt 6:9-13: Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, and so on. Questions for discussion are provided at the end of each chapter.

W. Carter, *John. Storyteller, Interpreter, Evangelist* (Peabody, MA: Hendrickson, 2006, paper $19.95) xvi and 264 pp., fig. Bibliography. Indexed. LCN: 2006003268. ISBN: 1-56563-523-X.

In addition to providing a synthesis of existing material on John's Gospel, Carter, professor of NT at Saint Paul School of Theology in Kansas City, MO, and author of *Matthew. Storyteller, Interpreter, Evangelist* (2004), gives particular attention to John's negotiation of the Roman imperial world. Under "storyteller" he treats the genre of John's Gospel; its plot; characters—God and Jesus, and other characters; "Johnspeak"—the Gospel's distinctive, dualistic language; and telling the story—John's style. Then he considers John as an interpreter of Scripture and of sources about Jesus, and interpreters of John for changing historical circumstances. Finally he discusses John the Evangelist as author and "author-ity" and the good news according to John, and reflects on reading John today in our multireligious world.

D. Catchpole, *Jesus People. The Historical Jesus and the Beginnings of Community* (Grand Rapids: Baker, 2006, paper $29.99; London: Darton, Longman & Todd, £14.95) xiii and 325 pp. Bibliography. Indexed. LCN: 2006042873. ISBN: 0-8010-3160-5 (B), 0-232-52667-2 (DLT).

Catchpole, scholar in residence at Sarum College in Salisbury, UK, and author of *Resurrection People. Studies in the Resurrection Narratives of the Gospels* (2000), explores what sense of community there may have been in the experience of those who made a conscious decision to adopt some kind of positive stance toward the historical Jesus. The six studies in this volume are considerably expanded versions of a series of Lenten addresses given at Wells Cathedral in 2003. They concern the following topics: of water and a wilderness—from Jesus to John and back; new life, new labor—terms of reference for "following Jesus"; "waiting for" and "waiting on"—learning to pray the Jesus way; polarities confirmed or confronted—the search for wholeness; place and people in jeopardy—echoes of Jeremiah; and celebrating the darkness—"they shall be my people." Catchpole concludes that in its broadest sense, though not its only sense, the community of Jesus was the community of Israel, and that there was a moment in time when the Jesus people became the Easter people.

Y. S. Chae, *Jesus as the Eschatological Davidic Shepherd. Studies in the Old Testament, Second Temple Judaism, and in the Gospel of Matthew,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 216 (Tübingen: Mohr Siebeck, 2006, paper €74) x and 446 pp. Bibliography. Indexed. ISBN: 3-16-148876-8.

Prepared as a doctoral dissertation under the direction of E. J. Schnabel and presented to Trinity Evangelical Divinity School in Deerfield, IL, this investigation of Matthew's Christology considers Jesus as the therapeutic Davidic Shepherd who fulfills the role of Yhwh the eschatological shepherd of Israel and also that of the Davidic Shepherd-Appointee over the one eschatological flock. After an eighteen-page introduction, it treats the Davidic Shepherd tradition in the OT, with particular attention to Micah 2–5; Ezekiel 34–37; and Zechariah 9–14, respectively. Next it deals with the Davidic Shepherd tradition in Second Temple Judaism, with special attention to *1 Enoch* 85–90; *Psalms of Solomon* 17:1–18:12; Qumran writings; *Targum of Ezekiel; 4 Ezra;* and the Hellenistic monarchy and the shepherd imagery. Then it focuses on the role of this motif in Matthew's Gospel: Matthew's textual interaction with the Davidic Shepherd tradition; seeking the lost and healing the sick—Jesus as the eschatological Davidic Shepherd; the rise of the one Davidic Shepherd—echoes in Mt 27:51b-53 and 28:16-20; and Matthew's narrative strategy and the Davidic Shepherd tradition. Chae concludes that Matthew communicates Jesus as the Shepherd, namely, as the eschatological Shepherd (Yhwh), the smitten Shepherd, the Davidic Shepherd/King/Judge in the future, and currently the Davidic Shepherd Prince/Leader/Teacher for the eschatological one flock comprised of both Israel and the nations.

J. H. Charlesworth (ed.), *Jesus and Archaeology* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $50/£28.99) xxv and 740 pp. Illustrated. Bibliography. Indexed. LCN: 2006006712. ISBN: 0-8028-4880-X.

After a four-page preface by Charlesworth and A. Biran's eight-page introduction to the nature of biblical archaeology, this volume presents twenty-four "studies in archaeology": Charlesworth on Jesus research and archaeology—a new perspective; S. Freyne on archaeology and the historical Jesus; B. Chilton on recovering Jesus' *mamzerut;* R. A. Batey on whether Antipas built the Sepphoris theater; P. Richardson on Khirbet Qana (and other villages) as a context for Jesus; R. Arav on Bethsaida; F. Manns on Mount Tabor; E. Eshel on Jesus the exorcist in light of epigraphic sources; H. W. M. Rietz on Jesus' eschatology in the light of Qumran; J. D. G. Dunn on whether Jesus attended the synagogue; B. T. Viviano on synagogues and spirituality—the case of Beth Alpha; J. S. Kloppenborg on the Theodotos synagogue inscription and the problem of 1st-century synagogue buildings; A. Lichtenberger on Jesus and the theater in Jerusalem; D. Bahat on Jesus and the Herodian Temple Mount; B. Pixner on Mount Zion, Jesus, and archaeology; C. A. Evans on excavating Caiaphas, Pilate, and Simon of Cyrene—assessing the literary and archaeological evidence; D. R. Schwartz on "stone house," *birah,* and Antonia in the time of Jesus; J. W. Welch on miracles, *maleficium,* and *maiestas* in the trial of Jesus; Y. Hirschfeld on Ramat Hanadiv and Ein Gedi—property versus poverty in Judea before A.D. 70; J. Zangenberg on Samaria between Jerusalem and Galilee in the time of Jesus; M. Piccirillo on the sanctuaries of the baptism on the east bank of the Jordan River; J. E. Zias on the cemeteries of Qumran and celibacy; B. J. Capper on Essene community houses and Jesus' early community; and W. Klassen on Judas and Jesus—a message on a drinking vessel of the Second Temple period. Then there are six papers on "archaeology and theology": U. C. von Wahlde on archaeology and John's Gospel; P. N. Anderson on aspects of historicity in John's Gospel—implications for investigations of Jesus and archaeology; J. Painter on Bultmann, archaeology, and the historical Jesus; É. Puech on Jesus and resurrection faith in light of Jewish texts; J. Reumann on archaeology and early Christology; and J. K. Elliott on the Christian Apocrypha and archaeology. Also included are a four-page conclusion by Charlesworth, a glossary by J. Cherian, and a selected bibliography by J. E. Soyars.

J. Dart, *Decoding Mark* (Harrisburg, PA: Trinity Press International, 2006, paper $14.95/£12.99) ix and 213 pp. Bibliography. Indexed. LCN: 2003010300. ISBN: 0-8264-1853-8.

The paperback edition of the work described in *NTA* 48, p. 412, this volume points out the many chiasms in Mark's Gospel and uses them to recover the original form of the Gospel. Dart, news editor of *Christian Century,* contends that the pattern of chiasms indicates that some material in *Secret Gospel of Mark* has been deleted from the original text, and that some other sections have been added by a later editor.

J. Delorme, *Parole et récit évangéliques. Études sur l'évangile de Marc,* ed. J.-Y. Thériault, Lectio divina 209 (Paris: Cerf, 2006, paper €28; Montreal: Médiaspaul) 326 pp. Bibliography. ISBN: 2-204-08242-22 (C), 2-89420-689-5 (M).

The eleven essays on Mark's Gospel in this collection concern reading in history and reading in language (1992); the overture and orientation of Mark's book (1:1-15); taking hold of the word and speaking truly in a Markan narrative (1:21-28) (1995); Jesus discredited and powerless in his homeland (6:1-6) [§ 43-1712]; the head of John the Baptist, or the word perverted (6:14-29) [§ 44-947]; deconstructing the text and constructing the reading (6:53-56) [§ 45-962]; no sign for this generation (8:12) (2002); duality, critical dissection, and signification (9:14-29) (1992); kingdom of God, kingdom of children (10:13-16) (1991); semiotics and reading the Gospels with regard to 14:1-11 (1992); and Jesus' Last Supper according to 14:16-25 (1999). Also included are a thirteen-page preface by Thériault and a five-page selective bibliography of Delorme's principal publications on semiotics between 1976 and 2006. Delorme (1920-2005) was professor of NT at the Catholic theological faculty in Lyon and cofounder of the Centre pour l'analyse du discours religieux (CADIR).

J. Duff and J. Collicutt McGrath, *Meeting Jesus. Human Responses to a Yearning God* (London: SPCK, 2006, paper £9.99) x and 150 pp. Bibliography. ISBN: 0-281-05707-9.

Focusing on Jesus as he is presented in Luke's Gospel, this volume explores the themes of meeting and journeying in ten chapters: a meeting with Jesus (Lk 19:1-10), drawing near (15:1-2), the heart of God (15:3-7), the searching woman and the lost coin (15:8-10), the lost son (15:11-20a), the meeting (15:20b-24), envy and forgiveness (15:25-32), praiseworthy pragmatism (16:1-9), the window of opportunity (16:16-17), and meeting Jesus (24:13-35). Duff is director of lifelong learning in the diocese of Liverpool, and Collicutt McGrath is a lecturer in psychology of religion and teaches at the Universities of London and Oxford.

I. Dunderberg, *The Beloved Disciple in Conflict? Revisiting the Gospels of John and Thomas* (Oxford—New York: Oxford University Press, 2006, £45/$85) xiii and 249 pp., table. Bibliography. Indexed. LCN: 2006006145. ISBN: 0-19-928496-2.

Based on revised versions of articles written by Dunderberg on John's Gospel and its relationship to *Gospel of Thomas,* this volume suggests that both Gospels were written about the same time—at the turn of the 1st century A.D.—and that they were often part of the wider early Christian discussion about certain topics but were unaware of each other's distinctive positions in these debates. After a thirteen-page introduction, it treats John and *Thomas* in conflict—about what?; the figure of Thomas in John's Gospel; Jesus' "I" sayings in *Thomas* and their relationship to Johannine traditions; the beloved disciple in John's Gospel; the beloved disciple and Thomas; and the beloved disciple in context. Dunderberg concludes that while the theory of conflict between John and *Thomas* is a welcome attempt to take noncanonical texts seriously, the resulting picture sustains the dichotomy between orthodoxy and heresy, or that between canonical and noncanonical texts.

M. Dunnam, *Twelve Parables of Jesus. Bible Study for Christian Living* (Nashville: Abingdon, 2006, paper $12/£6.99) 143 pp. ISBN: 0-687-49000-6.

Dunnam, chancellor of Asbury Theological Seminary and pastor emeritus of Christ United Methodist Church in Memphis, TN, presents expositions and pastoral applications of the following parables: what to do while waiting for the judgment (Mt 25:1-13), the power of persistence (Lk 11:1-13; 18:1-8), how to deal with demons (Mt 12:38-50), good for nothing (Lk 13:1-9), serendipity (Mt 13:44-46), how to escape being possessed by possessions (Lk 12:13-34), our most common sin (Lk 18:9-17), practicing humility (Lk 14:7-11), how you can get rid of evil without destroying good (Mt 13:24-30), what to do when you have been forgiven (Mt 18:21-35), what to do with your assets (Mt 25:14-30),'and lost and found (Lk 15:1-32).

R. Edwards, *Discovering John* (London: SPCK, 2003, paper £14.99) ix and 195 pp. Bibliography. Indexed. ISBN: 0-281-05403-7.

After describing John as a distinctive Gospel, Edwards, author of *The Johannine Epistles* (1996), discusses the following topics: the reception of John's Gospel; the question of authorship; traditions, sources, and the nature of John's writing; purpose, audience, place, and date of composition; Jesus' miracles as narrative theology; christological confessions and titles for Jesus; Jesus' passion and resurrection; Jesus—Word incarnate and Father's Son; characters in John's story; the question of "anti-Semitism"/"anti-Judaism" in John's Gospel; "replacement theology" and Jewish monotheism; and the value of John's Gospel today. There are appendixes on the structure of John's Gospel and on Jesus' burial and resurrection in the Gospels. She concludes that John believed that in Jesus God became part of human history, and that by his teaching and sacrificial death Jesus opened up a new way of salvific knowledge of God.

J. K. Elliott, *A Synopsis of the Apocryphal Nativity and Infancy Narratives,* New Testament Tools and Studies 34 (Leiden—Boston: Brill, 2006, €119/$159) xxvii and 170 pp. Bibliography. LCN: 2006044003. ISBN: 90-04-15067-6.

Seeking to enable the broader differences and developments to emerge from a comparative study of parallels, this synopsis of ancient sources about Jesus' birth and infancy includes the

canonical accounts (Matthew 1–2, Luke 1–2) as well as a representative selection of later narratives: *Protevangelium of James, Infancy Gospel of Thomas, Gospel of ps.-Matthew, Arundel* 404, *Gospel of the Birth of Mary, History of Joseph the Carpenter,* Papyrus Cairensis 10735, *Arabic Infancy Narrative,* the Irish versified narrative of *Infancy Thomas, Leabhar Breac* ("the speckled book"), and *Liber Flavus Fergusiorum.* It sets out relatively short extracts from the texts under separated subheadings, one beneath the other. The ten major headings are the following: Mary's birth and upbringing, the annunciation, Mary visits Elizabeth, Mary's pregnancy and its explanation, the birth of Jesus, the adoration of Jesus after his birth, the presentation in the Temple, the Magi, the slaying of the infants and the flight to Egypt, and Jesus as a child. Elliott is professor of NT textual criticism at the University of Leeds.

P. F. Esler and R. A. Piper, *Lazarus, Mary and Martha. Social-Scientific Approaches to the Gospel of John* (Minneapolis: Fortress, 2006, paper $22) vi and 201 pp., 4 plates. Bibliography. Indexed. LCN: 2006014299. ISBN: 0-8006-3830-1.

After reframing the discussion about how John portrays Lazarus and his sisters in John 11, this volume considers the passage from various methodological perspectives: social identity and prototypes—historical and theological application; Johannine processing of the past in relation to Lazarus, Mary, and Martha; Lazarus, Martha, and Mary as prototypes of those whom Jesus loves; the raising of Lazarus from the dead as prototypical; the raising of Lazarus in early Christian art; and the raising of Lazarus and Christian identity—a theological conclusion. The two appendixes concern (1) translating *Ioudaioi* as "Judeans" in the Fourth Gospel, and (2) the spice used by Mary in anointing Jesus. Esler and Piper, who teach biblical studies at the University of St. Andrews in Scotland, conclude that this brilliant Johannine narrative throws down the challenge that failure to confront the ultimate questions of death and its aftermath risks driving a wedge between Christians today and the long line of people before us whom we collectively remember and call our own.

H. Finze-Michaelsen, *Das andere Glück. Die Seligpreisungen Jesu in der Bergpredigt* (Göttingen: Vandenhoeck & Ruprecht, 2006, paper €19.90) 197 pp. Bibliography. ISBN: 3-525-60426-2.

After reflecting on what we mean by "happy" and "blessed," the volume considers how the Sermon on the Mount and the beatitudes have been understood in church history. Next it considers the setting of the Sermon on the Mount and Matthew's new understanding of the beatitudes. Then it focuses on the meaning and significance of the individual beatitudes in Mt 5:3-12 concerning the spiritually poor, those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the pure of heart, the peacemakers, and the persecuted. Finze-Michaelsen is pastor of the Evangelisch-reformierten Kirchengemeinde Zweisimmen in the Bern Canton in Switzerland.

H. Finze-Michaelsen, *Vater Unser — Unser Vater. Entdeckungen im Gebet Jesu,* Biblisch-theologische Schwerpunkte 24 (Göttingen: Vandenhoeck & Ruprecht, 2004, paper €14.90) 155 pp. Bibliography. ISBN: 3-525-61581-7.

In this introduction to the Lord's Prayer (Mt 6:9-13; Lk 11:2-4), Finze-Michaelsen provides three introductory chapters about prayer, and then reflects on the central concepts of the Lord's Prayer with regard to the address, the seven petitions, the concluding doxology, and the final "Amen." Throughout the presentation Finze-Michaelsen invites readers to make discoveries for their own lives and for our world.

S. J. Gathercole, *The Preexistent Son. Recovering the Christologies of Matthew, Mark, and Luke* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $32/£18.99) xi and 344 pp. Bibliography. Indexed. LCN: 2006015825. ISBN: 0-8028-2901-5.

Gathercole, senior lecturer in NT at the University of Aberdeen and author of *Where Is Boasting? Early Jewish Soteriology and Paul's Response in Romans 1–5* (2002), contends that the preexistence of Christ can be found in the Synoptic Gospels. After a twenty-page introduction,

he considers preexistence in earliest Christianity (with an excursus on "prophetic dialogue" in Hebrews), and the transcendence of Christ in Matthew, Mark, and Luke. Next he treats the advent and mission of Jesus: the "I have come" + purpose formula in Matthew, Mark, and Luke (with an excursus on three red herrings); false perspectives on the "I have come" sayings (with an excursus on "coming" language in the Dead Sea scrolls); the use of the "I have come" + purpose formula by angels; a new reading of the Synoptic "I have come" sayings; and the mission of Jesus in the Synoptic Gospels. Then he offers a critique of the Wisdom Christology hypothesis, and considers the preexistent Christ and the history of Israel (Mt 23:37) (with an excursus on the possibility of an incipient Logos Christology in Luke-Acts). Finally he reflects on the titles of Jesus in Matthew, Mark, and Luke (Messiah and *Anatolē* [Lk 1:78], Lord, Son of Man, Son of God), and on some aspects of the contemporary theological debate. Gathercole concludes that the "I have come" sayings of Jesus in the Synoptic Gospels are important evidence for his preexistence.

J. J. Gerhard, *The Miraculous Parallelisms of John. A Golden Mold of Symmetric Patterns* (Tangerine, FL: Orlando Truth, 2006, paper $30) 168 pp., figs. ISBN: 0-9787811-0-4.

Gerhard, a former professor of theology and biblical studies at St. John's University in New York, contends that John composed his Gospel in pericopes arranged in a 3/2 parallelism marked with a complete symmetrical pattern (achieved by restricting his multitudinous repetitions to two positions within the parallelism) and so celebrated the radiant glory of Jesus. After an analysis of the literary structure of John's Gospel, he treats the historical development of parallelism in John's Gospel, describes the symmetrical patterns appearing in the Gospel, offers observations that enhance appreciation of the elegance of these symmetrical patterns, and reflects on their significance. Then after introductory remarks, he presents the evidence demonstrating the consistent appearance of the symmetrical patterns throughout John's Gospel. Finally he shows how the patterns facilitate the interpretation of John's Gospel. Also included is a two-page preface by the actuary R. M. Lohse, who attests that mathematical calculations demonstrate that the symmetrical patterns presented here were intentionally created by the author of the Gospel, not merely as beyond a reasonable doubt but rather as a virtual certainty.

M. Goguel, *Jesus the Nazarene. Myth or History?*, trans. F. Stephens (Amherst, NY: Prometheus, 2006, paper $18) 319 pp. Indexed. LCN: 2005056608. ISBN: 1-59102-370-X.

Goguel's classic defense (1926) of the historicity of Jesus against the myth-theory of Christian origins advocated by P.-L. Couchoud and others is noteworthy for its thoroughly rationalist critique of the Gospels without suggesting that the historical core of the story is negated by the fabulous and mythological details that give it context. The English version in this volume treats nonhistorical theories, the non-Christian testimony, the hypothesis of a pre-Christianity, two preliminary objections to the nonhistorical thesis, the apostle Paul and Gospel tradition, the theology of the apostle Paul, the non-Pauline epistles of the NT, the Christ of the Apocalypse, the theory of the prophetic origin of the Gospel tradition, the Gospel tradition, and the origin of the faith in the resurrection and its function in primitive Christianity. Goguel, who was professor of NT at the University of Paris, concluded that the historical reality of the personality of Jesus alone enables us to understand the birth and development of Christianity. For this edition R. J. Hoffmann has provided a 31-page introduction in which he places Goguel's work in its historical context and notes that it poses questions that NT scholars must continue to ask in dealing with the newly invigorated question of the historicity of Jesus.

A. F. Gregory (ed.), *The Fourfold Gospel Commentary* (London: SPCK, 2006, paper £19.99) xii and 211 pp. Bibliography. ISBN: 0-281-05691-9.

After Gregory's seven-page introduction to the fourfold Gospel and the three-year lectionary, this volume presents introductions to each Gospel and commentaries on the texts included in the various Sunday lectionaries used in Catholic and Protestant churches today: D. Bartlett on Matthew, M. D. Hooker on Mark, Gregory on Luke, and H. Wansbrough on John. R. A. Burridge has provided a four-page foreword.

D. E. Hartley, *The Wisdom Background and Parabolic Implications of Isaiah 6:9-10 in the Synoptics,* Studies in Biblical Literature 100 (New York—Bern: Lang, 2006, $86.95) xxvii and 400 pp. Bibliography. Indexed. LCN: 2006013152. ISBN: 0-8204-8665-5.

Prepared as a doctoral dissertation under the direction of D. L. Bock, H. W. Hoehner, and G. H. Johnston and presented to Dallas Theological Seminary, this investigation of Isa 6:9-10 and its uses in the Synoptic Gospels focuses on congenital (innate, natural, inborn) fatness of the heart as the key to understanding how God fattens, and seeks to connect the effects of this motif, namely, the failure to perceive, understand, and know, to the wisdom tradition which defines this condition as the absence of wisdom. After a review and assessment of current literature and a chapter on philosophical prolegomena and presuppositions, it considers the motif of the heart in the wisdom tradition, the wisdom connection of Isa 6:9-10 and its meaning, the Markan use of Isa 6:9-10, and Isa 6:9-10 in Matthew and Luke. Hartley concludes that humans are naturally absent of wisdom, that the divergent emphases or streams arising from Isa 6:9-10 are compatible with and linked to the wisdom tradition, and that divine (Isaianic) fattening is best understood as deprivation rather than some form of transformation. He observes that the divine "fattening" of Isa 6:9-10 and its NT uses is nonpunitive, nontransformational, and therefore congenital.

T. R. Hatina (ed.), *Biblical Interpretation in Early Christian Gospels.* Vol. 1, *The Gospel of Mark,* Library of New Testament Studies 304 (London—New York: T&T Clark, 2006, £60/ $130) xii and 204 pp., 7 tables. Bibliography. Indexed. ISBN: 0-567-08067-6.

After Hatina's seven-page introduction to embedded texts and Mark's narrative—assumptions and issues in current research, this volume presents essays by D. L. Bock on the function of Scripture in Mk 15:1-39; E. K. Broadhead on reconfiguring Jesus—the Son of Man in Markan perspective; S. A. Cummins on integrated Scripture, embedded empire—the ironic interplay of "King" Herod, John, and Jesus in Mk 6:1-44; J. R. Edwards on the Servant of the Lord and the Gospel of Mark; C. A. Evans on Zechariah in the Markan passion narrative; Hatina on embedded Scripture texts and the plurality of meaning—the announcement of the "voice from heaven" in Mk 1:11 as a case study; L. Perkins on kingdom, messianic authority, and the reconstituting of God's people—tracing the function of Exodus material in Mark's narrative; S. E. Porter on the use of authoritative citations in Mark's Gospel and ancient biography—a study of P.Oxy. 1176; M. Proctor on "after three days he will rise"—the (dis)appropriation of Hos 6:2 in the Markan passion predictions; T. Shepherd on the narrative role of John and Jesus in Mk 1:1-15; and J. Svartvik on the Markan interpretation of the Pentateuchal food laws.

S. W. Henderson, *Christology and Discipleship in the Gospel of Mark,* Society for New Testament Studies Monograph Series 135 (Cambridge, UK—New York: Cambridge University Press, 2006, £48/$90) xv and 287 pp. Bibliography. Indexed. LCN: 2006277398. ISBN: 0-521-85906-9.

Originating as a doctoral dissertation directed by J. Marcus and presented to Duke University, this volume explores the topics of Christology and discipleship within the apocalyptic context of Mark's Gospel. After a 25-page introduction to Jesus' mission and theirs, Henderson considers patterns of discipleship: the calling of the fishers in Mark 1:16-20, and the commissioning of the Twelve in Mk 3:13-15. Then she treats discipleship in action: discipleship as presence in 4:1-34; discipleship as practice—Jesus' sending out of the Twelve in 6:7-13; discipleship as (transforming) presence—the wilderness feeding in 6:30-44; and discipleship as (foiled) practice—the motif of incomprehension in 6:45-52. Henderson concludes that Mark's Gospel balances the message of an active call to discipleship with a constant reminder that the disciples as well as their heirs in the Markan community depend on the empowering presence of a risen Jesus who promises to "go before" them to the very end.

M. A. Inch, *Matthew in the Messianic Tradition* (Lanham, MD—Oxford: University Press of America, 2006, paper $19.95) vii and 110 pp. Bibliography. Indexed. LCN: 2006926148. ISBN: 0-7618-3525-3.

Inch, professor emeritus of biblical studies at Wheaton College in Illinois and author of

Exhortations of Jesus according to Matthew (1997), attempts to consider Matthew's narrative about Jesus in the context of a vibrant messianic tradition. He carries out the project under the following headings: fathers and prophets, messianic travail, Messiah ben David, the Magi, the forerunner, the adversary, kingdom of heaven, now blessed, Torah, the rabbi, Son of Man, in his steps, ingathering, this and that, Messiah ben Joseph, and the mosaic.

L. T. Johnson, *The Acts of the Apostles,* Sacra Pagina 5 (Collegeville, MN: Liturgical Press, 2006, paper $34.95) xvi and 570 pp. Bibliographies. Indexed. LCN: 92-36900. ISBN: 0-8146-5968-3.

The paperback edition of the volume described in *NTA* 37, p. 279, this commentary on Acts seeks to take with equal seriousness Luke's literary artistry and his historical interests. After a 21-page general introduction, it provides an exposition of Acts under the following major headings: the raised prophet and the restored people (1:1–8:3), the expansion of God's people (8:4–15:35), the apostle to the Gentiles (15:36–22:29), and the imprisoned apostle (22:30–28:31). A two-page supplementary bibliography is included. Johnson is professor of NT and Christian origins at the Candler School of Theology, Emory University, Atlanta, GA.

L. T. Johnson, *The Gospel of Luke,* Sacra Pagina 3 (Collegeville, MN: Liturgical Press, 2006, paper $29.95) xiv and 468 pp. Bibliographies. Indexed. LCN: 91-12956. ISBN: 0-8146-5966-7.

The paperback edition of the volume described in *NTA* 36, p. 265, this commentary focuses on what Luke is saying and how he goes about saying it (literary analysis). After a 26-page general introduction, it treats the prologue (Lk 1:1-4), the birth and childhood of the prophet (1:5–2:52), the prophets John and Jesus (3:1–8:56), preparing a leadership for the people (9:1-50), the prophet journeys to Jerusalem (9:51–19:27), the prophet in Jerusalem (19:28–21:38), the suffering of the prophet (22:1–23:56), and the prophet is raised up (24:1-53). A two-page supplementary bibliography is included.

Z. Keller, *Der Blutruf (Mt 27,25). Eine schweizerische Wirkungsgeschichte 1900–1950* (Göttingen: Vandenhoeck & Ruprecht, 2006, paper €24.90) 200 pp., 3 halftones. Bibliography. Indexed. ISBN: 3-525-55328-5.

This volume investigates the role played in the life of Catholics in Switzerland between 1900 and 1950 by the cry of the Jewish people to Pilate in Mt 27:25: "His blood be on us and on our children!" It shows first how this text was interpreted as historical evidence that Jews and the Jewish religion could not escape collective guilt from their purported role in the death of Jesus, and how it served as a frame of reference and a possible explanation for the horrors of Jewish persecution during World War II. Then it explains how after 1945 exegetical theology sought new translations and interpretations of the text in order to eliminate its destructive effects, even though its tragic *Wirkungsgeschichte* still lives on. M. Küchler has provided a four-page foreword.

J. S. Kloppenborg, *The Tenants in the Vineyard. Ideology, Economics, and Agrarian Conflict in Jewish Palestine,* Wissenschaftliche Untersuchungen zum Neuen Testament 195 (Tübingen: Mohr Siebeck, 2006, €129) xxix and 651 pp. Bibliography. Indexed. ISBN: 3-16-148908-X.

Kloppenborg, professor and associate chair of the department for the study of religion at the University of Toronto and author of *Excavating Q. The History and Setting of the Sayings Gospel* (2000), explores the parable of the tenants (Mk 12:1-12 parr.) against the background of the economic, legal, and social *realia* that 1st-century hearers of the parable took for granted. After observations on ideology and the momentum of interpretation, he considers the ideological textures of the parable of the tenants in the Synoptic Gospels and *Gospel of Thomas* 65; the tenants as an early Christian allegory; Israel, the Temple, and the fate of Jesus; the parable as realistic fiction; Isa 5:1-7, Egyptian viticulture, and Mk 12:1, 9; the parable of the tenants in Matthew and Luke; the parable of the tenants in Mark and *Thomas;* and reading ancient viticulture. The two appendixes concern (1) vineyard leasing and operations between the 3rd century B.C. and the 4th century A.D. (pp. 355-583), and (2) vineyard leases between the 3rd century B.C.

and the 7th century A.D. Kloppenborg concludes that the accounts of the parable of the tenants in Mk 12:1-12 and *Thomas* 65 disagree on four key ideological values, that the earliest version was substantially similar to what appears in *Thomas* 65, and that the earliest version belongs to the rhetoric of the earliest Jesus movement and perhaps to the discourse of the historical Jesus.

A.-J. Levine, D. C. Allison, and J. D. Crossan (eds.), *The Historical Jesus in Context,* Princeton Readings in Religions (Princeton—Oxford: Princeton University Press, 2006, cloth $70/£45, paper $22.95/£14.95) xi and 440 pp., 2 maps. Bibliographies. Indexed. LCN: 2006012027. ISBN: 0-691-00991-0 (cloth), -00992-9 (paper).

After a 39-page introduction by Levine, this anthology presents twenty-eight essays on various aspects of the world in which Jesus lived and worked. The contributors include J. L. Reed on archaeological contributions to the study of Jesus and the Gospels; M. R. D'Angelo on *Abba* and Father—imperial theology in the contexts of Jesus and the Gospels; P. Flint on Jesus and the Dead Sea scrolls; A. J. Avery-Peck on the Galilean charismatic and rabbinic piety—the holy man in talmudic literature; W. Cotter on miracle stories—the god Asclepius, the Pythagorean philosophers, and the Roman rulers; L. M. Wills on the Aesop tradition; J. Klawans on moral and ritual purity, J. S. Kloppenborg on associations in the ancient world; R. D. Chesnutt on *Joseph and Aseneth*—food as an identity marker; D. R. MacDonald on imitations of Greek epic in the Gospels; R. Doran on narratives of noble death; and Allison on Thallus on the crucifixion.

T. J. M. Ling, *The Judaean Poor and the Fourth Gospel,* Society for New Testament Studies Monograph Series 136 (Cambridge, UK—New York: Cambridge University Press, 2006, £50/$90) xvii and 245 pp. Bibliography. Indexed. LCN: 2006297110. ISBN: 0-521-85722-8.

The revised version of a doctoral dissertation directed by E. Franklin and B. Capper and presented in 2003 to the University of Kent, this volume argues that forms of piety that are frequently evident at the liminal interface between values and practices and that were indigenous in 1st-century Judea are particularly important for understanding both the NT's "poor" and the Johannine tradition and help account for the Johannine literature's distinctiveness vis-à-vis the Synoptic tradition in a more credible manner than the sectarian readings that currently dominate social approaches to Johannine literature. After a ten-page introduction, it treats the concept of honor in the NT world: public in nature, Mediterranean and pivotal, rooted in gender distinctions, and essentially agonistic. Next it deals with Judea and "virtuoso religion": the religious actor, and the Judean social world. Then it considers the Judean "poor": social approaches to the "poor," and the social world of the πτωχοί. Finally it focuses on John's social world with reference to Johannine sectarianism and to Johannine virtuosity. By way of conclusion Ling suggests that Jesus was, or at least was understood by some of his contemporaries to be, the founder of an alternative structure within society at large.

U. Luz and A. Michaels, *Encountering Jesus & Buddha. Their Lives and Teachings,* trans. L. M. Maloney (Minneapolis: Fortress, 2006, cloth $22, paper $16) xv and 231 pp., 8 halftones, 5 tables. Bibliography. Indexed. LCN: 2006016211. ISBN: 0-8006-3563-9 (cloth), -3564-7 (paper).

This volume came out of a lecture series that the two authors gave in Bern (1996) and Heidelberg (2001). Luz wrote the chapters on Jesus and the replies to the chapters on Buddha, while Michaels wrote the chapters on Buddha and the replies to those on Jesus. The essays by Luz concern Jesus—his life and world; Jesus' preaching of the reign of God; Jesus' ethics; Jesus' passion and the Christian idea of suffering; Jesus and Christology; and Jesus and the church. The essays by Michaels concern one and many Buddhas; self, nonself, and nirvana; ethics in early Buddhism; suffering in early Buddhism; the Buddha and meditation; and monks and laity in early Buddhism. The German original (2002) was published as *Jesus oder Buddha. Leben und Lehre im Vergleich.*

F. Martin (ed.), *Acts,* Ancient Christian Commentary on Scripture: New Testament 5 (Downers Grove, IL: InterVarsity, 2006, $40) xxvi and 368 pp., timeline. Bibliography. Indexed. LCN: 2006020858. ISBN: 0-8308-1490-6.

Martin, professor of biblical studies at the John Paul II Institute for Studies on Marriage and

Family in Washington, DC, observes that the Church Fathers were in living and life-giving contact with the divine realities mediated by the sacred text of Acts, and that their often implicit philosophy shared in the prophetic interpretation of the reality that is inherent in the biblical text. After a ten-page introduction to Acts and the patristic commentaries on it, this volume presents for each pericope in Acts the RSV text, an overview of the patristic comments, and translations of excerpts from patristic writers. The patristic commentators are Arator, Basil the Great, Bede, John Chrysostom, and so forth. Also included are a list of early Christian writers and the documents cited, biographical sketches, a timeline of writers in the patristic period, and bibliographies of works in original languages and in English translation. Martin edited the volume in collaboration with E. Smith.

É. L. Mbilizi, *D'Israël aux nations. L'horizon de la rencontre avec le Sauveur dans l'œuvre de Luc,* Publications Universitaires Européennes, Série 23: Théologie 831 (Frankfurt—Bern: Lang, 2006, paper €56.50/$62.95) 386 pp. Bibliography. Indexed. ISBN: 3-631-55091-X.

Prepared as a doctoral dissertation under the direction of J. Beutler and presented to the Pontifical Gregorian University in Rome in 2005, this volume traces the acceptance of Jesus as Savior by non-Jews with reference to nine episodes in Luke-Acts. After a twelve-page introduction, it discusses the passages about the believing centurion (Lk 7:1-10), the receptive Ninevites (11:29-36), the thankful Samaritan (17:11-19), the enlightened centurion (23:44-48), the baptized eunuch (Acts 8:26-40), the evangelized centurion (10:1–11:18), the man healed at Lystra and the crowd (14:8-20a), the Gentile converts and the consultation of the church at Jerusalem (15:1-35), and the converts at Athens (17:16-34). In a sixteen-page conclusion Mbilizi shows how the theme of the enlightening encounter with Jesus as the Savior sent from God provides the principle of unity among these texts.

M. McKenna, *On Your Mark. Reading Mark in the Shadow of the Cross* (Maryknoll, NY: Orbis, 2006, paper $20) viii and 232 pp. Bibliography. LCN: 2005031848. ISBN: 1-57075-634-1.

McKenna, author of *And Morning Came. Scriptures of the Resurrection* (2003), seeks to look anew at Mark's account of Jesus' good news of God under the shadow of the cross. After a five-page introduction, she presents an exposition of Mark's Gospel under the following headings: on your mark—"here begins the gospel" (Mark 1); mark my words—callings and conflicts (2–4); making a mark—excursions and expulsions (5); Jesus—mark my ways (6–7); marked forever (8–9); missing the mark (10–11); marking the last days (12–13); the passion of Jesus (14–15); and the resurrection—"Go!" (16).

R. Meynet, *Una nuova introduzione ai Vangeli sinottici,* Retorica biblica (2nd ed.; Bologna: Dehoniane, 2006, paper €34) 350 pp., halftone. Bibliography. Indexed. ISBN: 88-10-25102-4.

The revised and expanded version of the work described in *NTA* 46, p. 376 [see also *NTA* 45, p. 588], this introduction to the rhetorical analysis of the Synoptic Gospels focuses on the pericopes about the healing of the blind man at Jericho (Mt 20:29-34; Mk 10:46b-52; Lk 18:35-43) and the call of the rich man (Mt 19:16-22; Mk 10:17-22; Lk 18:18-23). After a 29-page introduction (editions and translations, synopses, diachronic study, synchronic study), it discusses the passages in themselves, in their immediate contexts, and in their larger contexts. Meynet teaches biblical theology on the theological faculty at the Pontifical Gregorian University in Rome.

M. Öhler, *Barnabas. Der Mann in der Mitte,* Biblische Gestalten 12 (Leipzig: Evangelische Verlagsanstalt, 2005, paper €14.80) 205 pp., 19 figs. Bibliography. ISBN: 3-374-02308-8.

After an eight-page introduction to the person of Barnabas and his historical and geographical context, Öhler, author of *Barnabas. Die historische Person und ihre Rezeption in der Apostelgeschichte* (2003), discusses the origin of Barnabas, his sale of a field, his relationship to the two groups within the Jerusalem Christian community, his work as an apostle, the first phase in his collaboration with Paul, John Mark, the apostolic conference, the common missionary journey, the first conflict with Paul, the second conflict with Paul and the incident at Antioch, and the reception of Barnabas in the NT. Then he considers the influence (*Wirkung*) of Barnabas

throughout history: his reception in the early church, *Acts of Barnabas,* the panegyric on Barnabas by Alexander the monk, Barnabas and Milan, *Gospel of Barnabas,* Barnabas according to the Reformers, the Barnabite order, Barnabas in 20th-century culture, and Barnabas in children's Bibles.

M. PATELLA, *Lord of the Cosmos. Mithras, Paul, and the Gospel of Mark* (New York—London: T&T Clark, 2006, cloth $95/£55, paper $29.95/£16.99) x and 134 pp. Bibliography. Indexed. LCN: 2006001135. ISBN: 0-567-02522-5 (cloth), -02532-2 (paper).

Patella, associate professor of NT at Saint John's University in Collegeville, MN, and author of *The Death of Jesus* (1999), contends that Mark's Gospel (and Paul) has been influenced by the cosmology based on Plato's *Timaeus* and mediated through the astrological system of Mithraism. After a five-page introduction, he discusses the cosmological context of Paul and Mark (Hellenistic cosmology, the interplay of Hellenistic and Jewish thought) and the Gospel of Mark (Markan themes; Jesus' passion, death, and resurrection). Then he considers the interplay of Mithras, Paul, and Mark under the following headings: Mark's baptism of Jesus; participation in Christ, a Pauline and Markan view; Bartimaeus, the son of Timaeus (Mk 10:46-52); and the death and resurrection of Jesus (Mk 15:33–16:8). Patella concludes that although Mithraism and Christianity grew in the same Hellenistic soil, Christianity's followers believe that they participate in the life of their God and are not mere observers imitating their deity and depending on that god's capricious beneficence for salvation.

E. PETERSON, *Lukasevangelium und Synoptica,* ed. R. von Bendemann, Ausgewählte Schriften 5 (Würzburg: Echter, 2005, €58) cvi and 446 pp., fig. Bibliography. ISBN: 3-429-02747-0.

Peterson (1890-1960) taught between 1924 and 1929 as professor of church history and NT on the Evangelical theological faculty in Bonn, converted to the Catholic church in 1930, and lived in Rome from 1933 on and served as ordinary professor at the Pontifical Institute for Christian Archaeology with special attention to antiquity and Christianity. This volume features on pp. 3-400 editions of his manuscripts on Lk 1:1–9:50 prepared for lecture courses that he gave at Bonn in 1925-26 and 1928: prologue (1:1-4); the infancy narratives (1:5–2:52); the Baptist and the baptism of Jesus, genealogy, and temptation (3:1–4:13); Jesus' basic eschatological preaching and activity (4:14–7:50); and presuppositions and consequences of discipleship (8:1–9:50). Also included are Peterson's essays on Luke 9:56-62 and 15:11-20, seven short pieces on miscellaneous topics, and three lexicon articles, as well as a 90-page introduction by von Bendemann to Peterson's approaches to Luke and to biblical interpretation, and a four-page epilogue by B. Nichtweiss.

A. POPPI, *Nuova sinossi dei quattro Vangeli. Greco - Italiano.* Vol. 1, *Testo* (Padua: Messaggero, 2006, €25) 378 pp. ISBN: 88-250-1588-7.

This "new" synopsis of the four Gospels [see *NTA* 37, p. 283] presents on facing pages according to a "diachronic" format based on Mark's narrative the Greek texts derived from Codex Vaticanus (with a text-critical apparatus below) and a literal Italian translation (with textual and translation notes below). It uses a system of underlining in the Greek text to highlight the various kinds of agreements. The Johannine texts are cited alongside their Synoptic parallels. The material is presented under four major headings: the infancy of Jesus, the public ministry of Jesus, the revelation of the mystery of Christ, and passion and resurrection. Also included is a synoptic table of the four Gospels.

P. PURNELL, *Through Mark's Eyes. A Portrait of Jesus Based on the Gospel of Mark* (Nashville: Abingdon, 2006, paper $12/£6.99) xv and 144 pp., map. LCN: 2006006419. ISBN: 0-687-33572-8.

Writing for a wide, mainstream audience, Purnell, an Episcopal priest serving as rector at Old St. Andrew's Church in Bloomfield, CT, seeks to give to Mark's Gospel depth and breadth by vivid descriptions that draw the reader or listener more deeply into the Jesus story. Although he adds many descriptive details, his intent is to expand upon rather than deviate from the canoni-

cal text as presented in the New Revised Standard Version. He describes his work as neither a novel nor a short story nor a new translation, but rather a fresh and invigorating invitation to know Jesus as he might have been. A nineteen-page study guide is included.

C. K. Rowe, *Early Narrative Christology: The Lord in the Gospel of Luke,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 139 (Berlin—New York: de Gruyter, 2006, €84/$113.40) viii and 277 pp. Bibliography. Indexed. LCN: 2006016767. ISBN: 3-11-018995-X.

Based on a doctoral dissertation directed by R. Hays and presented to Duke Divinity School, this volume contends that the linking of the question of narrative identity with the question of the use of κύριος in Luke's Gospel enables the complexity of Luke's christological and theological claims about the identity of the Lord to emerge. After a thirty-page introduction, it considers the role of the "Lord" in Luke's narrative: the coming κύριος (the Lord in the womb, preparation for the coming Lord); mission in Galilee; moving toward Jerusalem; and Jerusalem, the passion, and the resurrection. Then it provides a synthesis of κύριος in Luke's Gospel, a postscript on situating Lukan Christology, and three appendixes (κύριος in Luke's Gospel; κύριος in Codex Bezae's version of Luke; κύριος and Lukan miscellany). Rowe concludes that Luke uses κύριος to construct a unity in Jesus' identity so that the resurrected Lord who is now worshiped is the same Lord as the Jesus of Nazareth whose earthly career ended in death, and that Luke's Christology is in crucially important respects consonant with those of Paul and John.

P. Sartor, F. Margheri, and S. Noceti, *Le domande della fede. Marco il Vangelo del catecumeno,* Catecumeni oggi (Bologna: Dehoniane, 2005, paper €18) 250 pp., map. Bibliography. Indexed. ISBN: 88-10-50257-4.

Taking its subtitle from C. M. Martini's description of Mark as the Gospel of the catechumen, this volume first presents brief readings of each pericope (text, exposition, message, questions, prayer) according to the following general outline: Jesus, the reign of God among us (1:1–3:6); Jesus preaches and heals (3:7–8:26); how to follow Jesus the Messiah (8:27–10:52); recognizing Jesus the Messiah and the Son of Man (11:1–13:37); and Jesus is the Son of God (14:1–16:20). Then on pp. 153-241 it provides materials that will help directors and catechists in communicating the message of each passage in Mark's Gospel.

J. Schröter, *Jesus von Nazaret. Jude aus Galiläa — Retter der Welt,* Biblische Gestalten 15 (Leipzig: Evangelische Verlagsanstalt, 2006, paper €16.80) 383 pp., 8 plates, 7 figs., 3 maps. Bibliography. ISBN: 3-374-02409-2.

Part of a series concerned with various biblical characters, this volume first discusses the quest of the historical Jesus and the most important sources pertaining to Jesus' life, activities, and teachings. Next it considers the figure of Jesus under the following major headings: a Jew from Galilee; the reign of God begins; representative of God or savior of Israel—Jesus' self-understanding and the opinions of his contemporaries; events in Jerusalem; and Jesus and the beginnings of Christian faith. Then it reflects on the effects of the figure of Jesus in various areas such as the development of early Christianity, the NT Apocrypha, Advent and Christmas, Good Friday and Easter, the Sermon on the Mount and ethics, art and literature, and understanding Jesus today. Schröter is professor of NT theology and exegesis at the University of Leipzig.

S. Shauf, *Theology as History, History as Theology. Paul in Ephesus in Acts 19,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 133 (Berlin—New York: de Gruyter, 2005, €98/$132) x and 377 pp. Bibliography. Indexed. ISBN: 3-11-018395-1.

The revised version of a doctoral dissertation directed by C. R. Holladay and presented in 2004 to Emory University in Atlanta, this volume uses the account of Paul's activity in Ephesus in Acts 19 both to help generate answers to questions about historiography and theology in Acts and to serve as a case study for how that relationship is exhibited in a particular portion of Luke-Acts. After discussing how the basic issues of theology and historiography in Acts have been

understood, it presents the case for using Acts 19 in the study of the theology of Acts. Next it provides a close and careful reading of Acts 19 with regard first to its context and structure and then to the individual episodes in Acts 19. Then it builds on the exegetical study to produce an understanding of Acts 19 as a theological narrative and to think more generally about what it means to speak of theology in Acts. Shauf concludes that Luke's theological reflection can be apprehended in the relationship of divine events in his narrative to what otherwise seem to be merely human events, and that Luke's way of connecting his presentation of the divine in the past with the status of his readers in his present ensures that the role of his work in the identity formation process will be a profoundly theological one.

G. S. Sloyan, *Jesus on Trial. A Study of the Gospels* (2nd ed.; Minneapolis: Fortress, 2006, paper $18) vii and 159 pp. Bibliography. Indexed. LCN: 2005033863. ISBN: 0-8006-3829-8.

The new edition of the 1973 work described in *NTA* 18, p. 246, this volume deals with scholarship regarding Jesus' sentence to death, what Roman law allowed, the interrogation and trial according to Mark, the history of the tradition of the interrogation and trial in Matthew, the inquest and trial narratives in Luke's Gospel, and the Caiaphas and Pilate narratives in John. Sloyan, professor emeritus of religion at Temple University in Philadelphia and author of *Why Jesus Died* (2004), concludes that Christians must get behind the NT trial accounts to their basic faith commitment that Jesus' death was caused by the sins of humans, and that an important step in this process is to identify the unhistorical as unhistorical in the way that modern critical scholarship is peculiarly fitted to do.

D. E. Smith and M. E. Williams (eds.), *The Parables of Jesus,* Storyteller's Companion to the Bible 11 (Nashville: Abingdon, 2006, $20/£11.99) 175 pp. Bibliography. Indexed. LCN: 90-26289. ISBN: 0-687-06126-1.

This volume takes a representative collection of Jesus' parables from the Synoptic Gospels and provides for each parable a new analysis that illuminates how it works as a story. The goal is to provide readers with fresh insights about the parables and suggestions for how they might be retold for audiences today. The texts include the parables of the seed and the soils, the mustard seed, the wicked tenants in the vineyard, the wedding banquet, the sheep and the goats, the friend at midnight, the loving parent, the dishonest steward, the persistent widow, and the Pharisee and the tax collector. The translation used is the Revised English Bible. The commentator for this volume is R. J. Allen, and the stories are contributed by B. J. Ackerson, R. Graves, C. Stavish, and M. E. Williams. Smith served as editor of this volume.

J. Soering, *The Convict Christ. What the Gospel Says about Criminal Justice* (Maryknoll, NY: Orbis, 2006, paper $14) xiii and 138 pp. LCN: 2005028512. ISBN: 1-57075-648-1.

Soering, who has been continuously incarcerated since 1986, observes that when God chose to take on human flesh, he became a death-row prisoner, a condemned criminal executed alongside two thieves. After a seven-page introduction, he examines what Jesus had to say about criminal justice in fourteen chapters: the sermon in the synagogue at Nazareth—America's prison crisis; the Gerasene demoniac—mental illness behind bars; the woman caught in adultery—the death penalty; John the Baptist's defender—advocacy for and by individual inmates; John the Baptist's execution—correctional health care; the Good Samaritan—prison rape; and so forth.

T. Thatcher, *Jesus the Riddler. The Power of Ambiguity in the Gospels* (Louisville—London: Westminster John Knox, 2006, paper $24.95) xxvii and 188 pp. Bibliography. Indexed. LCN: 2005058475. ISBN: 0-664-22640-X.

Thatcher, associate professor of NT at Cincinnati Christian University and author of *The Riddles of Jesus in John. A Study in Tradition and Folklore* (2000), argues that Jesus used riddles both to establish his authority as a teacher and to communicate his message about the kingdom of God. After a seventeen-page preface on the quest for Jesus the riddler, he considers the art of ambiguity and what riddles are and how to find them. Then he discusses Jesus the riddler under the following headings: the art of the absurd—parables and puzzles, or "the kingdom of God is

just like that, except it's the exact opposite"; it's good to be a riddler, unless you're playing with Jesus; "your answer or your life"—caught with no alternative; the messianic ambiguity; an unbrokered kingdom of nobodies—eating and drinking with the Crossanian Jesus; and the empire of wit, or maybe Peter really did have the "keys to the kingdom." Thatcher concludes that Jesus the riddler saw himself as an intellectual broker of the kingdom of God, and that he expected and empowered his followers to catch his unique vision and become intellectual brokers to others.

C. P. Thiede, *Der unbequeme Messias: Wer Jesus wirklich war,* trans. D. Dziewas (Basel—Giessen: Brunnen, 2006, paper €10.95) 223 pp. ISBN: 3-7655-3876-0.

The German version of *Jesus, Man or Myth?* (2005), this volume explores the question, Are the historical Jesus and the present-day Christ one and the same or two different persons? It does so by exploring several other related questions: Did Jesus really exist? How do we know whether the stories about Jesus are true? How was Jesus born? What place did Jesus have in the Jewish tradition? Did Jesus really perform miracles? Did Jesus really die on the cross? Was Jesus really raised from the dead? and Who did Jesus think he was? Thiede (1952–2004), the author of *The Dead Sea Scrolls and the Jewish Origins of Christianity* (2001), concludes with reflections on the choice that Jesus presents: Was he a gifted teacher, cynic philosopher, God, myth, or human? He observes that the surest way to meet Jesus Christ today is through the mosaic of Jesus, truly human and truly divine, and the personification of truth, which is contained in the NT writings.

W. Thompson-Uberuaga, *Jesus and the Gospel Movement. Not Afraid to Be Partners,* Eric Voegelin Institute Series in Political Philosophy: Studies in Religion and Politics (Columbia, MO—London: University of Missouri Press, 2006, $39.95) xii and 266 pp. Bibliography. Indexed. LCN: 2005037962. ISBN: 978-0-8262-1633-5.

Thompson-Uberuaga, professor of philosophical theology at Duquesne University in Pittsburgh, PA, and author of *The Struggle for Theology's Soul. Contesting Scripture in Christology* (1996), approaches the question of Jesus and his movement in the spirit of E. Voegelin's work, moving in directions that are defensibly in tune with the telos of Voegelin's thought. After a three-page introduction, he considers Jesus and the gospel movement under the following major headings: consider participation; Jesus, his companions, and their movement—the engendering experience and the Bible; affection, action, and thought in the advancing Jesus movement; and not afraid to be partners—challenges and hopes. He gives particular attention to how relationships helped shape Jesus' personality and commitments—not just the intellectual aspects but also his feelings, his affectionate bonds, and the reciprocal bonds he stimulated in others.

T. Trzyna, *Blessed Are the Pacifists. The Beatitudes and Just War Theory* (Scottdale, PA—Waterloo, ON: Herald, 2006, paper $11.99) 135 pp. Bibliography. LCN: 2006016223. ISBN: 0-8361-9346-6.

Trzyna, professor of English at Seattle Pacific University, contends that the beatitudes in Matthew's Sermon on the Mount present in a compressed form a philosophy of life that is consistent only with a pacifist position. After a five-page introduction, he develops this thesis under the following headings: a double life, the manual and moral progress, what the first beatitudes teach, the final beatitudes, the question of just war, just war reformulated, and peaceful action. Trzyna concludes that the beatitudes point the way to a pacifist and utterly transforming vision of civilization. R. A. Kauffman has provided a three-page foreword.

G. Vermes, *The Authentic Gospel of Jesus* (London—New York: Penguin, 2006, paper £8.99/$16) xviii and 446 pp., map, table. Indexed. ISBN: 0-141-00360-X.

The paperback edition of a work first published in 2003, this volume seeks to expound all the sayings that Jesus supposedly uttered and thus to rediscover the genuine religious message preached and practiced by him. The doctrinal and moral statements are divided into nine chapters corresponding to nine literary categories: narratives and commands, controversy stories,

words of wisdom, parables, biblical quotations, prayers, Son of Man sayings, sayings about the kingdom of God, and eschatological rules of behavior. The brief commentary attached to the quotations attempts to distinguish the diverse levels of superimposed meanings with a view to establishing, if possible, their primary setting and significance in the life of Jesus. In the final chapter Vermes endeavors first to formulate and then in the appendix to apply the principles for distinguishing the genuine or probably genuine sayings of Jesus from those that are unlikely to be authentic. Also included are a classification of the sayings of Jesus and a chronological table. Vermes is also the author of *Jesus the Jew* (1973), *Jesus and the World of Judaism* (1983), *The Religion of Jesus the Jew* (1993), and *The Changing Face of Jesus* (2000).

M. G. Wechsler, *Evangelium Iohannis Aethiopicum*, Corpus Scriptorum Christianorum Orientalium 617, Scriptores Aethiopici 109 (Leuven: Peeters, 2005, paper €78) iliv and 210 pp. Bibliography. ISBN: 90-429-1648-6.

In his 36-page introduction to the Ethiopic version of John's Gospel, Wechsler discusses the individual manuscripts, the text types (A, C, D, E), the text itself, the critical apparatus, the appendixes, and so on. Then on pp. 1-126 he presents the Ethiopic text of John's Gospel generally according to MS 1 (Abbā Garimā I), along with two textual apparatuses below. The five appendixes concern minor variant readings, instances of variant punctuation in the manuscripts, damaged or illegible words that have been restored in the text, the Ethiopic text of the *pericope adulterae* (Jn 7:53–8:11), and a collation of text type A with the critical apparatus in Nestle-Aland[27].

M. C. Williams, *Two Gospels from One. A Comprehensive Text-Critical Analysis of the Synoptic Gospels* (Grand Rapids: Kregel, 2006, paper $21.99) 256 pp. Bibliography. Indexed. LCN: 2005035947. ISBN: 0-8254-3940-X.

Williams, associate professor of biblical studies and theology at Talbot School of Theology at Biola University in California, investigates the text-critical (or linguistic) argument for the view that Matthew improved the language and style of Mark's Gospel and is therefore the later Gospel. After proposing a method for solving the Synoptic problem, he considers the history and criteria of textual criticism, and examines Mark's textual apparatus and the textual differences between Matthew and Mark. Then he compares the Matthean-Markan differences with scribal changes. The two appendixes provide summaries of (1) text-critical changes to Mark's Gospel, and (2) Matthean-Markan differences. Williams concludes that Matthew made the same types of changes that Markan scribes made to Mark's Gospel, and that text-critical criteria clearly and consistently support Markan priority and Matthean posteriority.

A. I. Wilson, *When Will These Things Happen? A Study of Jesus as Judge in Matthew 21–25*, Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2004, paper £19.99) xxi and 272 pp. Bibliography. Indexed. ISBN: 1-84227-146-6.

Based on a doctoral dissertation directed by I. H. Marshall and presented to the University of Aberdeen, this study of Matthew 21–25 focuses on Matthew's portrayal of Jesus as the judge who has authority to pronounce and enact judgment on his Jewish contemporaries and on all the nations at the great eschatological day of the Lord. After a six-page introduction and a survey of scholarly literature, it considers the problems raised and the methodology, discusses the limits of the text and its context in Matthew's Gospel, and deals with Jesus the judge in Matthew as both prophet and sage. Wilson concludes that in Matthew 21–25 Jesus is portrayed as a judge after the pattern of both the prophet and the sage, and that Matthew's presentation offers us an understanding of Jesus which is fundamentally Jewish, holding together divine judgment and social engagement, contemporary criticism and eschatological expectation.

M. Wojciechowski, *Czy Jezus żądał zbyt wiele? Objaśnienie Kazania na Górze* (Częstochowa: Święty Paweł, 2006, 15.90 zl) 124 pp. Bibliography. ISBN: 83-7424-128-4.

With reference to Matthew 5–7, this volume explores the question, Has Jesus demanded too much? After a five-page introduction to the Sermon on the Mount, Wojciechowski, professor of

Sacred Scripture at the Uniwersytecie Warmińsko-Mazurskim in Olsztyn, presents translations and expositions of the individual pericopes in that discourse: the eight beatitudes (Mt 5:1-12); salt of the earth (5:13-16); the importance of the OT (5:17-20); murder, anger, and punishment (5:21-26); conjugal infidelity (5:27-28); and so forth.

M. Wörther, *Betrugssache Jesus. Michael Baigents und andere Verschwörungstheorien auf dem Prüfstand* (Würzburg: Echter, 2006, €10) 157 pp. Bibliography. ISBN: 3-429-02821-3.

According to Baigent and company (R. Leigh, D. Brown), Jesus did not die on the cross, married Mary Magdalene, went with her to France, begat children, and became the ancestor of the Merovingians. Wörther, director of the "media and communications" department of the Catholic and Evangelical church in Munich, contends that these statements rest on mythologies, legends, and hypotheses rather than on historical facts. After a seven-page introduction, he considers why we occupy ourselves with archaeology, encoded texts, and the women around Jesus; why one should not give up one's intellect in reading revealed books; why the conciliar decisions make sense; and why the church should not be surprised about the success of D. Brown, Baigent, and others.

EPISTLES—REVELATION

F. Adeyẹmi, *The New Covenant Torah in Jeremiah and the Law of Christ in Paul,* Studies in Biblical Literature 94 (New York—Bern: Lang, 2006, $79.95) xix and 328 pp. Bibliography. Indexed. LCN: 2005054926. ISBN: 0-8204-8137-8.

Based on a doctoral dissertation presented to Dallas Theological Seminary, this volume contends that the new covenant law of which Jeremiah wrote is the "law of Christ" of which Paul wrote in 1 Cor 9:21 and Gal 6:2, and that the law of Christ is distinct from the Mosaic Law since Christ's law consists of NT commands and principles that guide church-age believers by the power of the Holy Spirit. After a nineteen-page introduction, it treats the history of the interpretation of the new covenant Torah, new covenant Torah in Jer 31:31-34, new covenant Torah in Second Temple Judaism, new covenant Torah in Paul (exegesis of selected texts), and new covenant Torah in Paul's imperatives. Adeyẹmi concludes that for Paul new covenant participants are already washed, justified, and sanctified in the name of Jesus and by the Spirit; and that the basis of their morality, like their salvation, is tied directly to the person and work of the Messiah and the principles that his atoning sacrifice consistently urges and impels in new covenant participants through his abiding Spirit. R. B. Zuck has provided a one-page foreword.

P. Arzt-Grabner et al., *1. Korinther,* Papyrologische Kommentare zum Neuen Testament 2 (Göttingen: Vandenhoeck & Ruprecht, 2006, €99) 576 pp. Bibliography. ISBN: 3-525-51001-2.

Continuing the project of NT commentaries based on documentary papyri and ostraca that was initiated with Arzt-Grabner's *Philemon* [*NTA* 47, pp. 571-572], this volume provides an eight-page introduction to 1 Corinthians and presents the relevant papyrological evidence for individual passages according to the following general outline: introductory greeting (1 Cor 1:1-3); thanks for good news (1:4-9); news from Chloe's people (1:10–4:21); response to a report (5:1–6:20); questions from the community (7:1–14:40); the problem of the resurrection of the dead (15:1-58); the end of the letter-body (16:1-18); and epistolary conclusion (16:19-24). The commentary was prepared by Arzt-Grabner, R. E. Kritzer, A. Papathomas, and F. Winter, with two contributions by M. Ernst, in collaboration with G. Schwab and A. Bammer.

D. L. Barr (ed.), *The Reality of Apocalypse. Rhetoric and Politics in the Book of Revelation,* SBL Symposium 39 (Atlanta: Society of Biblical Literature, 2006, paper $34.95) ix and 306 pp. Bibliography. Indexed. LCN: 2005036839. ISBN: 1-58983-218-3.

The twelve essays in this volume attempt to make sense of Revelation as a record of a struggle against and within the Roman imperial system. After Barr's six-page introduction, the volume presents six papers under the heading "rhetoric and reality": G. L. Linton on reading the

Apocalypse as apocalypse—the limits of genre; D. E. Aune on apocalypse renewed—an intertextual reading of Revelation; Barr on beyond genre—the expectations of apocalypse; J.-P. Ruiz on hearing and seeing but not saying—a rhetoric of authority in Rev 10:4 and 2 Cor 12:4; E. M. Humphrey on whether to rejoice or not rejoice—rhetoric and the fall of Satan in Lk 10:17-24 and Rev 12:1-17; and S. J. Friesen on sarcasm in Revelation 2–3—churches, Christians, true Jews, and Satanic synagogues. Then under "politics and reality" there are six essays: P. Duff on "synagogue of Satan"—crisis mongering and Revelation; G. Carey on symptoms of resistance in Revelation; J. W. van Henten on dragon myth and imperial ideology in Revelation 12–13; Barr on the Lamb who looks like a dragon—characterizing Jesus in Revelation; Ruiz on betwixt and between on the Lord's Day—liturgy and Revelation; and E. Schüssler Fiorenza on Babylon the great—a rhetorical-political reading of Revelation 17–18.

F. Bianchini, *L'elogio di sé in Cristo. L'utilizzo della περιαυτολογία nel contesto di Filippesi 3,1 – 4,1,* Analecta Biblica 164 (Rome: Editrice Pontificio Istituto Biblico, 2006, paper €27) ix and 322 pp. Bibliography. Indexed. ISBN: 88-7653-164-5.

The slightly revised version of a doctoral dissertation directed by J.-N. Aletti and presented in 2006 to the Pontifical Biblical Institute, this volume argues that Paul's call to imitate him in Phil 3:17 is the key to understanding his encomium of his being in Christ in Phil 3:1–4:1. After a six-page introduction, it treats the following topics: the imitation of Paul—the meaning of Phil 3:17 in context; the example of Paul—the development and meaning of Phil 3:4b-14, 15-16; the adversaries of the Philippians and of Paul—the function and meaning of Phil 3:2-4a, 17-21; and Paul, Christ, and the Philippians—Phil 3:1–4:1 in the context of the letter as a whole. Bianchini concludes that recognition of Paul's use of the literary form of περιαυτολογία (recommendation of oneself as an example) can help in understanding both the rhetoric and the content of Phil 3:1–4:1.

H. Boers, *Christ in the Letters of Paul. In Place of a Christology,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 140 (Berlin—New York: de Gruyter, 2006, €98/$132) xii and 361 pp. Bibliography. LCN: 2006016014. ISBN: 3-11-018992-5.

Boers, author of *The Justification of the Gentiles. Paul's Letters to the Galatians and Romans* (1994), seeks to learn from Paul's writings what Christ meant for him. His goal is not to extract the meaning of Christ for Paul from his thoughts but rather to understand the role that Christ played in Paul's thinking. After a seven-page introduction, he considers the meaning of Christ for Paul personally: Christ's appearance to Paul; the meaning of Christ's death, resurrection, and parousia; three expressions of the meaning of Christ for Paul; and Paul's call—proclamation of the gospel. Then he investigates the meaning of Christ for the believer: Paul's earlier preaching as foundation of his reasoning; the meaning of Christ's death, resurrection, and parousia; and levels of the meaning of Christ's death, resurrection, and parousia in Paul. Boers concludes that Christ was the determining force in Paul's life and understanding of himself as an apostle, and that Christ was so real to Paul that he had no need of a teaching about Christ.

D. A. Brondos, *Paul on the Cross. Reconstructing the Apostle's Story of Redemption* (Minneapolis: Fortress, 2006, paper $20) xiii and 241 pp. Indexed. LCN: 2006024542. ISBN: 0-8006-3788-7.

Brondos, professor of theology at the Theological Community of Mexico, in Mexico City, contends that for Paul Jesus' death is salvific and redemptive only in that it forms part of a story, and that the story behind Paul's language regarding the cross is essentially the same simple story found in the Synoptic Gospels and Acts, which in turn developed out of the foundation story running throughout the Hebrew Scriptures and other ancient Jewish writings. After a five-page introduction he treats the following topics: stories of redemption in the Christian tradition; the Jewish story of redemption known to Paul; the early Christian story of redemption; the story of redemption according to Paul; Jesus' death "for us" in Paul's letters; and dying with Christ. Brondos concludes that for Paul and the first believers the cross was redemptive only to the extent that it formed a part of the whole story of redemption.

T. Callan, *Dying and Rising with Christ. The Theology of Paul the Apostle* (New York—Mahwah, NJ: Paulist, 2006, paper $19.95) vi and 187 pp. Bibliography. LCN: 2006002750. ISBN: 0-8091-4395-X.

Callan, professor of biblical studies and dean of special studies at the Athenaeum in Cincinnati, OH, and author of *The Origins of Christian Faith* (1994), contends that the most distinctive feature of Paul's theology is the argument that dying and rising with Christ as part of the body of Christ is central to Paul's understanding of Jesus as Savior and of Christian life. Using Paul's letter to the Romans as a framework, he discuses nine major themes in Pauline theology: God, humanity apart from Christ, salvation as a free gift, the person of Christ, the action of Christ (soteriology), salvation as death with Christ to sin, salvation as new life with Christ, humanity in Christ (baptism, Eucharist, church, sex and marriage), and ethics. Callan concludes by comparing Paul's approach to these topics with their treatment in the *Catechism of the Catholic Church.*

R. L. Cate, *One Untimely Born. The Life and Ministry of the Apostle Paul* (Macon, GA: Mercer University Press, 2006, paper $25) xv and 168 pp., 2 maps. Bibliography. Indexed. LCN: 2006013452. ISBN: 0-86554-995-8.

This posthumously published examination of Paul's life and ministry seeks to come to grips with the distinctive features of Paul's faith and ministry, and to study his letters with the purpose of understanding the man, his ministry, and his mission. After a nineteen-page introduction, it deals with the following topics: historical background, Paul's earliest days up to the missionary enterprise, first missionary journey, second missionary journey, third missionary journey, from Jerusalem to Rome, and Paul's significance. A six-page glossary is included. Cate, who served as professor of religion at Oklahoma State University from 1991 to 2003, concludes that boundless energy, enthusiasm, and single-minded commitment were the most distinctive characteristics of Paul's life and ministry.

R. F. Collins, *First Corinthians,* Sacra Pagina 7 (Collegeville, MN: Liturgical Press, 2006, paper $39.95) xxviii and 703 pp. Bibliographies. Indexed. LCN: 98-51063. ISBN: 0-8146-5970-5.

This paperback edition of Collins's introduction to and commentary on 1 Corinthians [*NTA* 44, p. 176] features a new seven-page supplementary bibliography (commentaries, monographs, selected articles). Collins, professor of NT at the Catholic University of America in Washington, DC, is also the author of *Sexual Ethics and the New Testament* (2000) and *1 & 2 Timothy and Titus. A Commentary* (2002).

P. H. Davids, *The Letters of 2 Peter and Jude,* Pillar New Testament Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 2006, $34; Nottingham, UK: Apollos) xxxii and 348 pp., 5 figs. Bibliography. Indexed. LCN: 2006012780. ISBN: 0-8028-3726-3 (E), 1-84474-151-6 (A).

Davids, professor of biblical theology at St. Stephen's University in New Brunswick and author of *The Epistle of James* (1982) and *The First Epistle of Peter* (1990), first presents a 26-page introduction to the letter of Jude (authorship, place and date, addressees, language and structure, theology) and a commentary according to the following general outline: letter opening—salutation (vv. 1-2); letter body (vv. 2-23); and letter closing (vv. 24-25). Then he provides a 38-page introduction to 2 Peter (authorship; date, language, and style; recipients and opponents; relation to Jude; literary form; theology) and an exposition under these general headings: salutation (1:1-2), letter opening (1:3-15), letter body (1:16–3:16), and letter closing (3:17-18). Davids gives particular attention to these writings as coherent, consistent documents and to their treatments of the confrontation between the Greco-Roman world and early Christian communities.

J. W. Elias, *Remember the Future. The Pastoral Theology of Paul the Apostle* (Scottdale, PA—Waterloo, ON: Herald, 2006, paper $15.99) 538 pp. Bibliography. Indexed. LCN: 2005031496. ISBN: 0-8361-9323-7.

Adopting a future-oriented narrative approach to Paul's theology, Elias, who serves as co-pas-

tor at Parkview Mennonite Church in Kokomo, IN, and teaches at Associated Mennonite Biblical Seminary, describes Paul as a pastor caring for, teaching, encouraging, and warning the communities of faith that he had formed. After a five-page overview, he treats Paul's vision of the future (Paul's story, the story of Jesus Christ), God's unfolding story (God from whom all things are, God of Jews and Gentiles, God's law and Spirit, God's people, God the righteous judge), a community shaped by the future (freed by an invasion of grace, participating with Christ, in transformed relationships, in households of a new order, as warriors with God), and "therefore, remember the future!" (suffering, hope, and the church's mission).

G. Gäbel, *Die Kulttheologie des Hebräerbriefes. Eine exegetisch-religionsgeschichtliche Studie,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 212 (Tübingen: Mohr Siebeck, 2006, paper €79) xv and 598 pp. Bibliography. Indexed. ISBN: 3-16-148892-X.

The slightly revised and abbreviated version of a doctoral dissertation prepared under the direction of M. Karrer and accepted in 2005 by the Kirchliche Hochschule in Wuppertal, this volume contends that Hebrews makes a coherent christological claim, that its "sanctuary" theology reflects an early Jewish background, and that the characterization of its recipients as strangers and aliens derives from its exclusive orientation to the heavenly sanctuary. After a fourteen-page review of past research and a six-page delineation of the present work, it discusses "the true temple"—early Jewish discourse about the earthly and heavenly, present and eschatological temple and worship. Then under the heading "we have a high priest in heaven," it considers various aspects of the theology of worship in Hebrews: "made perfect through suffering"—Heb 2:5-16 as an entry into the high-priestly Christology of Hebrews; the way of Jesus Christ—obedience, hearing, and exaltation; heavenly high priest and heavenly worship; eschatological purity and access to the heavenly sanctuary; and earthly existence and orientation to the heavenly worship. After a systematic presentation of the theology of worship in Hebrews, Gäbel concludes that Hebrews was most likely composed before A.D. 70 and addressed to circles strongly shaped by Judaism.

I. Gargano, *Lettera ai Filippesi,* Conversazioni bibliche (Bologna: Dehoniane, 2006, paper €11.50) 160 pp. ISBN: 88-10-70992-6.

After presenting an Italian translation and the Greek text of Paul's letter to the Philippians, Gargano, a Camaldolese monk and the author of *Prima Tessalonicesi. Arco d'ingresso al Nuovo Testamento* (2005), provides a 21-page introduction to the letter as a whole (the history of the church at Philippi, the major themes in Paul's letter, the hypothesis of three letters) and offers "simple readings" in the form of comments on various elements in the text that may help to nurture the faith of readers today. A one-page dictionary of Greek terms is supplied.

J. L. González, *Three Months with Paul* (Nashville: Abingdon, 2006, paper $11/£6.99) 171 pp. LCN: 2006003322. ISBN: 0-687-49539-3.

The English version of *Tres meses en la escuela de la prisión* (1997), this volume is an invitation to study Paul's prison letters over a three-month period according to the three-step method of "see, judge, and act." After an eight-page introduction, it discusses texts from Philippians, Colossians, Philemon, and Ephesians, respectively. González, a retired member of the Rio Grande Conference of the United Methodist Church, has also written three-month studies on Matthew, John, Revelation, and the Holy Spirit.

H. Gunkel, *Creation and Chaos in the Primeval Era and the Eschaton. A Religio-Historical Study of Genesis 1 and Revelation 12,* trans. K. W. Whitney, Biblical Resource (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $36/£21.99) xlii and 442 pp. Bibliography. Indexed. LCN: 2006010896. ISBN: 0-8028-2804-3.

The English version of Gunkel's classic work *Schöpfung und Chaos in Urzeit und Endzeit. Eine religionsgeschichtliche Untersuchung über Gen 1 und Ap Joh 12* (1895; reprinted, 1921), this volume first considers creation in the primordial age with reference to Genesis 1, with particular attention to the Babylonian origin of the creation account and to its introduction into

Israel. Then it discusses creation in the end time according to Revelation 12: the non-Christian origin of Revelation 12, its interpretation according to "contemporaneous exegesis," the non-Jewish origin of Revelation 12, the presence of Babylonian material in later Judaism, and the Babylonian origin of the tradition of Revelation 12. The five appendixes concern the Babylonian creation epic, the second Babylonian recension of the Tiamat-Marduk battle, the second Babylonian recension of the creation, the Adapa myth, and the flood. P. Machinist has provided a six-page foreword to the translation, and Whitney has supplied a sixteen-page translator's preface.

D. Häusser, *Christusbekenntnis und Jesusüberlieferung bei Paulus,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 210 (Tübingen: Mohr Siebeck, 2006, paper €74) xv and 416 pp., 6 figs. Bibliography. Indexed. ISBN: 3-16-148962-4.

The slightly revised version of a doctoral dissertation directed by R. Riesner and accepted in 2005 by the faculty of human sciences and theology at the University of Dortmund, this volume explores the influence of the Jesus tradition and the early confessions about Christ on the development of Pauline Christology. After surveying research on the topic, it delineates the goal of the study and discusses the criteria for identifying traditions. Next it examines in detail the pre-Pauline traditions in 1 Cor 15:3-8; Rom 1:3-4; Phil 2:6-11; and Gal 4:4-5(+6), respectively. Then Häusser traces the development from the Jesus tradition to the confession of Christ according to Paul, and concludes that between Jesus and Paul's Christology there was a tradition-historical continuity and a basic agreement in content.

A. L. A. Hogeterp, *Paul and God's Temple. A Historical Interpretation of Cultic Imagery in the Corinthian Correspondence,* Biblical Tools and Studies 2 (Leuven: Peeters, 2006, €65) xv and 483 pp. Bibliography. Indexed. LCN: 2005058642. ISBN: 90-429-1722-9.

Based on a doctoral dissertation defended in 2004 at the University of Groningen, this historical study investigates what Paul's cultic imagery signified in view of Paul's gospel mission to the Diaspora. After a 24-page introduction, it considers perspectives on the temple in Judaism and the Jesus movement before A.D. 70: Jewish attitudes to the Jerusalem Temple from the Maccabees to Paul's time, Qumran literature about the Temple, and the early Jesus movement and the Temple. Next it deals with Paul's relation to contemporary Judaism: Paul's previous life in Judaism, and Paul and the contemporary Jewish culture of scriptural interpretation. Then after treating preliminary issues to cultic imagery in the Pauline corpus, it discusses cultic imagery in 1 Corinthians and in 2 Corinthians, respectively. Hogeterp concludes that Paul's temple imagery should be interpreted as a normative model that serves a paideutic purpose of teaching the Corinthians a holy way of life, and that Paul shared moral connotations in his temple imagery with Palestinian-Jewish culture.

D. G. Horrell, *An Introduction to the Study of Paul,* T&T Clark Approaches to Biblical Studies (2nd ed.; London—New York: T&T Clark, 2006, paper £14.99/$24.95) xii and 164 pp., 3 figs. Bibliographies. Indexed. ISBN: 0-567-04083-6.

The revised and expanded version of the work (2000) described in *NTA* 45, p. 402, this volume treats the following topics: Paul the man-mountain; from Jesus to Paul—pre-Pauline Christianity; Paul's life—before and after his encounter with Christ; Paul the letter-writer; Paul the theologian—the central elements of Paul's gospel; Paul, Israel, and the Jewish Law; new approaches to the study of Paul—social-scientific, political, and feminist interpretation; Paul's legacy in the NT and beyond; and coming full circle—three reasons for studying Paul today. Horrell is the author of *Solidarity and Difference. A Contemporary Reading of Paul's Ethics* (2005).

R. Jewett, *Romans. A Commentary,* ed. E. J. Epp, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis: Fortress, 2006, $90) lxx and 1140 pp. Bibliography. Indexed. LCN: 2006009375. ISBN: 0-8006-6084-6.

Jewett, guest professor of NT at the University of Heidelberg and author of *Saint Paul Returns to the Movies* (1999), understands Paul's letter to the Romans as intended to elicit sup-

port for a mission to the "barbarians" in Spain, which would only be credible if the churches in Rome ceased their imperialistic competition with one another under the premise that the gospel of impartial grace shatters all claims of superior status or theology. The rhetorical analysis developed in his commentary reveals a subtle interaction at many points with the cultural premises of imperialism as centered in the civic cult in Rome and expressed in the hostile relations between converted groups there. After a 91-page introduction (approach, text-critical issues, chronological and compositional circumstances, rhetoric, etc.), he treats the *exordium* (1:1-12), *narratio* (1:13-15), and *propositio* (1:16-17). Next he deals with the *probatio*—four proofs of the thesis and its implications for the Roman congregations: the gospel expresses the impartial righteousness of God by overturning claims of cultural superiority and by rightwising Jews and Greeks through grace alone (1:18–4:25); life in Christ as a new system of honor that replaces the quest for status through conformity to the Law (5:1–8:39); the triumph of divine righteousness in the gospel's mission to Israel and the Gentiles (9:1–11:36); and living together according to the gospel so as to sustain the hope of global transformation (12:1–15:13). Finally he discusses the *peroratio* (15:14–16:24) as an appeal for cooperation in missionary activities in Jerusalem, Rome, and Spain.

S. Kaiser, *Krankenheilung. Untersuchungen zu Form, Sprache, traditionsgeschichtlichem Hintergrund und Aussage von Jak 5,13-18,* Wissenschaftliche Monographien zum Alten und Neuen Testament 112 (Neukirchen-Vluyn: Neukirchener, 2006, €44.90) x and 310 pp. Bibliography. Indexed. ISBN: 3-7887-2142-1.

The revised version of a doctoral dissertation directed by H. Lichtenberger and presented in 2004 to the Evangelical theological faculty at the Eberhard-Karls Universität in Tübingen, this investigation of Jas 5:13-18 considers its literary form, language, tradition-historical background, and message. After a six-page introduction, it discusses the literary unity of Jas 5:13-18, the terminology of suffering and sickness in 5:13-18, the terminology of recovery and healing in 5:13-16, the function of the elders in 5:14, anointing with oil in the name of the Lord, faith and healing, and prayer and healing. Four excursuses (on the cause of sickness, "recovery" from medical and social perspectives, healing in Isaiah 53, the Essenes and healing) are included. Kaiser concludes that Jas 5:13-18 combines essential elements of Jewish piety and early Christian healing practice.

J. Kirsch, *A History of the End of the World. How the Most Controversial Book in the Bible Changed the Course of Western Civilization* (San Francisco: HarperSanFrancisco, 2006, $25.95) ix and 340 pp., 16 plates. Bibliography. Indexed. LCN: 2006041051. ISBN: 0-06-081698-8.

Kirsch, the author of ten books, a book columnist, a broadcaster, an attorney, and an adjunct professor at New York University, contends that the book of Revelation has served as a "language arsenal" in a great many social, cultural, and political conflicts in western history; and that its moral calculus can be detected in some of the worst atrocities and excesses of every age including our own. He treats the history of Revelation's influence throughout the ages in seven chapters: something rich and strange; spooky knowledge and last things; the history of a delusion; the apocalyptic invasion; "your own days, few and evil"; to begin the world over again; and the godless apocalypse. Also included are the full text of Revelation according to the King James Version and a five-page glossary. Kirsch concludes that the long, strange, and ultimately tragic history of the book of Revelation—the history of a delusion—proves that the apocalyptic idea is always a cruel and sometimes deadly one.

H.-J. Klauck, *Ancient Letters and the New Testament. A Guide to Context and Exegesis,* trans. D. P. Bailey (Waco, TX: Baylor University Press, 2006, paper $34.95) xxxv and 504 pp., 2 figs. Bibliographies. Indexed. LCN: 2006020603. ISBN: 978-1-932792-40-9.

The revised, updated, and expanded English version of *Die antike Briefliteratur und das Neue Testament. Ein Lehr- und Arbeitsbuch* [*NTA* 43, p. 399], this volume treats two letters of Apion and two letters of the "elder" (2 and 3 John); practical realities—paper and the postal system; nonliterary and diplomatic correspondence; poetry and philosophy—literary letters; epistolary

theory and rhetoric; and letters in early Judaism. Then it provides an overview of the NT letters and examines selected texts in them. Klauck is professor of NT and early Christian literature at the University of Chicago. Bailey not only translated and edited the work but also added explanatory notes and adapted it for an English-speaking audience.

M. V. Lee, *Paul, the Stoics, and the Body of Christ,* Society for New Testament Studies Monograph Series 137 (Cambridge, UK—New York: Cambridge University Press, 2006, £50/$90) xiii and 224 pp. Bibliography. Indexed. LCN: 2006700178. ISBN: 0-521-86454-2.

The revised version of a doctoral dissertation directed by H. W. Attridge and M. R. D'Angelo and presented to the University of Notre Dame in 2001, this volume examines Paul's instructions about the body of Christ in 1 Corinthians 12–14 against the background of Hellenistic moral philosophy, and especially Stoicism. After a 26-page introduction, Lee considers the body metaphor, the "body" in Stoicism and the relevance to universal humanity, and Stoic universal humanity and ethics. Then she discusses 1 Corinthians and the body of Christ under the following headings: the community as Christ's body in 1 Corinthians 12; the role of the νοῦς Χριστοῦ (1 Corinthians 1–4); and the application of the body of Christ—love and prophecy (1 Corinthians 13–14). Lee concludes that in both method and content Paul was influenced by Stoicism in the ways in which he conceived of the Corinthians as a unified body through their membership in the universal new humanity.

J. A. Marchal, *Hierarchy, Unity, and Imitation. A Feminist Rhetorical Analysis of Power Dynamics in Paul's Letter to the Philippians,* SBL Academia Biblica 24 (Atlanta: Society of Biblical Literature, 2006, paper $39.95) viii and 261 pp. Bibliography. Indexed. LCN: 2006028596. ISBN: 1-58983-243-4.

Prepared as a doctoral dissertation under the direction of A. C. Wire and presented to the Graduate Theological Union in Berkeley, CA, this feminist rhetorical analysis of Paul's letter to the Philippians attends to the power dynamics inherent in the argumentation and reevaluates the relevance of Paul and Pauline interpretation, highlighting a new set of hermeneutical options for studying the letter. After a nineteen-page introduction, Marchal presents a critical overview of scholarship on prominent friendship and military images in Philippians, and situates the rhetorics of Philippians in their sociocultural contexts. Then he investigates how the letter implements these rhetorics by analyzing the interaction of arguments as they develop section-by-section, and focusing on the major arguments. An appendix provides an outline of argumentative techniques in Philippians. Marchal concludes that the letter to the Philippians cannot be considered "friendly" by a modern audience, and that it is Paul's attempt to establish a kyriarchal relationship between the Philippian community and himself.

P. L. Mayo, *"Those Who Call Themselves Jews." The Church and Judaism in the Apocalypse of John,* Princeton Theological Monograph Series 60 (Eugene, OR: Pickwick, 2006, paper $24) x and 212 pp. Bibliography. ISBN: 1-59752-558-8.

Based on a doctoral dissertation directed by D. M. Scholer and presented to Fuller Theological Seminary in Pasadena, CA, this volume contends that in Revelation John displays a consistent and identifiable position concerning the relationship between Israel and the church. After a 26-page introduction, it provides an overview of Jewish-Christian relations (A.D. 70-150), with particular attention to factors in the developing schism. Then it considers the relationship in Revelation under four headings: "those who call themselves Jews"—conflict in Smyrna and Philadelphia; the 144,000—Israel or spiritual Israel?; the temple, the two witnesses, and the heavenly woman—the church as spiritual Israel; and the New Jerusalem as the eschatological people of God. Mayo concludes that John defined God's "Israel" through spiritual faithfulness rather than ethnicity, and that John interpreted Jewish symbols and the prophetic tradition in light of the Christ-event and freely applied them to the church as the universal people of God.

C. Mazza, *Per una Speranza viva. Lettura spirituale della Prima Lettera di Pietro,* Itinerari (Bologna: Dehoniane, 2006, €13.50) 160 pp. ISBN: 88-10-51046-1.

Using the approach of *lectio divina* to illuminate the ordinary life of Christians, this "spiritual

reading" of 1 Peter appears under the following headings: faith (1 Pet 1:1-8a), salvation (1:8b-12), holiness (1:13-21), the word (1:22–2:3), church (2:4-10), freedom (2:11-20), Jesus (2:21-25), ethics (3:1-7), relations (3:8-12), hope (3:13-17), grace (3:18-22), sin (4:1-6), responsibility (4:7-11), suffering (4:12-19), duty (5:1-7), and glory (5:8-13). Mazza is a priest of the diocese of Bergamo. G. Betori has provided a two-page preface.

J. L. Meech, *Paul in Israel's Story. Self and Community at the Cross,* AAR Academy Series (Oxford—New York: Oxford University Press, 2006, £32.99/$55) ix and 182 pp. Bibliography. Indexed. LCN: 2005035997. ISBN: 0-19-530694-5.

In exploring Paul's understanding of the self in community, Meech, associate professor of religious studies and philosophy at Shimer College in Chicago, seeks to bring into conversation P. Ricoeur's investigation of the postmodern problem of the self and recent developments in NT studies about the meaning of law, works, faith, and justification in Paul's letters. After a fourteen-page introduction, he treats the following topics: Paul as another in Israel's story; R. Bultmann's story of Paul—the detour not taken; the deferred self—Ricoeur's *Oneself as Another;* narrative expresses being—an ontology of the self in community; and the crucified and resurrected self. Meech concludes that when Paul retells his community's story, he recognizes that life this side of the eschaton is necessarily a struggle of flesh and spirit—there is no unambiguously righteous community.

E. Peterson, *Das erste Brief an die Korinther und Paulus-Studien,* ed. H.-U. Weidemann, Ausgewählte Schriften 7 (Würzburg: Echter, 2006, €58) xcvi and 467 pp., plate. Bibliography. ISBN: 3-429-02835-3.

After Weidemann's 74-page introduction to Peterson and his approach to Paul and 1 Corinthians, this volume presents on pp. 3-409 the text of the lectures that Peterson gave in 1924-25 on Paul the apostle of the exception and his theology, and in 1926 and 1928-29 on various parts of 1 Corinthians (1:1-9; 1:10–4:21; 5:1-5; 10:1–15:34). Also included are seven Pauline studies written between 1915 and 1950: wisdom and folly (1 Cor 1:18-21); cosmos and aeon; Satan and the powers of darkness; the name above all other names (Phil 2:6-11); ἔργον in the sense of "building" in Paul; Acts 13:1-2; and Phil 4:1. B. Nichtweiss has provided a three-page epilogue. Other volumes in the project contain Peterson's lectures on John's Gospel and canon studies (2003), Revelation and political-theological texts (2004), Luke's Gospel and the Synoptics [*NTA* 51, p. 172], and Romans (1997).

A. Pitta, *La seconda lettera ai Corinzi,* Commenti biblici (Rome: Borla, 2006, €56) 629 pp. Bibliography. Indexed. ISBN: 88-263-1610-4.

In his 63-page introduction to 2 Corinthians, Pitta, author of *Lettera ai Romani* (2nd ed., 2001), deals with the integrity or redactional character of 2 Corinthians, the city of Corinth, Paul and the Corinthian community, the rhetorical-literary analysis of the two letters in 2 Corinthians (the letter of reconciliation = chaps. 1–9, and the polemical letter in chaps. 10–13), and Paul's opponents at Corinth. Then for each pericope he presents a translation and detailed commentary under the following general headings: epistolary introduction (2 Cor 1:1-14), the apologetic narration (1:15–2:13), the first demonstration (2:14–4:6), the second demonstration (4:7–5:10), the third demonstration and final peroration (5:11–7:4), Paul's consolation and joy (7:5-16), the exhortation for the collection (8:1–9:15), and the polemical letter (10:1–13:13). Also included are six excursuses and concluding sections on the message of 2 Corinthians and on the history of the letter's interpretation.

V. A. Pizzuto, *A Cosmic Leap of Faith. An Authorial, Structural, and Theological Investigation of the Cosmic Christology in Col 1:15-20,* Contributions to Biblical Exegesis and Theology 41 (Leuven: Peeters, 2006, paper €40) xiv and 291 pp. Bibliography. LCN: 2005047440. ISBN: 90-429-1651-6.

This volume contends that the hymn in Col 1:15-20 is a creative and faith-filled composition by the same Deuteropauline author of the letter to the Colossians, and argues that there is an

inextricable relationship between the chiastic structure of Col 1:15-20 and a proper understanding of its provenance, authorship, and theology. After a five-page introduction, it treats the authorship of Colossians: E. Mayerhoff and the Colossian authorship debate; the significance of the theological content of Colossians in the authorship debate; recent contributions to the authorship debate; and discerning the data—the pseudepigraphical authorship of Colossians. Then it considers the structure of the Colossian hymn: formal and structural analyses of the passage; and stylistic features of the hymn—the tension between structure and content. Finally it discusses continuity and novelty in the christological motifs of Col 1:15-20. Pizzuto concludes that Col 1:15-20 represents something of a "leap" beyond Pauline Christology into a new and unequivocal conviction of the cosmic implications of the cross. He notes that in Col 1:15-20 the εἰκὼν τοῦ θεοῦ is the historical Jesus of Nazareth who by the blood of his cross is revealed as nothing less than the image of God-invisible, in whom the very universe is held in existence.

R. L. PLUMMER, *Paul's Understanding of the Church's Mission. Did the Apostle Paul Expect the Early Christian Communities to Evangelize?,* Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2006, paper £19.99) xviii and 190 pp., 3 figs. Bibliography. Indexed. ISBN: 1-84227-333-7.

The revised version of a doctoral dissertation completed in 2001 at Southern Baptist Theological Seminary in Louisville, KY, this volume examines Paul's letters to discover what he expected from the early Christian communities in regard to missionary labor. After a 42-page introduction and survey of approaches, it considers the church's mission in the Pauline letters—a theological basis for apostolic continuity; Paul's instructions to evangelize; and incidental evidence that Paul expected the churches to spread the gospel in the apostolic pattern. Plummer concludes that just like the ancient churches that Paul addressed, modern churches should be active in proclaiming the gospel, suffering for the gospel, authenticating the gospel by their behavior, confirming the gospel through miracles, building up the church, and praying for missions and the church.

E. J. SCHNABEL, *Der erste Brief des Paulus an die Korinther,* Historisch Theologische Auslegung (Wuppertal: Brockhaus, 2006, €49.90; Giessen: Brunnen) 1134 pp., 4 figs. Bibliography. Indexed. ISBN: 3-417-29724-9 (Brockhaus), 3-7655-9724-4 (Brunnen).

After a 42-page introduction to 1 Corinthians, Schnabel, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, and author of *Early Christian Mission* (2004), provides for each pericope a literary analysis and theological background information, translation, verse-by-verse exegesis, and observations on effective history and present relevance. After discussing the greeting and thanksgiving (1:1-9), he treats the body of the letter as a series of conflicts and compromises: divisions in the community (1:10–4:21); the unnatural marriage of a community member (5:1-13); the legal processes of community members (6:1-11); consorting with prostitutes (6:12-20); marriage and betrothal (7:1-40); meat sacrificed to idols and temples of idols (8:1–11:1); head-coverings in worship services (11:2-16); abuses at the Lord's Supper (11:17-34); the gifts of the Spirit in the community (12:1–14:40); everyday life and the resurrection (15:1-58); and epistolary conclusion—announcements and greetings (16:1-24).

J. STARR AND T. ENGBERG-PEDERSEN (EDS.), *Early Christian Paraenesis in Context* (Berlin—New York: de Gruyter, 2005, paper €59.95/$80.90) vii and 616 pp. Bibliography. Indexed. ISBN: 3-11-018154-1.

The paperback edition of the work described in *NTA* 49, pp. 615-616, this volume presents seventeen essays under four major headings: What is paraenesis? (four); paraenesis in the Jewish and Greco-Roman world (three); paraenesis in the NT (seven); and early Christian paraenesis after the NT (three).

F. TÓTH, *Der himmlische Kult. Wirklichkeitskonstruktion und Sinnbildung in der Johannesoffenbarung,* Arbeiten zur Bibel und ihrer Geschichte 22 (Leipzig: Evangelische Verlagsanstalt, 2006, €58) xii and 613 pp., 8 figs. Bibliography. Indexed. ISBN: 3-374-02427-0.

The slightly revised version of a doctoral dissertation directed by U. Schnelle and presented in

2005 to the theological faculty of the Martin-Luther-Universität in Halle-Wittenberg, this volume investigates those texts in Revelation that describe cultic events in the heavenly temple in which John the seer takes part. After laying the hermeneutical foundations and delineating the problem to be addressed, it situates Revelation in its historical context and in the contexts of Roman and Jewish worship. Next after structural analyses of the book as a whole and of the heavenly temple scenes, it provides motif- and history-of-religions analyses of the heavenly temple scenes in Rev 1:10-20; 4:1–5:14; 8:1-6; 11:15-19; and 14:14–15:8, respectively. Then it presents conceptual-systematic observations on God's presence in the heavenly temple, the book's structure and cosmological conception, the heavenly cultic event, and the heavenly judgment event. It concludes with reflections on the heavenly liturgy as a construction of reality. Tóth concludes that Revelation is a book of the heavenly liturgy that creates a bridge between heaven and earth, between God and Christ on the one hand and the persecuted community on the other hand.

P. H. Towner, *The Letters to Timothy and Titus,* New International Commentary on the New Testament (Grand Rapids—Cambridge, UK: Eerdmans, 2006, $52/£29.99) xlviii and 886 pp. Bibliography. Indexed. LCN: 2006006711. ISBN: 0-8028-2513-3.

Towner, who collaborated with I. H. Marshall on the ICC series volume (1999) on the Pastoral Epistles [*NTA* 44, p. 399; 49, p. 189], aims to bring out the vital message and theology of Christian existence, the church, and its mission in the world found in the letters to Timothy and Titus. In his 89-page general introduction he discusses these letters in the earliest centuries, modern scholarship on them, their historical context, and Paul and the letters to Timothy and Titus. Then he presents detailed commentaries on 1 Timothy, 2 Timothy, and Titus, respectively. He treats the body of 1 Timothy in two parts (1:3–3:16; 4:1–6:21a) under the heading "ordering and organizing God's household." He divides the body of 2 Timothy into four parts: the call to personal commitment and Spirit-empowered ministry (1:3-18); called to dedication and faithfulness (2:1-13); addressing the challenge of opposition in the church (2:14-26); and prophecy, commitment, and call (3:1–4:8). He discusses the body of Titus under two headings: instructions to Titus (1:5–16); and instructions for the church (2:1–3:11). Towner is director of translation services at United Bible Societies in Reading, UK, and honorary lecturer in NT at the University of St. Andrews in Scotland.

R. Waddell, *The Spirit of the Book of Revelation,* JPT Supplement Series 30 (Blandford Forum, UK: Deo, 2006, paper £19.95/$24.95) xii and 226 pp. Bibliography. Indexed. ISBN: 90-5854-030-8.

The revised version of a doctoral dissertation directed by L. C. A. Alexander and J. C. Thomas, and presented in 2003 to the University of Sheffield, this investigation of the Spirit in Revelation contends that despite its relatively few explicit references the role of the Holy Spirit is an intricate part of the message of the book. After a six-page introduction, the volume surveys modern scholarship regarding the role of the Spirit in Revelation, and investigates intertextuality both in theory and in practice as it relates to previous studies of Revelation. Next it seeks to describe a Pentecostal hermeneutic that is faithful to the ethos of the movement and assesses previous work by Pentecostals on the role of the Spirit in Revelation. Then it focuses on the prophecy concerning the temple and the two witnesses in Rev 11:1-13, and shows how that text contains the prophecy *in nuce.* Waddell concludes that the role of the Spirit in Revelation is best defined as the Spirit of prophecy, and that the Spirit serves as the primary agent of revelation for John and the church.

G. M. Wieland, *The Significance of Salvation. A Study of Salvation Language in the Pastoral Epistles,* Paternoster Biblical Monographs (Milton Keynes, UK: Paternoster, 2006, paper £24.99) xxii and 344 pp. Bibliography. Indexed. ISBN: 1-84227-257-8.

Based on a doctoral dissertation directed by I. H. Marshall and presented to the University of Aberdeen, this volume investigates the understanding(s) of salvation in the Pastoral epistles, asking what is the content of the idea(s) of salvation expressed in them and what is the function

of soteriological elements in the arguments of these letters. After a fourteen-page introduction, it considers salvation in 1 Timothy ("God our Savior"—1:1; 1:12-17; 2:1-7; 2:15; 4:10; 4:16), salvation in 2 Timothy ("the promise of life"—1:9-14; 2:8-13; 3:14-17; 4:16-18), and salvation in Titus ("the grace of God . . . bringing salvation"—1:1-4; 2:11-14; 3:1-8). Wieland concludes that in all three letters the concept of salvation plays a vital role in relation to the letter's purpose, but each letter also makes its own use of soteriological concepts to address particular concerns and to advance specific interests. P. H. Towner has provided a two-page foreword.

G. Wills, *What Paul Meant* (New York: Viking, 2006, $24.95) ix and 193 pp. LCN: 2006046101. ISBN: 0-670-03793-1.

Wills, professor emeritus of history at Northwestern University in Evanston, IL, and author of *What Jesus Meant* (2006), contends that what Paul meant was not something contrary to what Jesus meant, and that the best way to know Jesus is to discover Paul. After discussing the reasons for Paul's reputation as "the bad news man," he considers Paul and the risen Lord, Paul and the pre-resurrection Jesus, Paul "on the road," Paul and Peter, Paul and women, Paul and the troubled gatherings, Paul and Jews, Paul and Jerusalem, and Paul and Rome. A sixteen-page appendix concerns problems in translating Paul. Wills concludes that the heart of the problem with Paul is that he entered the bloodstream of western civilization through the artery of consciousness of sin, guilt, and tortured conscience.

J. Woyke, *Götter, 'Götzen,' Götterbilder. Aspekte einer paulinischen 'Theologie der Religionen,'* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 132 (Berlin—New York: de Gruyter, 2005, €138/$193.20) xvi and 570 pp. Bibliography. Indexed. ISBN: 3-11-018396-X.

The slightly revised version of a doctoral dissertation directed by H.-J. Eckstein and accepted in 2003 by the Evangelical theological faculty at the Eberhard-Karls-Universität in Tübingen, this volume first considers "gods, false deities, and images of gods" as a theme of Pauline theology in the light of past scholarship and with regard to its roots in the OT and other ancient writings. Then it examines seven key Pauline texts pertaining to this theme: turning to God from idols (1 Thess 1:9b-10); the many so-called gods and lords (1 Cor 8:4-6, 7); sacrificing to the gods as sacrificing to demons (1 Cor 10:19-20); being led astray to idols (1 Cor 12:2); the incompatibility between God's temple and idols (2 Cor 6:14-16a); in slavery to nonexistent gods (Gal 4:8-9); and exchanging gods (Rom 1:23, 25). Woyke concludes with general observations on the place of this theme in Paul's theology and in his missionary preaching.

BIBLICAL THEOLOGY

D. C. Allison, *The Luminous Dusk. Finding God in the Deep, Still Places* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $14/£7.99) x and 178 pp. LCN: 2006006710. ISBN: 0-8028-3218-0.

Allison, professor of NT and early Christianity at Pittsburgh Theological Seminary, contends that the luminous dusk, the unspent dark cloud of God's glory, lies beyond a door that is buried in some deep place within us. After a 21-page introduction to the world around us, he discusses stillness (mute angels, the luminous dusk, the ascetic imagination), word (the fate of the book, saints and heroes), and prayer (physical prayer, hitting a home run, from statistics to silence).

M. Becker and M. Öhler (eds.), *Apokalyptik als Herausforderung neutestamentlicher Theologie,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 214 (Tübingen: Mohr Siebeck, 2006, paper €74) viii and 447 pp. Indexed. ISBN: 3-16-148592-0.

After an eighteen-page introduction by the editors, this volume presents essays by J. Frey on the problem of Jesus and apocalyptic; E.-M. Becker on Mark 13 revisited; K.-M. Bull on the function of the motif of the last judgment in the argumentation of Romans (see 14:10); P. Metzger on the question of an apocalyptic Pauline school—the place of 2 Thessalonians; H. Omerzu

on the heavenly woman in Revelation 12—a polemical reflection of the Roman emperor cult; W. Pratscher on parousia expectation in *2 Clement;* E. E. Popkes on from eschatology to protology—transformations of apocalyptic motifs in *Gospel of Thomas;* J. Leonhardt-Balzer on apocalyptic motifs in *Apocryphon of John;* I. Peres on positive Greek eschatology; M. Becker on apocalyptic after the fall of Jerusalem—observations on early rabbinic understanding; A. Christophersen on the theological evaluation of the book of Revelation in F. C. Baur's work; and U. H. J. Körtner on the interpretation and critique of the apocalyptic understanding of existence from the perspective of systematic theology.

A. Berlejung and C. Frevel (eds.), *Handbuch theologischer Grundbegriffe zum Alten und Neuen Testament (HGANT)* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2006, €119) xii and 468 pp., 46 figs., map, 2 tables. Bibliographies. Indexed. ISBN: 3-534-15138-0.

Intended not only as a biblical dictionary but also as a compendium of biblical theology, this volume first presents essays on twelve central theological themes: Frevel on anthropology; T. Hieke on eschatology; R. Kampling on ethics; E. A. Knauf and J. Zangenberg on history, the presentation of history, and salvation history; B. Janowski and K. Scholtissek on concepts of God; R. G. Kratz on worship; K. Neumann on culture and mentality; H. Frankemölle on Scripture and the understanding of Scripture; J. Kügler on soteriology; Berlejung and A. Merz on social status, society, and institution; T. Krüger on wisdom and law; and Berlejung on worldview and cosmology. Then on pp. 73-437 there are articles on various key theological concepts in the OT and NT, including Kratz on the Lord's Supper, Hieke on resurrection, Berlejung and Merz on marriage, Frankemölle on gospel, Janowski and Scholtissek on spirit, Frevel on heart, and so forth. A six-page double-column glossary by J. Dietrich is provided.

G. Bilezikian, *Beyond Sex Roles. What the Bible Says about a Woman's Place in Church and Family* (3rd ed.; Grand Rapids: Baker, 2006, paper $19.99) 270 pp. Bibliography. Indexed. LCN: 2006017368. ISBN: 0-8010-3153-2.

The first edition of this work (1985) was described in *NTA* 29, p. 334; a second edition appeared in 1989. Using a creation-fall-redemption hermeneutical model, Bilezikian, professor emeritus of biblical studies at Wheaton College in Illinois, seeks to help readers develop a coherent method for interpreting the roles of women in church and family. His purpose is to place the teachings of the Bible about male-female relationships in a comprehensive perspective that shows God's design in creation and its restoration in redemption. After a three-page introduction, he treats the topic under five headings: God's creation design, sudden death, the old covenant compromise, the new creation in Christ, and the new community. A summary statement and review exercises are included.

D. A. Carson, *How Long, O Lord? Reflections on Suffering and Evil* (2nd ed.; Grand Rapids: Baker, 2006, paper $22.99) 240 pp. Indexed. LCN: 2006010847. ISBN: 0-8010-3125-7.

The first edition of this work (1990) was described in *NTA* 35, p. 255. The structure of the argument has not changed. It treats thinking about suffering and evil; parts of the puzzle—biblical themes for suffering people; and glimpses of the whole puzzle—evil and suffering in the world of a good and sovereign God. Many of the illustrations have been brought up to date, and other improvements have been attempted. The discussion of AIDS, for example, includes updated statistics and other substantial changes. The NIV has been replaced by the TNIV. Carson is research professor of NT at Trinity Evangelical Divinity School in Deerfield, IL.

D. Crump, *Knocking on Heaven's Door. A New Testament Theology of Petitionary Prayer* (Grand Rapids: Baker, 2006, paper $22.99) 345 pp. Bibliography. Indexed. LCN: 2006010807. ISBN: 0-8010-2689-X.

Crump, professor of religion and theology at Calvin College in Grand Rapids, MI, and author of *Jesus the Intercessor. Prayer and Christology in Luke-Acts* (1999), approaches the theological and practical questions raised in petitionary prayer by studying the relevant NT evidence. After a ten-page introduction, he considers some pertinent passages in the Synoptic Gospels:

Jesus cursing the fig tree; prayer, faith, and miracles; persistent prayer in the parable of the friend at midnight; and patient prayer in the parable of the widow and the judge. Next he focuses on the Lord's Prayer: praying to the Son's Father, God's will and our wishes, and our wishes and God's will. Then he considers Johannine prayer (asking in Jesus' name) and the early church at prayer (Acts), as well as Pauline prayer: the impossibility of petition and prayers of the Spirit, petitionary prayer in Paul's life, and Paul the intercessor. Finally he discusses petitionary prayer in the general letters and Revelation (asking ethically), and concludes with reflections on petition, the hiddenness of God, and the theology of the cross.

C. Dotolo and C. Militello (eds.), *Concepito di Spirito Santo, nato dalla Vergine Maria,* Biblioteca di ricerche teologiche 4 (Bologna: Dehoniane, 2006, paper €16) 231 pp., 6 plates. ISBN: 88-10-40160-3.

The nine essays in this volume are by C. Valenziano on Jesus as "conceived of the Holy Spirit, born of the Virgin Mary"; E. Prinzivalli on the context of "was conceived of the Holy Spirit and born of the Virgin Mary" in the Apostles' Creed; A. Di Maio on "born of the Holy Spirit and of the Virgin Mary"; Militello on the incarnation as nuptial event—the mystery of Mary in relation to the mystery of the church; Dotolo on symbol or metaphor—the paradox of the incarnation; D. Pezzoli-Olgiati on "born of a woman"—NT and apocryphal interpretations of Jesus' birth between the historical-religious perspective and the theological actualization of the credal statement; G. Mazzanti on born of the Virgin Mary through the work of the Holy Spirit; G. Silvestri on parthenogenesis in various religions and cultures; and L. M. Pinkus on the archetype of the feminine and the symbolism of virginity.

J. D. G. Dunn, *The Partings of the Ways. Between Christianity and Judaism and Their Significance for the Character of Christianity* (2nd ed.; London: SCM, 2006, paper £24.99) xxxvi and 410 pp. Bibliography. Indexed. ISBN: 0-334-02999-6.

This volume contends that the separation of Christianity from rabbinic Judaism into what are now two quite independent religions was a process that took much longer to become clear-cut and final than most people realize. The paperback edition of the work described in *NTA* 36, pp. 281-282 contains a new twenty-page preface in which Dunn reflects on basic questions regarding the partings of the ways between Judaism and Christianity, and discusses responses to and criticisms of his work. Dunn was professor of divinity at the University of Durham until his recent retirement.

D. J. Harrington, *What Are We Hoping For? New Testament Images* (Collegeville, MN: Liturgical Press, 2006, paper $14.95) x and 126 pp. Bibliography. Indexed. LCN: 2006000719. ISBN: 0-8146-3161-4.

Harrington, author of *Jesus Ben Sira of Jerusalem* (2005) and *The Letter to the Hebrews* (2006), observes that the Bible is a book of hope, and that it communicates its hopes largely through images or figurative language. Intended as a sequel to his *Why Do We Suffer? A Scriptural Approach to the Human Condition* (2000), this volume explores fifteen images of hope in Matthew's Gospel (Emmanuel, star, water, fishermen, salt and light, etc.), Paul's letter to the Romans (gospel, salvation, sacrifice, Abraham, justification, etc.), and Revelation (one like a son of man, tree of life, slain lamb, four horsemen, white robes, etc.), respectively, as three of the longest, most influential, and most difficult books in the NT. For each image there is a title, a focal text, a brief reflection on the image itself, some (mainly OT) background, a discussion of the image in the NT passage and book, and "reasons for hope" emerging from the presentation. There are also brief introductory discussions for each of the three NT writings.

M. Hengel, *Der unterschätzte Petrus. Zwei Studien* (Tübingen: Mohr Siebeck, 2006, paper €24) x and 261 pp., table. Indexed. ISBN: 3-16-148895-4.

The title of this volume reflects Hengel's convictions that Peter's historical and theological significance has been underestimated in both Protestant and Catholic exegesis, and that at the same time Peter has been too often viewed in a harmonizing perspective with regard to Paul. In

the first essay Hengel considers Peter the rock, Paul, and the Gospel tradition, and shows how Peter's unique authority as disciple, teacher, missionary, and organizer developed against the background of his conflict with Paul. Then in the second essay he discusses the family of Peter and other apostolic families with reference to Mark and the other Evangelists, Paul and the other apostles, later reports about apostolic families, and Clement of Alexandria and encratism.

H. A. Kelly, *Satan. A Biography* (Cambridge, UK—New York: Cambridge University Press, 2006, cloth £35/$65, paper £12.99/$19.99) xiii and 360 pp., frontispiece, 15 halftones. Indexed. ISBN: 0-521-84339-1 (cloth), -60402-8 (paper).

Describing his work as a "serial and incremental biography," Kelly, professor emeritus in the department of English at the University of California, Los Angeles (UCLA), contends that the deterioration in the character of Satan in the Bible and later writings is simply the natural result of "unfavorable media attention," the sort of thing that happens to unpopular characters. After a nine-page introduction, he treats the figure of Satan in the OT and in Jewish apocryphal works and the Dead Sea scrolls. Next he examines the relevant NT texts under the subheading "Satan comes into his own": Paul's letters, the four Gospels, later epistles, Revelation, and a composite portrait of Satan. Then he discusses Satan and Adam, the rise of the fallen Lucifer, and Satan and the modern world. Kelly concludes that Satan in the NT is basically the same sort of character as the one that we meet in the OT book of Job (the "tester"), and that he should be regarded as holding the equivalent of such positions as attorney general or director of the FBI. According to him, the original (biblical) biography of Satan was gradually supplanted by the "new biography" in which Satan was identified as the serpent of Genesis 3 and a fallen angel, given the titles "Antichrist" and "Lucifer," and made superintendent of Hell.

J. Indermark, *Jesus Christ: A Portrait of God*, Great Themes of the Bible—Christ (Nashville: Abingdon, 2006, paper $8.50/£4.99) 77 pp. ISBN: 0-687-49020-0.

Part of a series intended for small group study, this volume treats the theme of "Christ" in seven sections: Jesus Christ—a portrait of God; Christ as God's light; Christ nourishes and protects; Christ frees and encourages; Christ as the guide and authority for life; Jesus—the life of God; and growing in Jesus. Indermark is retired from pastoral ministry in the United Church of Christ.

K.-H. Ostmeyer, *Kommunikation mit Gott und Christus. Sprache und Theologie des Gebetes im Neuen Testament,* Wissenschaftliche Untersuchungen zum Neuen Testament 197 (Tübingen: Mohr Siebeck, 2006, €99) xvi and 466 pp. Bibliography. Indexed. ISBN: 3-16-148969-1.

Based on a *Habilitationsschrift* accepted in 2003 by the theological faculty at the University of Leipzig, this study of the language and theology of prayer in the NT focuses on the aspect of communication with God and Christ. After a 39-page introduction to past research, the term "communication," and methodology, it treats prayer as communication with God and Christ in the undisputed Pauline letters, the Deuteropauline letters and Hebrews, the catholic epistles (apart from 1–3 John), the Synoptic Gospels and Acts, John's Gospel and the Johannine epistles, and Revelation, respectively. Ostmeyer, author of *Taufe und Typos. Elemente und Theologie der Tauftypologien in 1. Korinther 10 und 1. Petrus 3* (2000), concludes that what is distinctive about prayer in the NT is the link of communication with God to Christ, and that Christ shows the way toward the goal of communicating with God.

S. C. Roy, *How Much Does God Foreknow? A Comprehensive Biblical Study* (Downers Grove, IL: IVP Academic, 2006, paper $22; Nottingham, UK: Apollos) 312 pp. Bibliography. Indexed. LCN: 2006013029. ISBN: 0-8308-2759-5 (IVP), 1-84474-144-3 (A).

Roy, associate professor of pastoral theology at Trinity Evangelical Divinity School in Deerfield, IL, contends that the model of exhaustive divine foreknowledge that embraces all of the future, including free human decisions, is best able to account for the data of Scripture. After an eighteen-page introduction, he shows how the OT and the NT evidence of divine foreknowledge supports an exhaustive model, and that the nonexhaustive view proposed by open theists does

not adequately explain the biblical evidence. Then he investigates what role Greek philosophy plays in the theological discussion, and whether the future is partially fixed and partially open. Finally he reflects on the implications of the model of exhaustive divine foreknowledge in worship, prayer, God's guidance, suffering and the problem of evil, and hope in the ultimate and final triumph of God and his kingdom. Roy concludes that God knows the future—exhaustively, definitively, and infallibly.

S. H. Skreslet, *Picturing Christian Witness. New Testament Images of Disciples in Mission* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $24/£13.99) xv and 263 pp., 8 plates, fig., 30 halftones. Bibliography. Indexed. LCN: 2005033663. ISBN: 0-8028-2956-2.

Skreslet, professor of Christian mission at Union Theological Seminary and Presbyterian School of Christian Education in Richmond, VA, observes that images of mission make manifest the underlying ideas and key concepts that decisively shape particular theologies and practices of mission. After reflecting on why practitioners and theoreticians alike turn to images as a way to depict or represent theologies of mission, he discusses with particular attention to NT texts the following five patterns of Christian witness: announcing good news, sharing Christ with friends, interpreting the gospel, shepherding, and building and planting. Then after a chapter on images of disciples in mission, Skreslet concludes that in the five key images the disciples are rightly seen as instruments of a power greater than themselves.

K. Warrington, *Healing and Suffering. Biblical and Pastoral Reflections* (Milton Keynes, UK: Paternoster, 2005, paper £8.99) xi and 219 pp. Bibliography. Indexed. ISBN: 1-84227-341-8.

In this journey through the Bible, Warrington, director of postgraduate studies and senior lecturer in NT at Regents Theological College in Nantwich, UK, seeks to facilitate thinking about healing and suffering, to offer an opportunity for exploration, and to point the direction to some answers. After a three-page introduction, he considers healing in the OT, healing in the Gospels, healing in Acts, healings and sufferings in Paul's letters, healing in James, and the role of the Spirit in suffering. He concludes with some important issues to remember when praying for those who are suffering: God is bigger than the problem; we have questions, and God has reasons; God's power is for overcoming life's problems, not for escaping them; God loves us; and listen.

R. H. Williams, *Stewards, Prophets, Keepers of the Word. Leadership in the Early Church* (Peabody, MA: Hendrickson, 2006, paper $24.95) xii and 228 pp. Bibliography. Indexed. LCN: 2006006364. ISBN: 1-56563-949-9.

Noting that steward, prophet, and keeper of the word were three roles that leaders in the early church assumed, Williams, associate professor of NT at Augustana College in Rock Island, IL, examines the interaction of the roles or functions that those leaders carried out. After discussing the social setting of the early churches (houses, households, patronage), she deals with stewards in the Greco-Roman world, in the Gospels, and in Pauline and other early Jesus-group texts. Next she considers prophets with reference to Jesus, Paul, Luke-Acts, *Didache,* Matthew, John's Gospel and 1 John, *Gospel of Thomas,* and Ignatius. Then she treats "keepers of the word" under these headings: writing and reading in a predominantly oral culture, social memory (collective or cultural memory), and keeping the words of Jesus. Williams concludes that these roles were and are most effectively carried out when combined, that is, the leaders who made the greatest impact (Jesus and Paul) were simultaneously stewards, prophets, and keepers of the word.

N. T. Wright, *Evil and the Justice of God* (Downers Grove, IL: IVP Books, 2006, $18) 176 pp. Indexed. LCN: 2006020864. ISBN: 0-8308-3398-6.

Wright, Anglican bishop of Durham, observes that the "problem of evil" is not something we will "solve" in the present world, and that our primary task is not so much to give answers to impossible philosophical questions as to bring signs of God's new world to birth on the basis of Jesus' death and in the power of his Spirit even in the midst of "the present evil age." He explores the topic in five chapters: evil is still a four-letter word—the new problem of evil; What can God

do about evil?—unjust world, just God?; evil and the crucified God; imagine there's no evil—God's promise of a world set free; and deliver us from evil—forgiving myself, forgiving others.

THE WORLD OF THE NEW TESTAMENT

E. S. Alexander, *Transmitting Mishnah. The Shaping Influence of Oral Tradition* (Cambridge, UK—New York: Cambridge University Press, 2006, £45/$75) xvi and 246 pp. Bibliography. Indexed. LCN: 2005026195. ISBN: 0-521-85750-3.

Based on a doctoral dissertation directed by S. Fraade and C. Hayes at Yale University, this investigation of the transmission of the Mishnah applies the "oral view of textuality" characterized by an appreciation of the multiplicity and fluidity of textual forms. It notes the importance of the performer in bringing the text to life, and finds coherence and continuity in structural frameworks rather than in linear sequences of words. After a 34-page introduction, Alexander develops her thesis by a series of close readings of texts in the Mishnah's tractate *Shebuot* ("Oaths") under the following headings: mishnaic textuality, the scripturalization of Mishnah, modes of legal analysis in the Mishnah, and the cultivation of an analytic habit and its impact on mishnaic exegesis. She concludes that those who transmitted the Mishnah played an active role in shaping not only the vagaries of its concrete formulation but also the intellectual environs within which it was received.

C. Bakhos (ed.), *Current Trends in the Study of Midrash,* Supplements to the Journal for the Study of Judaism 106 (Leiden—Boston: Brill, 2006, €119/$145) vi and 336 pp. Bibliographies. Indexed. LCN: 2005050815. ISBN: 90-04-13870-6.

The twelve essays in this volume are by P. Mandel on the origins of midrash in the Second Temple period; A. Yadin on the question of resistance to midrash—midrash and halakah in the halakic midrashim; S. D. Fraade on rewritten Bible and rabbinic midrash as commentary; C. Milikowsky on the practice of textual criticism in the study of midrash haggadah—the legitimacy, indispensability, and feasibility of recovering and presenting the (most) original text; B. L. Visotzky on midrash, Christian exegesis, and Hellenistic hermeneutics; R. Kalmin on the use of midrash for social history; Bakhos on method(ological) matters in the study of midrash; J. Levinson on literary approaches to midrash; G. Hasan-Rokem on Rabbi Meir, the illuminated, and the illuminating—interpreting experience; C. E. Fonrobert on the handmaid, the trickster, and the birth of the messiah—a critical appraisal of the feminist valorization of midrash haggadah; J. R. Baskin on "she extinguished the light of the world"—justification for women's disabilities in *Abot de-Rabbi Nathan* B; and D. Boyarin on de/re/constructing midrash. Bakhos has provided a seven-page introduction.

R. Beck, *The Religion of the Mithras Cult in the Roman Empire. Mysteries of the Unconquered Sun* (Oxford—New York: Oxford University Press, 2006, £50/$95) xv and 285 pp., 17 figs. Bibliography. Indexed. LCN: 2005021571. ISBN: 0-19-814089-4.

Beck, professor emeritus at the University of Toronto and author of *Planetary Gods and Planetary Orders in the Mysteries of Mithras* (1988), proposes to treat the "religion" or "mysteries" of the Mithras cult as a system of (literally) "likenesses and underthoughts and imitations" apprehended and realized by the initiate as the gift of Mithras. After a fifteen-page introduction to interpreting the mysteries, he discusses the "old ways" of approaching Mithraism: the reconstruction of Mithraic doctrine from iconography; the problem of referents—interpretation with reference to what?; and doctrine redefined. Then he makes the transition from old ways to new ways, with particular attention to the Mithraic mysteries as symbol system: introduction and comparisons; cognition and representation; the Mithraeum; the symbols of the Mithraic mysteries as language signs; and the tauroctony. An excursus deals with the esoteric quartering, a lost helicoidal model of lunar motion, and the origin of the "winds" and "steps" of the moon—the identity of "Antiochus the Athenian." Beck concludes by outlining a new basis for interpreting the Mithraic mysteries.

H.-J. Becker (ed.), *Avot de-Rabbi Natan. Synoptische Edition beider Versionen,* Texts and Studies in Ancient Judaism 116 (Tübingen: Mohr Siebeck, 2006, €279) xxvii and 409 pp. ISBN: 3-16-148887-3.

This volume contains in vertical synopsis form all the direct textual witnesses to the two versions (A and B) of *Abot de-Rabbi Nathan* that have independent text-critical value. For Version A it presents the texts of the Venice *editio princeps* and various manuscripts (Oxford Heb. c. 24 [Halberstam]; Oxford Opp. 95; New York Rab. 1305; New York Rab. 25; New York Rab. 50; Oxford Opp. 247; New York 10484 [Epstein]; Vatican 44; New York Rab. 16/London Or. 10429). For Version B it provides the texts of the following manuscripts: Vatican 303; Parma 2785 = de Rossi 327; and Munich 222. Fragments from the Cairo Geniza for both versions are also included. A ten-page introduction and an eight-page concordance of passages between Versions A and B are provided. Becker is also the editor of *Geniza-Fragmente zu Avot de-Rabbi Natan* (2004).

R. T. Beckwith, *Calendar, Chronology and Worship. Studies in Ancient Judaism and Early Christianity,* Ancient Judaism and Early Christianity 61 (Leiden—Boston: Brill, 2005, €89/$127) ix and 255 pp., 8 tables. Indexed. LCN: 2005047144. ISBN: 90-04-14603-2.

After a four-page introduction to the relationship between calendar, chronology, and worship, this collection presents twelve essays on the calendar (six), chronology (three), and worship (three). They concern S. Stern's approach to the Jewish calendar; the earliest Enoch literature and its calendar—marks of their origin, date, and motivation; the significance of the 364-day calendar for the OT canon; the Qumran *Temple Scroll* and its calendar—their character and purposes; the three cycles of the Christian year; the calendar of the Montanists; the early Jewish quest for a patriarchal calendar; the Qumran six-jubilee cycle—a reconsideration; the fullness of time in NT and Jewish thinking; factors bearing on the early history of the Psalter; daily and weekly worship—from Jewish to Christian; and worship on special occasions—from Jewish to Christian. Eight of the essays are new, and the five previously published ones have been revised and updated. Beckwith currently assists at the City Church in Oxford.

R. M. Berchman, *Porphyry against the Christians,* Studies in Platonism, Neoplatonism, and the Platonic Tradition 1 (Leiden—Boston: Brill, 2005, €109/$139) xvi and 243 pp. Bibliography. Indexed. LCN: 2005052711. ISBN: 90-04-14811-6.

This volume opens with a series of studies that situate Porphyry's lost work entitled *Against the Christians* in its religious, philosophical, and cultural contexts. They deal with author, title, date of composition, sources, and geographical provenance; structure, genre, and taxonomy; religious and philosophical elements; and cultural background. Then after discussing fragments, orthography, and languages, it provides translations of the fragments and testimonia that refer to Porphyry's lost work along with exegetical notes arranged chronologically according to the authors: Porphyry, Methodius, Eusebius of Caesarea, Didymus, Epiphanius, Arnobius, Lactantius, Jerome, Chrysostom, Augustine, and so on. Berchman, professor of philosophy and religious studies at Dowling College, concludes that the immense influence of Porphyry falls into five areas: Neoplatonism, Neoplatonic religion, patristic Christianity, patristic approaches to Scripture, and a historical and literary approach to the Bible.

E. B. Borowitz, *The Talmud's Theological Language-Game. A Philosophical Discourse Analysis,* SUNY Series in Jewish Philosophy (Albany: State University of New York Press, 2006, $75) x and 316 pp. Bibliography. Indexed. LCN: 2005012109. ISBN: 0-7914-6701-5.

Utilizing a "vaguely Wittgensteinian linguistic analysis," Borowitz, professor of education and Jewish religious thought at Hebrew Union College-Jewish Institute of Religion in New York, seeks to open up the rules by which the language game of haggadic discourse (that is, non-halakic discourse) is carried on in the Talmud. Under the heading "entering the maze of rabbinic diction," he provides an introduction to a religious puzzle and considers the nature of the haggadah problem. Next he scrutinizes talmudic haggadah at three levels (the surface characteristics, the substantive concerns, the "logic"), and asks whether extending the sample alters the

findings. Then he explores the limits and nature of haggadah: whether haggadic discourse is self-limiting, positively characterizing haggadah, and reconstructing the haggadah problem. Borowitz concludes that Jewish theology remains a haggadic enterprise and is best exemplified in the work of Rabbi J. B. Soloveitchik.

G. J. Brooke (ed.), *The Society for Old Testament Study Book List 2006,* JSOT 30/5 (London: SAGE, 2006, paper) vi and 224 pp. Indexed. ISSN: 0309-0892.

Published as the fifth issue of volume 30 of the *Journal for the Study of the Old Testament,* this annual book list [see *NTA* 50, p. 202] provides descriptions and evaluations of recent books on the OT and related fields under ten headings: general; archaeology and epigraphy; history, geography, and sociology; texts and versions; exegesis and modern translations; literary criticism and introduction (including history of interpretation, canon, and special studies); law, religion, and theology; the life and thought of the surrounding peoples; Apocrypha and postbiblical studies; and philology and grammar.

M. Brutti, *The Development of the High Priesthood during the pre-Hasmonean Period. History, Ideology, Theology,* Supplements to the Journal for the Study of Judaism 108 (Leiden—Boston: Brill, 2006, €109/$147) xvii and 342 pp. Bibliography. Indexed. LCN: 2005058246. ISBN: 90-04-14910-4.

The revised version of a doctoral dissertation directed by J. Sievers and accepted in 2004 by the Pontifical Gregorian University in Rome, this volume investigates the institution of the Jewish high priesthood between 301 and 152 B.C. Under the heading "preliminary issues," Brutti discusses the sources, philological issues, and the historical identity and succession of the high priests. Next under "reconstruction," she considers the rule of the Ptolemies and the Jewish high priest, and the rule of the Seleucids and the Jewish high priest. Then under "synthesis—development and decline of an institution," she treats the autonomy and powers of the high priests, and offers an ideological and theological rereading. Brutti concludes that during the pre-Hasmonean period the question of the political authority of the Jewish high priest remains an open question, along with the issue of the political status of the Jews.

J. J. Buckley, *The Great Stem of Souls. Reconstructing Mandaean History* (Piscataway, NJ: Gorgias, 2005, $76) xv and 388 pp., 12 plates, map, 2 tables. Bibliography. Indexed. ISBN: 1-59333-338-2.

In this volume, Buckley, author of *The Mandaeans. Ancient Texts and Modern People* (2002), focuses on the colophons (the postscripts at the end of documents) as precious sources of information about Mandaean history. After a thirteen-page introduction, she describes the contents of the Mandaean holy book known as the *Ginza* ("treasure"): the *Ginza* and its contents; the colophons in four Paris *Ginzas*; seven other *Ginzas*; and Mandaic adventures in the British Library. Next she discusses priests and scholars: Lady Drower and Sheikh Negm; visiting the natives; the life of Yahia Bihram; and women priests. Then she deals with more texts: liturgy colophons; *CP* 170—"good is the good for the good"; *Book of John;* and tracking down the obscure centuries—between 1450 and 700. Finally she treats issues in Mandaean history: comparing the earliest colophons; the age of Mandaean traditions and texts; and matters of history. Three appendixes and a glossary are included.

E. Burmeister, *Antike griechische und römische Theater* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2006, €42.90) 168 pp. Illustrated. Bibliography. Indexed. ISBN: 3-534-18495-5.

After a ten-page introduction to the planning and building of theaters in the Greco-Roman world, Burmeister, who teaches architectural history and monument preservation at the Fachhochschule in Munich, discusses early forms of theaters, Lycurgus' theater in Athens, classical theaters in the Peloponnesus, theaters in the Greek colonies, Hellenistic theaters in Greece, Hellenistic theaters in Asia Minor, Etruscan-Italian theater buildings, theater buildings at Rome, Italian theaters outside of Rome, Roman theaters in the western provinces, Roman theaters in

Greece, covered theaters and Roman odeons, Roman theaters in the province of Asia, ancient theaters in the Near East, and Roman theaters in North Africa. Photographs and plans accompany the individual chapters. A two-page glossary is included.

P. Busch, *Das Testament Salomos. Die älteste christliche Dämonologie, kommentiert und in deutscher Erstübersetzung,* Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 153 (Berlin—New York: de Gruyter, 2006, €88/$118.80) xii and 322 pp. Bibliography. Indexed. ISBN: 3-11-018528-8.

Accepted as a *Habilitationsschrift* in 2004 by the Evangelical theological faculty at Heidelberg, this volume first considers the ancient exorcistic literature under the name of Solomon, the textual history and text of *Testament of Solomon,* the literary classification of *Testament of Solomon,* and the plausibility of the demonology treated in it. Then it provides for each of the work's twenty-six chapters a translation based on various textual witnesses (with text-critical notes below) and detailed commentaries: (1) the seal of Solomon, (2) the interrogation of Ornias, (3) the appearance of Beelzebul, (4) the female demon Onoskelis, (5) the demon Asmodeus, (6) the interrogation of Beelzebul, (7) Lix Tephras, (8) the seven spirits, and so forth. It concludes with reflections on two questions raised by the work, Who can perform exorcisms? and How does one do it? Busch contends that *Testament of Solomon* is a Christian combination of traditions pertaining to Solomon, and that its *Grundschrift* originated in the 4th century A.D.

A. Busine, *Paroles d'Apollon. Pratiques et traditions oraculaires dans l'Antiquité tardive (II^e^–VI^e^ siècles),* Religions in the Graeco-Roman World 156 (Leiden—Boston: Brill, 2005, €145/$189) xiii and 516 pp., 4 maps. Bibliography. Indexed. LCN: 2005054208. ISBN: 90-04-14662-8.

Based on a doctoral dissertation directed by B. Decharneux and presented to the Université Libre de Bruxelles, this volume investigates references to prophecies imputed to the Greek god Apollo in the western provinces of the Roman empire from the 2nd century to the 6th century A.D. After a fifteen-page introduction, Busine, author of *Les Sept Sages de la Grèce antique* (2002), first analyzes oracular texts transmitted by means of inscriptions or literary quotations in the framework of consulting the oracle within the great Apollonian sanctuaries. Then she discusses the various ways in which these same sacred texts were reused by pagan and Christian authors for philosophical, apologetic, and polemical purposes. Particular attention is given to how recourse to the divine word served in the constitution of the religious, cultural, and political identities of pagan and Christian communities in the Roman empire.

W. Carter, *The Roman Empire and the New Testament. An Essential Guide,* Abingdon Essential Guides (Nashville: Abingdon, 2006, paper $16/£9.99) xi and 148 pp. Bibliography. LCN: 2006004350. ISBN: 0-687-34394-1.

Rejecting the notion that Jesus and the NT writings are not political, Carter, author of *Matthew and Empire. Initial Explorations* (2001) and *Pontius Pilate. Portraits of a Roman Governor* (2003), explores ways in which NT writers interacted with and negotiated the Roman imperial world. After describing the Roman imperial system, he discusses some evaluations of this system offered by NT writings, identifies interactions with powerful imperial officials, examines countryside and cities as places that expressed Roman power and in which Christians negotiated that power, asks similar questions about temples, considers ways in which claims about God and Jesus engaged and contested Roman imperial theology, looks at ways early Christians negotiated daily matters that expressed imperial power (economics, food, health), and explores further forms of resistance to Rome's empire (imagined violence, disguised and ambiguous protest, flattery).

E. Champlin, *Nero* (Cambridge, MA—London: Harvard University Press, Belknap Press, 2005, paper $18.95/£11.95) ix and 346 pp., fig., 4 halftones, 5 maps. Bibliography. Indexed. LCN: 2003045268. ISBN: 0-674-01822-2.

The paperback edition of the work described in *NTA* 48, p. 636, this volume discusses Nero

under the following headings: the once and future king, stories and histories, portrait of the artist, the power of myth, shining Apollo, Saturnalia, one house, and triumph. Champlin is professor of classics and humanities at Princeton University.

J. H. CHARLESWORTH (ED.), *The Bible and the Dead Sea Scrolls. The Second Princeton Symposium on Judaism and Christian Origins.* Vol. 1, *Scripture and the Scrolls* (Waco, TX: Baylor University Press, 2006, cloth $79.95, paper $59.95) xxxi and 319 pp., 6 halftones. LCN: 2006006943. ISBN: 1-932792-19-8 (cloth), -75-9 (paper).

After Charlesworth's preface on the new perspective on Second Temple Judaism and "Christian origins," and his introductory essay on the discovery of the Dead Sea scrolls and their challenge to biblical studies, this first volume in a three-volume project presents papers by J. A. Sanders on the impact of the Judean Desert scrolls on issues of the text and canon of the Hebrew Bible; G. Boccaccini on Qumran and the Enoch groups—revisiting the Enochic-Essene hypothesis; F. M. Cross on the biblical scrolls from Qumran and the canonical text; E. C. Ulrich on the Dead Sea scrolls and the Hebrew scriptural texts; L. T. Stuckenbruck on the formation and re-formation of Daniel in the Dead Sea scrolls; S. W. Crawford on the rewritten Bible at Qumran; R. S. Hendel on Qumran and a new edition of the Hebrew Bible; D. W. Parry on 4QSam^a (= 4Q51), the canon, and the community of lay readers; H. Bengtsson on the meaning and function of three sobriquets—the "Wicked Priest," the "synagogue of Satan," and "the woman Jezebel"; P. R. Davies on the biblical and Qumran concept of war; P. W. Flint on psalms and psalters in the Dead Sea scrolls; J. J. M. Roberts on the importance of Isaiah at Qumran; and G. J. Brooke on biblical interpretation at Qumran. Almost all the papers in this and the other two volumes originated as presentations at a conference held in 1997 at Princeton Theological Seminary.

J. H. CHARLESWORTH (ED.), *The Bible and the Dead Sea Scrolls. The Second Princeton Symposium on Judaism and Christian Origins.* Vol. 2, *The Dead Sea Scrolls and the Qumran Community* (Waco, TX: Baylor University Press, 2006, cloth $79.95, paper $59.95) vi and 491 pp., 7 figs., 5 tables. LCN: 2006006943. ISBN: 1-932792-20-1 (cloth), -76-7 (paper).

The second volume of papers from the 1997 Princeton Symposium on the Dead Sea Scrolls contains essays by K. T. Knox, R. L. Easton, and R. H. Johnston on digital miracles—revealing invisible scripts; D. N. Freedman and J. C. Geoghegan on another stab at the Wicked Priest; S. Talmon on calendar conformity and calendar controversy in ancient Judaism—the case of the "Community of the Renewed Covenant"; M. Weinfeld on the covenant in Qumran; J. J. Collins on what was distinctive about messianic expectation at Qumran; J. M. Baumgarten on the Law and the spirit of purity at Qumran; B. A. Strawn on excerpted manuscripts at Qumran—their significance for the textual history of the Hebrew Bible and the socioreligious history of the Qumran community and its literature; J. R. Levison on the two spirits in Qumran theology; E. Qimron on dualism in the Essene communities; H. W. M. Rietz on the Qumran concept of time; M. Broshi on predestination in the Bible and the Dead Sea scrolls; É. Puech on resurrection—the Bible and Qumran; S. Metso on Qumran community structure and terminology as theological statement; D. T. Olson on daily and festival prayers at Qumran; Charlesworth and J. D. McSpadden on the sociological and liturgical dimensions of Psalm Pesher 1 (4QpPs^a); J. Cherian on "the Moses at Qumran"—the *mwrh ḥsdq* as the nursing father of the *yḥd*; E. Isaac on Enoch and the archangel Michael; P. Sacchi on Qumran and the dating of the Parables of Enoch; R. D. Chesnutt on the Dead Sea scrolls and the meal formula in *Joseph and Aseneth*—from Qumran fever to Qumran light; J. L. Trafton on the Bible, *Psalms of Solomon,* and Qumran; D. Dimant on the OT Pseudepigrapha at Qumran; and J. C. VanderKam on the Apocrypha and Pseudepigrapha at Qumran.

J. H. CHARLESWORTH (ED.), *The Bible and the Dead Sea Scrolls. The Second Princeton Symposium on Judaism and Christian Origins.* Vol. 3, *The Scrolls and Christian Origins* (Waco, TX: Baylor University Press, 2006, cloth $79.95, paper $59.95) vi and 734 pp. Bibliography. Indexed. LCN: 2006006943. ISBN: 1-932792-21-X (cloth), -77-5 (paper).

The sixteen essays in the third volume of papers prepared for the 1997 Princeton Symposium

on the Dead Sea scrolls are by Charlesworth on John the Baptizer and the Dead Sea scrolls; R. A. Horsley on the Dead Sea scrolls and the historical Jesus; D. H. Juel on the future of a religious past—Qumran and the Palestinian Jesus movement; C. A. Evans on the Synoptic Gospels and the Dead Sea scrolls; Charlesworth on the Qumran community and the Johannine community—a study in shared symbolism and language; H.-W. Kuhn on the impact of selected Qumran texts on the understanding of Pauline theology; J. D. G. Dunn and Charlesworth on Qumran's *Some Works of Torah* (4Q394-399 [4QMMT]) and Paul's Galatians; H. W. Attridge on how the Dead Sea scrolls impacted scholarship on Hebrews; A. Yarbro Collins on the dream of a New Jerusalem at Qumran; L. L. Johns on the Dead Sea scrolls and the Apocalypse of John; E. E. Popkes on the relationship between John's Gospel, *Gospel of Thomas,* and Qumran—about the differing approach to a theological heritage; G. M. Zerbe on economic justice and nonretaliation in the Dead Sea scrolls—implications for NT interpretation; P. Garnet on atonement in the Qumran scrolls and the NT; G. S. Oegema on "the coming of the righteous one" in *1 Enoch,* Qumran, and the NT; K. Stendahl on Qumran and supersessionism—and the road not taken; and J. Frey on the impact of the Dead Sea scrolls on NT interpretation—proposals, problems, and further perspectives. The three volumes of *The Bible and the Dead Sea Scrolls* are available as a set for $199.95 (cloth; -34-1) or $149.95 (paper; -78-3).

J. J. Collins and C. A. Evans (eds.), *Christian Beginnings and the Dead Sea Scrolls,* Acadia Studies in Bible and Theology (Grand Rapids: Baker, 2006, paper $16.99) 144 pp. Indexed. LCN: 2006013321. ISBN: 0-8010-2837-X.

The eight essays in this volume are by Collins on the question of a messiah before Jesus; Collins on the question of an Essene messiah, with comments on I. Knohl's *The Messiah Before Jesus* (2000); Evans on Jesus, John, and the Dead Sea scrolls—assessing typologies of restoration; M. G. Abegg on Paul and James on the Law in light of the Dead Sea scrolls; B. D. Smith on "spirit of holiness" as an eschatological principle of obedience; R. G. Wooden on guided by God—divine aid in interpretation in the Dead Sea scrolls and the NT; J. R. Wilson on the Dead Sea scrolls and Christian theology; and Collins on apocalyptic theology and the Dead Sea scrolls—a response to Wilson. Collins and Evans have provided a six-page preface.

J. G. Crossley, *Why Christianity Happened. A Sociohistorical Account of Christian Origins (26–50 CE)* (Louisville—London: Westminster John Knox, 2006, paper $24.95) xv and 232 pp. Indexed. LCN: 2006042171. ISBN: 0-664-23094-6.

In this "unashamedly secular" account of early Christianity, Crossley, lecturer in NT studies in the department of biblical studies at the University of Sheffield and author of *The Date of Mark's Gospel. Insight from the Law in Earliest Christianity* (2004), seeks to explain the shift from a Law-observant movement to one that included people no longer observing the Law. After a three-page introduction, he treats the following topics: toward a secular approach to Christian origins—the use of the social sciences in NT scholarship; peasant unrest and the emergence of Jesus' specific view of the Law; Jesus and the sinners; from Jewish sinners to Gentile sinners—the beginnings of the spread of earliest Christianity; and recruitment, conversion, and key shifts in Law observance—the origins of the Pauline movement. Crossley concludes that conversion to Christianity through social networks (work, households, etc.) was crucial to the spread of early Christianity and led to a loosening of attitudes toward observance of the Mosaic Law.

N. C. Croy, *3 Maccabees,* Septuagint Commentary Series (Leiden—Boston: Brill, 2006, €91/$123) xxii and 143 pp. Bibliography. Indexed. LCN: 2005052716. ISBN: 90-04-14775-6.

In his fourteen-page introduction to *3 Maccabees,* Croy, author of *Endurance in Suffering* (1998) and *The Mutilation of Mark's Gospel* (2003), discusses the work's contents; name, canonical status, and textual witnesses; author, date, and provenance; language and style; genre, historicity, and literary relationships; textual integrity; theology and purpose; influence and relevance to early Christianity; and text and translation. Then he provides on facing pages the Greek text and a new translation, as well as commentaries on the individual pericopes on pp. 37-121. Croy observes that the aim of *3 Maccabees* is fourfold: hortatory, apologetic, polemical, and etiological.

J. R. Davila, *The Provenance of the Pseudepigrapha: Jewish, Christian, or Other?,* Supplements to the Journal for the Study of Judaism 105 (Leiden—Boston: Brill, 2005, €119/$145) vi and 184 pp. Bibliography. Indexed. LCN: 2005052633. ISBN: 90-04-13752-1.

Davila, lecturer in early Jewish studies at the University of St. Andrews in Scotland and author of *Descenders to the Chariot. The People behind the Hekhalot Literature* (2001), investigates what sort of positive evidence leads us (1) to extrapolate a Jewish origin for a pseudepigraphon transmitted by Christians, (2) to ask under what circumstances it is possible in principle to demonstrate a Jewish origin of such works, and (3) to ask under what circumstances we are unable to tell whether the work was originally Jewish or Christian or another kind of composition [see § 50-1362]. After an eight-page introduction to establishing the origins of OT Pseudepigrapha, he deals with how we can tell Jewish Pseudepigrapha and Christian Apocrypha apart, whether Christians wrote OT Pseudepigrapha that appear to be Jewish, Jewish Pseudepigrapha (with observations on Philo and Josephus), and some Pseudepigrapha of debatable origin (with observations on the OT Apocrypha). Davila concludes that while some works are largely intact Jewish Pseudepigrapha (*Aristeas, 2 Baruch,* Similitudes of Enoch, *4 Ezra,* etc.), other works (*Joseph and Aseneth, Testament of Job, Testament of Abraham, Story of Zosimus,* etc.) may be Jewish compositions but positive evidence is lacking.

A. D. DeConick, *Recovering the Original* Gospel of Thomas. *A History of the Gospel and Its Growth* (London—New York: T&T Clark, 2006, paper £25/$39.95) xvii and 290 pp., 2 charts, 6 figs. Bibliography. Indexed. LCN: 2005045758. ISBN: 0-567-04332-8.

DeConick, professor of biblical studies at Rice University and author of *Seek to See Him. Ascent and Vision Mysticism in the Gospel of Thomas* (1996) and *Voices of the Mystics. Early Christian Discourse in the Gospels of John and Thomas and Other Ancient Christian Literature* (2001), first maps a methodology for approaching *Gospel of Thomas* under the following headings: the "new" *traditionsgeschichtliche* approach, the enigmatic *Gospel of Thomas,* and the rolling *Gospel of Thomas.* Next she discusses recovering the kernel of *Gospel of Thomas*: an early Christian speech Gospel, and the imminent apocalypse. Then she deals with assessing the accretions in *Gospel of Thomas*: the collapse of the apocalypse, the restoration of Eden, a mystical renewal, an immanent apocalypse, and *Gospel of Thomas* and Christian origins. DeConick concludes that the perspective of the "rolling corpus" solves the persistent problem of the existence of sayings within the work that promote contradictory ideologies. This volume, first published in 2005 as part of the Early Christianity in Context series, is a companion to De Conick's *The Original* Gospel of Thomas *in Translation.*

D. A. deSilva, *4 Maccabees. Introduction and Commentary on the Greek Text in Codex Sinaiticus,* Septuagint Commentary Series (Leiden—Boston: Brill, 2006, €109/$156) xliv and 303 pp. Bibliography. Indexed. LCN: 2005058247. ISBN: 90-04-14776-4.

In his 34-page introduction to *4 Maccabees,* deSilva, author of *4 Maccabees* (1998) and *Introducing the Apocrypha* (2002), treats texts, authorship, and title; date; provenance and audience; genre and occasion; rhetorical strategy, coherence, and structure; literary sources; influence; and the Sinaiticus text. Then he provides on facing pages the Greek text (with text-critical apparatus below) and a fresh translation, as well as comments on the individual pericopes on pp. 67-268. DeSilva observes that the fundamental purpose of *4 Maccabees* is to stimulate commitment to the Jewish way of life, especially the covenant stipulations of Torah (18:1-2), in the midst of an environment where there are many incentives to compromise that commitment or even leave it behind completely.

B. D. Ehrman, *The Lost Gospel of Judas Iscariot. A New Look at Betrayer and Betrayed* (Oxford—New York: Oxford University Press, 2006, £12.99/$22) viii and 198 pp., 4 plates. Indexed. LCN: 2006048268. ISBN: 0-19-531460-3.

After describing his own introduction to the text of *Gospel of Judas,* Ehrman, professor of religious studies at the University of North Carolina at Chapel Hill and author of *Peter, Paul, and Mary Magdalene. The Followers of Jesus in History and Legend* (2006), discusses Judas in

our earliest Gospels; Judas in later Gospel traditions; our previous knowledge of a *Gospel of Judas*; the discovery of *Gospel of Judas;* an overview of its content; *Gospel of Judas* and early Christian gnosticism; Jesus, Judas, and the Twelve in *Gospel of Judas;* who Judas Iscariot was; what Judas betrayed, and why he betrayed it; and *Gospel of Judas* in perspective. Ehrman concludes that *Gospel of Judas* is important as another witness to gnostic religion and for its portrayal of Judas as the recipient of secret teachings.

L. H. Feldman, *Judaism and Hellenism Reconsidered*, Supplements to the Journal for the Study of Judaism 107 (Leiden—Boston: Brill, 2006, €199/$269) xiii and 950 pp. Bibliography. Indexed. LCN: 2005058133. ISBN: 90-04-14906-6.

After a 34-page introduction to the influence of Hellenism on Jews in Palestine in the Hellenistic period, this collection of corrected and expanded versions of twenty-six previously published articles first presents six essays on "Judaism and Hellenism": Homer and the Near East—the rise of the Greek genius (1996); the Septuagint—the first translation of the Torah and its effects (1998); the influence of Hellenism in the Land of Israel [§ 47-561r]; the reshaping of biblical narrative in the Hellenistic period (2001); whether Jews reshaped the tale of the exodus (1998); and studies in the ancient Jewish Mediterranean Diaspora (2000). Next there are three papers on "anti-Semitism, philo-Semitism, conversion to Judaism": hatred for and attraction to the Jews in classical antiquity (2000); L. V. Rutgers's attitudes to Judaism in the Greco-Roman period [§ 41-1282]; and conversion to Judaism in classical antiquity [§ 50-591]. Then there are two "studies in Philo": Philo's version of the Aqedah [§ 47-1278]; and Philo, ps.-Philo, Josephus, and Theodotus on the rape of Dinah [§ 49-1341]. Under "Josephus" there are thirteen essays: Josephus (1999); Josephus' liberties in interpreting the Bible in his *Jewish War* and *Antiquities* (2001); rearrangement of pentateuchal material in books 1–4 of *Antiquities* [§ 46-1254]; the influence of the Greek tragedians on Josephus (1998); Josephus' biblical paraphrase as a commentary on contemporary issues (2000); parallels lives of two lawgivers—Josephus' Moses and Plutarch's *Lycurgus* (2005); Josephus on the spies (Numbers 13–14) (2001); the rehabilitation of non-Jewish leaders in *Antiquities* (2000); M. Roncace's portraits of Deborah and Gideon in Josephus [§ 46-543]; Josephus' portrayal (*Ant.* 5:136-174) of the Benjaminite affair of the concubine and its repercussions (Judges 19–21) [§ 45-2011]; the importance of Jerusalem as viewed by Josephus [§ 43-1384]; the concept of exile in Josephus (1997); and restoration in Josephus (2001). Finally under "rabbinic insights" there are papers on rabbinic sources for historical study (1999), and on rabbinic insights on the decline and forthcoming fall of the Roman empire [§ 45-1412]. Feldman is professor of classics at Yeshiva University in New York.

A. Ferreiro, *Simon Magus in Patristic, Medieval, and Early Modern Traditions,* Studies in the History of Christian Traditions 125 (Leiden—Boston: Brill, 2005, €89/$115) xi and 371 pp. Illustrated. Bibliography. Indexed. LCN: 2005050143. ISBN: 90-04-14495-1.

The fifteen essays in this volume deal with Simon Magus—the patristic-medieval traditions and historiography [§ 41-1972]; ten years of editions and publications on NT Apocrypha (1997); typological portraits of Simon Magus in antignostic sources (2002); Simon Peter and Simon Magus in *Acts of Peter* and *Passion of the Holy Apostles Peter and Paul* (2001); Jerome's polemic against Priscillian in his letter to Ctesiphon (133.4) (1993); Priscillian and Nicolaitism (1998); Simon Magus and Priscillian in the *Commonitorium* of Vincent of Lérins (1995); the fall of Simon Magus in early Christian commentary (2000); Simon Magus, dogs, and Simon Peter (1998); Simon Magus and Simon Peter in medieval Irish and English legends (2001); Simon Magus, Nicolas of Antioch, and Muhammad [§ 47-2032]; Vincent Ferrer's *Beati Petri Apostoli*—canonical and apocryphal sources in popular vernacular preaching [§ 42-2107]; Pope Clement I, Martin of Tours, and Simon Magus in the Cathedral of León in Spain; Simon Magus and Simon Peter in a baroque altar relief in the Cathedral of Oviedo in Spain (1998); and artistic representations of Simon Magus and Simon Peter in the Princeton Index of Christian Art, with up-to-date inventory and bibliography (2004). Ferreiro is professor of European history at Seattle Pacific University.

J. A. Glancy, *Slavery in Early Christianity* (Minneapolis: Fortress, 2006, paper $22) xii and 203 pp., table. Bibliography. Indexed. LCN: 2006009205. ISBN: 0-8006-3789-5.

The paperback edition of the work published in 2002 by Oxford University Press [*NTA* 47, p. 595], this volume treats the rhetoric of slavery (bodies and souls), slavery and the Pauline churches (body work), corporal anxiety and Christian theology (body language), the figure of the slave in the sayings of Jesus (parabolic bodies), and ecclesiastical development and slaveholding culture (moral bodies). Glancy is professor of religious studies at LeMoyne College in Syracuse, NY.

L. B. Glick, *Marked in Your Flesh. Circumcision from Ancient Judea to Modern America* (Oxford—New York: Oxford University Press, 2005, £17.99/$30) xiv and 370 pp. Bibliography. Indexed. LCN: 2004020069. ISBN: 0-19-517674-X.

Glick, professor emeritus of anthropology at Hampshire College and author of *Abraham's Heirs. Jews and Christians in Medieval Europe* (1999), investigates how the practice of circumcision became a definitive feature of Judaism, and what it originally meant and what it means now. After a nine-page prologue, he traces the history of circumcision in nine chapters: circumcision in the world of Temple Judaism ("this is my covenant"); Christian condemnation and Jewish veneration ("great is circumcision"); Jewish circumcision in medieval and modern Europe ("offering incense to heaven"); circumcision in European religious and popular culture ("the height of foulness"); radical challenges in a pivotal century ("trembling of the hands"); circumcision medicalized (good sanitarians); Jewish American physicians and 20th-century circumcision advocacy ("the little operation"); justifying ritual circumcision (unanswerable questions, questionable answers); and circumventing the taboo topic ("deep feelings of nervousness"). Glick concludes that the seemingly endless argument about circumcision comes down to two questions: Is it an effective medical procedure? and Do parents have the right to make this kind of decision for a child?

D. Goodblatt, *Elements of Ancient Jewish Nationalism* (Cambridge, UK—New York: Cambridge University Press, 2006, £45/$75) xvi and 260 pp. Bibliography. Indexed. LCN: 2005032581. ISBN: 0-521-86202-7.

Goodblatt, professor of history at the University of California at San Diego and author of *The Monarchic Principle. Studies in Jewish Self-Government in Antiquity* (1994), contends that concepts of nationalism compatible with contemporary social-scientific theories can be documented in the ancient sources from the Mediterranean rim by the middle of the last millennium B.C., and that the collective identity asserted by Jews in antiquity fits contemporary definitions of nationalism. He develops this thesis in eight chapters: theoretical considerations—nationalism and ethnicity in antiquity; constructing Jewish nationalism—the role of Scripture; constructing Jewish nationalism—the Hebrew language; a kingdom of priests—the priestly component in ancient Jewish nationalism; Israel nationalism; Judah nationalism; Zion nationalism; and Jewish nationalism—What rose and what fell? Portions of the book are revisions and updates of materials previously published in various venues.

R. P. Gordon, *Hebrew Bible and Ancient Versions. Selected Essays of Robert P. Gordon*, Society for Old Testament Study Monographs (Aldershot, UK—Burlington, VT: Ashgate, 2006, £75/$144.95) xxxi and 375 pp. Bibliographies. Indexed. LCN: 2005031989. ISBN: 0-7546-5617-9.

This collection of twenty-eight essays on the Hebrew Bible and its ancient versions is divided into five sections: the narrative tradition (eight); prophecy from east to west (four); across, behind, and beyond the text (four); the text and the versions (six); and the Targums, chiefly to the Prophets (six). The papers most pertinent to the NT world concern better promises—two passages in Hebrews against the background of the OT cultus (1991); the Syriac OT—provenance, perspective, and translation technique (1998); "converse translation" in the Targums and beyond [§ 44-607]; A. Sperber and the study of the Targums (1994); the targumists as eschatologists (1978); *terra sancta* and the territorial doctrine of the Targum to the Prophets (1982); tar-

gum as midrash—contemporizing in the Targum to the Prophets (1988); dialogue and disputation in the Targum to the Prophets [§ 39-549]; and the Ephraimite messiah and the Targum(s) to Zech 12:10 (2003). Gordon is Regius professor of Hebrew at the University of Cambridge.

H. Görgemanns et al., *Plutarch. Dialog über die Liebe. Amatorius,* Scripta Antiquitatis Posterioris ad Ethicam Religionemque pertinentia 10 (Tübingen: Mohr Siebeck, 2006, cloth €59, paper €29) x and 323 pp. Bibliography. Indexed. ISBN: 3-16-148824-5 (cloth), -148811-3 (paper).

Plutarch's *Amatorius* (also known as *Erotikos,* or *Dialogue on Love*) is one of the most important ancient writings on love after Plato, and explores the theme of love (*eros,* especially married love) from religious, philosophical, and ethical perspectives. After Görgemanns's 36-page introduction to the work (exposition and structure, chronology, persons, dialogue form, etc.) and a three-page list of textual variants, he presents on facing pages the Greek text and a German translation, along with 57 pages of notes on the text. Also included are four essays by F. Graf on the cult of *eros* at Thespiae; J. Opsomer on *eros* in Plutarch's moral psychology; B. Feichtinger on sociological and social-historical aspects of eroticism, love, and sexual relations; and W. G. Jeanrond on the God of love—developments of the theological concept of love by Plutarch and in the early church.

A. Grafton and M. Williams, *Christianity and the Transformation of the Book. Origen, Eusebius, and the Library of Caesarea* (Cambridge, MA—London: Harvard University Press, Belknap Press, 2006, $29.95/£19.95) xvi and 367 pp., fig., 15 halftones, map. Bibliography. Indexed. LCN: 2006043390. ISBN: 0-674-02314-5.

This volume deals with the new ways of organizing scholarly inquiry and collaboration that took shape in the seacoast city of Caesarea during the 3rd and 4th centuries A.D. After a 21-page introduction to scholars, books, and libraries in the Christian tradition, it considers Origen at Caesarea—a Christian philosopher among his books; Origen's *Hexapla*—scholarship, culture, and power; Eusebius' *Chronicle*—history made visible; and Eusebius at Caesarea—a Christian impresario of the codex. A coda treats Caesarea in history and tradition. Grafton is professor of history at Princeton University, and Williams is assistant professor in the program of liberal arts at the University of Montana in Missoula. They conclude that the new scholarship of Caesarea rested not only on the peculiar resources available there but also on the larger transformation of Roman society in the east in the late 3rd and 4th centuries.

C. Grappe and J.-C. Ingelaere (eds.), *Le Temps et les Temps dans les littératures juives et chrétiennes au tournant de notre ère,* Supplements to the Journal for the Study of Judaism 112 (Leiden—Boston: Brill, 2006, €115/$155) viii and 294 pp. Bibliographies. Indexed. LCN: 2005058244. ISBN: 90-04-15058-7.

The thirteen essays in this volume are by L.-J. Bord on the adoption of the Babylonian calendar at the time of the exile; J.-C. Dubs on 4Q317 and the role of the observation of the full moon for determining time at Qumran; F. Schmidt on the liturgical calendar of *Daily Prayers* (4Q503), with an appendix on the contribution of verso (4Q512) to the edition of 4Q503; A. Marx on the feasts of the New Wine and the New Oil in *Temple Scroll*—feasts of first fruits or anticipations of the eschatological banquet?; J. Riaud on Passover and Sabbath in fragments 1 and 5 of Aristobulus; C. Batsch on times of war and respect for the Sabbath in Judith; D. Hamidović on "the Divisions of the Times" as the title of *Jubilees* in Qumran manuscripts; D. Dimant on time, Torah, and prophecy at Qumran; Grappe on Jesus, the Temple, and the times—in light of his intervention at the Temple; Ingelaere on time in Matthew's Gospel; M. Philonenko on "he who is, who was, and who is to come" (Rev 1:4); C. Mézange on Josephus and the end of time; and J.-M. Rosenstiehl on models of time and the end of time in *Apocalypse of Pseudo-Methodius.* Grappe and Schmidt have provided a twenty-page introduction.

L. Grushcow, *Writing the Wayward Wife. Rabbinic Interpretations of Sotah,* Ancient Judaism and Early Christianity 62 (Leiden—Boston: Brill, 2006, €97/$129) xvi and 329 pp., plate. Bibliography. Indexed. LCN: 2005047222. ISBN: 90-04-14628-8.

Sotah is the rabbinic name for the wayward wife described in Num 5:11-31 whose husband

suspects her of adultery and takes her to the Tabernacle to test her. It is also the name for the rabbinic tractates that interpret this biblical passage and the ritual it describes. Based on a doctoral dissertation directed by M. Goodman and J. Weinberg and defended at Oxford University in 2003, this volume first considers the pertinent sources for and scholarly approaches to the topic. Then it focuses on the rabbinic sources under the following headings: jealousy—the beginning of *sotah;* priestly proceedings, part one—standing before the priest, the people, and God; priestly proceedings, part two—words spoken, written, and dissolved; punishment and reward; and the disappearance of the ritual. Four appendixes are included. Grushcow concludes that two major themes shape rabbinic interpretations of *sotah*: the development of legal procedures, and the condemnation of adultery.

R. HALLOTE, *Bible, Map, and Spade. The American Palestine Exploration Society, Frederick Jones Bliss, and the Forgotten Story of Early American Biblical Archaeology* (Piscataway, NJ: Gorgias, 2006, $76) xiv and 220 pp. Bibliography. Indexed. ISBN: 1-59333-347-1.

Bliss (1859-1937) was the first American to excavate archaeological sites in the land then called Palestine. Hallote, associate professor of history and director of the Jewish studies program at Purchase College SUNY, seeks to explore Bliss's life and accomplishments in relation to the growth of archaeological scholarship and methodology as a whole, as well as in relation to American involvements in the Holy Land, archaeological and otherwise, in the late 19th century. After a six-page introduction, she discusses previous presentations of American exploration of Palestine; Palestine as the land of western opportunity; artists, photographers, and leisure travelers in Palestine; missionary activity and the beginnings of archaeology in Palestine; the American Palestine Exploration Society; and the other direction of American biblical scholarship—Assyriology in the USA. Then she focuses on Bliss: his background and American identification; the PEF excavations at Tell el-Hesy; the Jerusalem excavations; the excavations in the southern Shephelah; Bliss's life and career after the PEF; and Bliss's legacies—the American entry into the Near East, the founding of ASOR, and the relationship of archaeology to politics in the early 20th century. Four appendixes are included. Hallote concludes that Bliss not only left a legacy of great methodological breakthroughs in field archaeology but also contributed the connections that American archaeologists needed to succeed in Palestine.

W. J. HANEGRAAFF (ED.), *Dictionary of Gnosis & Western Esotericism* (Leiden—Boston: Brill, 2006, €119/$155) xxix and 1228 pp. Bibliographies. Indexed. LCN: 2006044019. ISBN: 90-04-15231-8.

First published in two volumes in 2005, this volume brings together under the general heading of "gnosis and western esotericism" a wide range of historical currents and personalities that have flourished in western culture and society over a period of roughly two millennia, from late antiquity to the present. After a seven-page introduction, it presents about 400 articles by 180 international specialists. The contributors include R. van den Broek on various topics (archontics, Borborites, Cerdo, Cerinthus, etc.); F. Graf on magic; R. Kotansky on amulets; G. May on Marcion; G. Mussies on Moses; J. van Oort on Augustine, Mani, and Manichaeism; B. A. Pearson on Cainites, Nicolaitans, and Ophites; and K. Rudolph on Mandaeans. Hanegraaff edited the work in collaboration with A. Faivre, van den Broek, and J.-P. Brach.

W. V. HARRIS (ED.), *The Spread of Christianity in the First Four Centuries. Essays in Explanation,* Columbia Studies in the Classical Tradition 27 (Leiden—Boston: Brill, 2005, €99/$129) xiv and 176 pp. Bibliography. Indexed. LCN: 2005054251. ISBN: 90-04-14717-9.

The eight essays in this volume are by H. A. Drake on models of Christian expansion; J. B. Rives on Christian expansion and Christian ideology; E. A. Clark on thinking with women—the uses of the appeal to "woman" in pre-Nicene Christian propaganda literature; D. J. Kyrtatas on the significance of leadership and organization in the spread of Christianity; S. E. Antonova on barbarians and the empire-wide spread of Christianity; I. Sandwell on outlawing "magic" or outlawing "religion"?—Libanius and the Theodosian Code as evidence for legislation against "pagan" practices; J. A. North on pagans, polytheists, and the pendulum; and S. Schwartz on Roman historians and the rise of Christianity—the school of Edward Gibbon.

C. Hezser, *Jewish Slavery in Antiquity* (Oxford—New York: Oxford University Press, 2005, $99) xi and 439 pp. Bibliography. Indexed. LCN: 2005019293. ISBN: 0-19-928086-X.

Hezser, reader in Middle Eastern religion at SOAS, University of London, and author of *The Social Structure of the Rabbinic Movement in Roman Palestine* (1997), examines ancient Jewish discourse on slavery in the context of Greco-Roman literary, legal, and documentary writings, and on the basis of the social, economic, and political circumstances under which Jews lived. After a 23-page introduction, she considers the status of slaves: the denationalization of slaves; the slave as chattel and human being; women, slaves, and minors; hierarchical equations and differentiations; and between slavery and freedom. Next she deals with slaves and the family: slaves within the household; master-slave relationships; prostitutes and concubines; and power relationships. Then she treats slaves and the economy: the sources of slaves; the acquisition and sale of slaves; slaves as intermediaries in business transactions; the location of slaves in ancient Jewish society; and the manumission of slaves. Finally she reflects on the symbolic significance of slavery: slavery as metaphor; slave parables; and slavery and the exodus experience. Hezser concludes that the Jewish practice and discussion of slavery in antiquity were not entirely identical with slavery in Greco-Roman society.

J. A. Hughes, *Scriptural Allusions and Exegesis in the Hodayot,* Studies on the Texts of the Desert of Judah 59 (Leiden—Boston: Brill, 2006, €89/$120) xiii and 268 pp. Bibliography. Indexed. LCN: 2005058217. ISBN: 90-04-14739-X.

The revised version of a doctoral dissertation directed by G. J. Brooke and submitted in 2004 to the University of Manchester, this volume explores the use of scriptural allusions in the Qumran *Hodayot* by close examination of selected passages. Hughes first gives a brief description of *Hodayot* and an overview of scholarship on them, and describes some of the insights from comparative literature that inform the study. Then she provides detailed analyses of selected compositions: two dualistic poems (1QH^a vii 21–viii?; 1QH^a xii 6–xiii 6), a poem in three movements (1QH^a xvi 5–xvii 36), and two eschatological poems (1QH^a xi 6-19; 1QH^a xi 20-37). Hughes concludes that the poems show considerable diversity of style and content, and that the search for a core of poems written by an individual author seems to be misguided.

S. Inowlocki, *Eusebius and the Jewish Authors. His Citation Technique in an Apologetic Context,* Ancient Judaism and Early Christianity 64 (Leiden—Boston: Brill, 2006, €99/$129) xx and 337 pp. Bibliography. Indexed. LCN: 2005057162. ISBN: 90-04-14990-2.

The slightly revised version of a doctoral dissertation directed by M. Broze and presented to the University of Brussels in 2003, this volume deals with the citations of extrabiblical Jewish authors used by Eusebius of Caesarea in his *Praeparatio Evangelica* and *Demonstratio Evangelica.* After a nine-page introduction, Inowlocki discusses the citation process in Greek antiquity and in the two works (also known together as the *Apodeixis*). Next she deals with the citations of non-Jewish authors in the *Apodeixis;* the "Hebrews" and the "Jews" according to Eusebius—the Jewish authors' status in the *Apodeixis;* the *travail de la citation* in the *Apodeixis*—the cases of the Jewish authors' citations; and Eusebius' "use" of the Jewish authors' citations in the *Apodeixis.* Inowlocki concludes that through his use of the citation technique Eusebius managed to adjust a large number of texts to this apologetic undertaking, texts that were originally foreign to his reflection on Christianity.

Interpreting Translation. Studies on the LXX and Ezekiel in Honour of Johan Lust, ed. F. García Martínez and M. Vervenne, Bibliotheca Ephemeridum Theologicarum Lovaniensium 192 (Leuven: Leuven University Press—Peeters, 2005, paper €75) xliii and 512 pp., plate. Bibliography. Indexed. LCN: 2005054637. ISBN: 90-5867-511-4 (LUP), 90-429-1689-3 (P).

The thirty studies honoring Professor Lust focus on two of the main scholarly fields—the Septuagint and Ezekiel—in which he has made important contributions to biblical studies. The papers most pertinent to the NT world are by H. Ausloos and B. Lemmelijn on "your only son, your beloved one" (Genesis 22)—when the Septuagint and messianism meet; J.-M. Auwers on the contribution of the longer text of Sirach to the lexicon of biblical Greek; E. Bons on whether

Psalm 32 LXX speaks of creation; J. Cook on "theological/ideological" *Tendenz* in the Septuagint—Proverbs as a test case; C. Dogniez on intertextuality in the Septuagint of Zechariah 9–14; E. Eynikel on the book of Jonah and the parable of the prodigal son; H.-J. Farby on errors that should not really happen in the Greek text of Sirach; N. Fernández Marcos on Symmachus and Lucian in Ezekiel; García Martínez on the apocalyptic interpretation of Ezekiel in the Dead Sea scrolls; K. Hauspie on ἀκούω in Ezekiel—a semantic study in view of French and English translation; R. J. V. Hiebert on preparing a critical edition of 4 Maccabees—the Syriac translation and *Passio Sanctorum Machabaeorum* as witnesses to the original Greek; J. Joosten on a Septuagintal translation technique in the Minor Prophets—the elimination of verbal repetitions; M. Knibb on the text-critical value of the quotations from *1 Enoch* in Ethiopic writings; R. A. Kraft on Philo's Bible revisited—the "aberrant texts" and their quotations of Moses; R. T. McLay on double translations in the Greek versions of Daniel; O. Munnich on the Lucianic text of Isaiah in the Septuagint; T. Muraoka on the need for something like R. Morgenthaler's *Statistik des neutestamentlichen Wortschatzes* (1958; 3rd ed., 1982) for the Septuagint; A. Pietersma on the seven voices of the Lord—a commentary on the Septuagint of Psalm 28; S. S. Scatolini Apóstolo on Ezekiel 36–39 in Papyrus 967 as a pre-text for rereading Ezekiel; R. Sollamo on repetitions of prepositions in the Septuagint of Genesis; E. Tov on the evaluation of Greek Scripture translations in rabbinic sources; J. Trebolle Barrera on the text-critical value of the Old Latin and Antiochean Greek texts in the books of Joshua and Judges; S. Van Den Eynde on "blessed by God" and "blessed be God"—εὐλογέω and the concept of blessing in the Septuagint with special attention to the book of Ruth; A. van der Kooij on the Septuagint of Ezekiel and Hasmonean leadership; and K. L. Wong on the Prince of Tyre in the Masoretic and Septuagint texts of Ezek 28:1-10. Also included are a photograph of the honoree, an academic biography of him (by M. Lamberigts), and an academic bibliography of his publications (by García Martínez). The volume was edited with the collaboration of B. Doyle.

B. Isaac, *The Invention of Racism in Classical Antiquity* (Princeton—Oxford: Princeton University Press, 2006, $24.95) xiv and 563 pp., 10 figs. Bibliography. Indexed. LCN: 2003048610. ISBN: 0-691-12598-8.

The paperback edition of the work described in *NTA* 48, p. 456, this volume first considers stereotypes and protoracism, along with the criteria used in antiquity for differentiating among peoples. Then it discusses Greek and Roman attitudes toward various peoples (including Egyptians, Persians, Gauls, Germans, and Jews) and toward one another. Isaac is professor of ancient history at the University of Tel Aviv.

M. H. Jensen, *Herod Antipas in Galilee. The Literary and Archaeological Sources on the Reign of Herod Antipas and Its Socio-Economic Impact on Galilee,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 215 (Tübingen: Mohr Siebeck, 2006, paper €59) xv and 316 pp., 29 figs., 4 tables. Bibliography. Indexed. ISBN: 3-16-148967-5.

The revised version of a doctoral dissertation directed by P. Bilde and presented in 2005 to the faculty of theology at the University of Aarhus in Denmark, this investigation of the relationship between the reign of Herod Antipas and the socioeconomic conditions of early 1st-century Galilee adopts a source-oriented method of approach and proposes to examine all the sources on the reign of Herod Antipas on their own terms. After sketching various approaches to Herod Antipas and clarifying the approaches taken in this study, it treats the various sources under these headings: Herod Antipas and Josephus; Herod Antipas in other written sources; Herod Antipas and the archaeology of Galilee; and message and minting—the coins of Herod Antipas. Then it offers a general discussion and assessment. Jensen concludes that Herod Antipas was a minor ruler with a moderate impact, and that the impact of his reign on the socioeconomic conditions of early 1st-century Galilee was most likely moderate too.

H. Kahana, *Esther. Juxtaposition of the Septuagint Translation with the Hebrew Text,* Contributions to Biblical Exegesis and Theology 40 (Leuven: Peeters, 2005, paper €48) l and 474 pp. Bibliography. Indexed. LCN: 2004061677. ISBN: 90-429-1580-3.

After a thirty-page introduction, Kahana presents for each verse in the book of Esther a four-

column table containing the Hebrew text, its Greek counterpart, and English translations of both. In the running commentary she discusses the additions and the omissions, examines how the translator succeeded in rendering especially difficult and complicated Hebrew verses, and tries to illuminate the translator's language, methods, and translational idiosyncrasies. She also quotes the Vulgate, the Aramaic Targums, and the Greek A text, and in most cases translates them into English. Kahana concludes that most differences between the Masoretic and Septuagint texts must have been due to translational decisions of the translator rather than to a different Hebrew *Vorlage* or to subsequent scribal errors or other corruptions in transmission.

R. KALMIN, *Jewish Babylonia between Persia and Roman Palestine* (Oxford—New York: Oxford University Press, 2006, £38.99/$65) xiv and 285 pp. Bibliography. Indexed. LCN: 2006042518. ISBN: 0-19-530619-4.

The Babylonian Talmud was composed by rabbis who flourished from the 3rd to the 6th or 7th century A.D. and lived under Sasanian Persian domination between the Tigris and Euphrates rivers in modern Iraq. In this examination of rabbinic culture in late antique Babylonia, Kalmin, professor of Talmud and rabbinics at Jewish Theological Seminary in New York City, shows how this culture was shaped in part by Persia on the one hand and by Roman Palestine on the other. After a fifteen-page introduction, he discusses the following topics: Roman persecutions of the Jews; kings, priests, and sages; Jewish sources of the Second Temple period in rabbinic compilations of late antiquity; anxious rabbis and mocking nonrabbis; idolatry in late antique Babylonia; Persian persecutions of the Jews; and Josephus in Sasanian Babylonia.

S. T. KATZ (ED.), *The Cambridge History of Judaism.* Vol. 4, *The Late Roman-Rabbinic Period* (Cambridge, UK—New York: Cambridge University Press, 2006, £120/$200) xxvii and 1135 pp., 8 figs., 21 halftones, 13 maps. Bibliographies. Indexed. ISBN: 0-521-77248-6.

This fourth volume in *The Cambridge History of Judaism* covers the period from A.D. 70 to 640 (the rise of Islam). After Katz's 22-page introduction, it presents forty chapters on the following topics: political, social, and economic life in the Land of Israel from A.D. 66 to ca. 235 (by S. Schwartz); the Diaspora from 66 to ca. 235 (A. Kerkeslager, C. Setzer, P. Trebilco, and D. Goodblatt); the uprisings in the Jewish Diaspora in 116-117 (M. Pucci Ben Zeev); the Bar Kokhba Revolt in 132-135 (H. Eshel); the legal status of Jews in the Roman empire (A. Linder); Jewish art and architecture in the Land of Israel from 70 to 235 (E. M. Meyers); the destruction of the Jerusalem Temple—its meaning and consequences (R. Goldenberg); the origins and development of the rabbinic movement in the Land of Israel (H. Lapin); the canonical process (J. A. Sanders); the beginnings of Christian anti-Judaism from 70 to ca. 235 (P. Richardson); the rabbinic response to Christianity (Katz); the Mishnah (D. Kramer); the Tosefta (P. Mandel); Midrash Halakah (J. M. Harris); Mishnaic Hebrew (M. Bar-Asher); the political and social history of the Jewish community in the Land of Israel from ca. 235 to 638 (Goodblatt); the material realities of Jewish life in the Land of Israel from ca. 235 to 638 (J. J. Schwartz); Aramaic in late antiquity (Y. Breuer); the Diaspora from ca. 235 to 638 (L. V. Rutgers, S. Bradbury); Jewish archaeology in late antiquity—art, architecture, and inscriptions (L. I. Levine); Jewish festivals in late antiquity (J. Tabory); rabbinic prayer in late antiquity (R. Kimelman); rabbinic views on marriage, sexuality, and the family (M. L. Satlow); women in Jewish life and law (T. Ilan); Gentiles in rabbinic thought (D. Novak); the formation and character of the Jerusalem Talmud (L. Moscovitz); the late midrashic, paytanic, and targumic literature (A. Shinan); Jewish magic in late antiquity (M. D. Swartz); Jewish folk literature in late antiquity (E. Yassif); early forms of Jewish mysticism (R. Elior); the political, social, and economic history of Babylonian Jewry from 224 to 638 (I. M. Gafni); the history of the Babylonian academies (Goodblatt); the formation and character of the Babylonian Talmud (R. Kalmin); talmudic law—a jurisprudential perspective (H. ben-Menahem); the Torah in rabbinic thought—the theology of learning (M. Hirshman); humankind, sin, and redemption in rabbinic Judaism (Katz); the rabbinic theology of the physical—blessings, body and soul, resurrection, and covenant and election (Kimelman); Christian anti-Judaism—polemics and policies (P. Fredriksen and O. Irshai); Jews in Byzantium (S. Bowman); and messianism and apocalypticism in rabbinic texts (L. H. Schiffman). An appendix by A. M. Rabello treats Justinian and the revision of Jewish legal status.

N. Kelley, *Knowledge and Religious Authority in the Pseudo-Clementines. Situating the* Recognitions *in Fourth Century Syria,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 213 (Tübingen: Mohr Siebeck, 2006, paper €54) xii and 250 pp. Bibliography. Indexed. ISBN: 3-16-149036-3.

Based on a 2003 doctoral dissertation directed by F. Bovon and K. King at Harvard University, this volume investigates the Pseudo-Clementine *Recognitions* as a window onto a rather complex religious, social, and political situation that involved not only Jews and pagans but also a variety of Christian groups such as were found in 4th-century Antioch or Edessa. After a 35-page introduction to studying the Pseudo-Clementines, Kelley discusses philosophers and the quest for philosophical truth, astrologers and the problem with astral determinism, the followers of the true prophet, and the *Recognitions* and its 4th-century Syrian context. She concludes that in that religiously competitive environment the general association of Peter with approved Christian teachings and the recent assertion of the ecclesiastical power of Antioch—no doubt derived from its claim to have Peter as its first bishop—make the emphasis on Peter in *Recognitions* a timely and effective rhetorical strategy, and not just a vestige of its debt to earlier source materials.

R. Kessler, *Sozialgeschichte des alten Israel. Eine Einführung* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2006, €34.90) 223 pp. Bibliography. Indexed. ISBN: 3-534-15917-9.

In this presentation of how people in ancient Israel lived, Kessler, professor of OT at the University of Marburg, discusses their political and social structures from the first tribal culture to the Hellenistic period. After a fifteen-page introduction to social history, he discusses the methods used in the social history of ancient Israel: the milieu, material remains, the texts of the Hebrew Bible, and the search for analogies. Then he treats the social history of ancient Israel in various periods: Israel's development as a society based on kinship, from the early to the developed state in Israel and Judah, the development of an ancient class society, exiles and their consequences, the Persian provincial society, and the Jewish *ethnos* in the Hellenistic period (from Alexander to the Hasmoneans, changes in society and state, Hellenistic ruling structures, "Israel" in many forms). Kessler concludes with comments on general trends in Israel's social history, Israel's identity, and the theological relevance of social history.

S. Kirkpatrick, *Competing for Honor. A Social-Scientific Reading of Daniel 1–6,* Biblical Interpretation 74 (Leiden—Boston: Brill, 2005, €89/$127) xvii and 196 pp., 11 figs. Bibliography. Indexed. LCN: 2005047117. ISBN: 90-04-14487-0.

The revised version of a doctoral dissertation directed by E. Ulrich and J. H. Neyrey, this volume presents a new reading of the tales in Daniel 1–6 on the basis of a cultural model of honor developed by anthropologists of the circum-Mediterranean and corroborated by ancient rhetorical sources. After a 39-page introduction to the methodology and its application to Daniel 1–6, it shows how these narratives articulate resistance to the perceived threat of a loss of Judean identity and heritage in the face of an overwhelming and oppressive Hellenistic domination. It treats the tales under the following headings: resistance (chap. 1), excellence (chap. 2), envy (chaps. 3 and 6), and success and failure (chaps. 4 and 5). Kirkpatrick concludes with observations on the social-scientific, historical, and theological significance of the approach.

A. Klęczar, *Ezechiel Tragik i jego dramat* Exagōgē. *"Wyprowadzenie z Egiptu,"* Apokryfy Starego Testamentu 1 (Kraków—Mogilany: Enigma, 2006) 147 pp. Bibliography. Indexed. ISBN: 83-86110-61-9.

In her study of literary issues involving the *Exagoge* and the adaptation of biblical narrative to suit the Greek literary genre, Klęczar contends that Ezekiel the Tragedian considered himself both Jewish and Greek, and so took components from both cultures. She deals with issues of authorship, the tragedy itself, the dramatic structure of the play, the literary sources, the characters, the nonbiblical scenes, and use of biblical material and its reinterpretation. Also included are translations of the extant fragments of the work, and a four-page English summary of the study. Klęczar concludes that Ezekiel's tragedy provides a unique perspective on the life and values of the Jewish community in Alexandria and on their understanding of the Hellenistic culture in which they were immersed.

B. KOLLMANN, *Einführung in die Neutestamentliche Zeitgeschichte,* Einführung Theologie (Darmstadt: Wissenschaftliche Buchgesellschaft, 2006, paper €14.90) 168 pp., map. Bibliography. ISBN: 3-534-17509-3.

After a seven-page introduction to the task and sources of the history of NT times, Kollmann, professor of NT exegesis and theology at the Universität-Gesamthochschule Siegen and author of *Joseph Barnabas. Leben und Wirkungsgeschichte* (1998), treats the topic under the following headings: Palestine under Hellenistic rule (332-142 B.C.), the Hasmonean kingdom (142-63 B.C.), the Roman-Herodian period (63-4 B.C.), the time after Herod until the Jewish War (4 B.C. to A.D. 66), from the Jewish War to the Bar-Kokhba Revolt (A.D. 70-135), philosophical currents in NT times, and the non-Jewish religious milieu of the NT. A one-page glossary is included.

A. KOVELMAN, *Between Alexandria and Jerusalem. The Dynamic of Jewish and Hellenistic Culture,* Brill Reference Library of Judaism 21 (Leiden—Boston: Brill, 2005, €116/$156) xiv and 177 pp. Bibliography. Indexed. LCN: 2005051346. ISBN: 90-04-14402-1.

In this volume, Kovelman, head of the Center for Jewish Studies and Jewish Civilization and professor at the Institute of Asian and African Studies at Moscow State University, approaches Jewish cultures of the Second Temple and talmudic periods as stylistic systems, and observes that the alternation of styles manifests the collapse of an old literature and the creation of a new one. After an eight-page preface, he presents five essays on the following topics: a quest for historicism and the rhetoric of petitions; laughter, fantasy, and eroticism—from the scroll of Esther to Esther midrash; exegesis and midrash; typology and pesher in *Letter of Aristeas;* and the sages and the crowd—society behind the culture.

R. G. KRATZ AND H. SPIECKERMANN (EDS.), *Götterbilder—Gottesbilder—Weltbilder. Polytheismus und Monotheismus in der Welt der Antike.* Band 1, *Ägypten, Mesopotamien, Persien, Kleinasien, Syrien, Palästina.* Band 2, *Griechenland und Rom, Judentum, Christentum und Islam,* Forschungen zum Alten Testament, 2. Reihe 17-18 (Tübingen: Mohr Siebeck, 2006, paper €69 and €59) xix and 378 pp., 79 figs., map, table; vii and 335 pp. Indexed. ISBN: 3-16-148673-0 (Band 1), -148807-5 (Band 2).

After an eleven-page introduction by the editors, the first volume contains fourteen essays under the following headings: Egyptian religion (three), religions in Mesopotamia (three), Zoroastrian religion (two), and religions in Asia Minor and Syria-Palestine (six). The papers most pertinent to the NT field are by P. G. Kreyenbroek on theological questions in an oral tradition—the case of Zoroastrianism; A. de Jong on one nation under God?—the early Sasasians as guardians and destroyers of holy sites; and Kratz on "for yours is the kingdom"—Judaism in Persian and Hellenistic-Roman times. The second volume presents thirteen articles under these headings: Greco-Roman religions (five), early Christian religion (two), rabbinic Judaism (one), Islamic religion (three), and the Christian religion in the east (two). The studies most relevant to the NT field are by W. Burkert on myths, temples, and images of the gods—from the Near Eastern Koine to the Greek form; H.-G. Nesselrath on the Greeks and their gods; Nesselrath on temples, rites, and oracles—the place of religion in Greek life; D. Gall on aspects of Roman religiosity—*Iuppiter optimus maximus;* U. Schmitzer on peace on earth?—Latin observations on the *pax Augusta;* R. Feldmeier on "Abba, Father, all things are possible for you"—the image of God in the Synoptic Gospels; Feldmeier on "he who calls into existence the things that do not exist"—God according to Paul; and H.-J. Becker on the oneness and names of God in rabbinic Judaism. Also included are essays by A. Bendlin on not the one, not the many—the pragmatics of religious behavior in a polytheistic society as illustrated by Rome; and J. Assmann on images of God and images of humans—anthropological consequences of monotheism.

J. L. KUGEL, *The Ladder of Jacob. Ancient Interpretations of the Biblical Story of Jacob and His Children* (Princeton—Oxford: Princeton University Press, 2006, $24.95/£15.95) xiii and 278 pp. Indexed. LCN: 2005020584. ISBN: 0-691-12122-2.

Taking his starting point from the OT accounts of Jacob and his children in Genesis, Kugel, professor of Bible and director of the Institute for the History of the Jewish Bible at Bar-Ilan

University, investigates the retellings of these stories in early Jewish writings as a way of exploring the beginnings of biblical interpretation and of reconstructing how ancient interpreters worked. After an introductory chapter on Jacob and the Bible's ancient interpreters, he considers the ladder of Jacob [see § 40-1810]; the rape of Dinah, and Simeon and Levi's revenge [§ 37-1045]; Reuben's sin with Bilhah (1995); how Levi came to be a priest [see § 38-554]; Judah and the trial of Tamar; and a prayer about Jacob and Israel from the Dead Sea scrolls [§ 43-1343]. Several of the previously published essays have been revised and expanded. Kugel concludes that these traditions have the appearance of a ladder, with each rung connected to what preceded and what followed, in such a way as to make of this assemblage of biblical interpretations a single, ascendant structure—perhaps even one on which the angels of God may at times be glimpsed in their going up and down.

J. L. KUGEL (ED.), *Prayers That Cite Scripture* (Cambridge, MA: Harvard University Center for Jewish Studies, 2006, $27.50/£17.95) v and 119 pp. LCN: 2006041060. ISBN: 0-674-01971-7. Distributed by Harvard University Press.

Toward the end of the biblical period prayers began to look backward and include references to Scripture—with either direct quotations, allusions to biblical episodes, or bits of biblical Hebrew style. After Kugel's five-page introduction to the scripturalization of Jewish prayer, this volume presents essays by J. H. Newman on the scripturalization of prayer in exilic and Second Temple Judaism; E. G. Chazon on Scripture and prayer in *Words of the Luminaries;* S. Naeh on the role of biblical verses in prayer according to the rabbinic tradition; R. Brody on liturgical uses of the book of Psalms in the Geonic period; S. Elizur on the use of biblical verses in Hebrew liturgical poetry; and J. Yahalom on from the material to the spiritual—scriptural allusions and their development in Judeo-Arabic liturgical poetry.

C. KULAWIK, *Die Erzählung über die Seele (Nag-Hammadi-Codex II,6). Neu herausgegeben, übersetzt und erklärt,* Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 155 (Berlin—New York: de Gruyter, 2006, €98/$157) viii and 351 pp. Bibliography. Indexed. ISBN: 3-11-018672-1.

The Exegesis on the Soul (NHC II,6) tells the story of the fall of the soul into the world and her attempt to return to the heavenly realm. The slightly revised version of a doctoral dissertation directed by H.-G. Bethge and accepted in 2004 by the theological faculty of the Humboldt-Universität in Berlin, this volume first provides a 29-page general introduction to the work (with particular attention to the history of research), a new edition of the Coptic text (with textual notes below) and a German translation (with brief notes below) on facing pages, and various indexes to the text (Coptic words and forms, Greek words, proper names, etc.). Then Kulawik presents a detailed 177-page exegetical commentary on the text along with an excursus on the concept of God in the work. Finally she discusses the various sources and traditions that may have influenced *The Exegesis on the Soul*: Septuagint, early Christian traditions, Homer, Plato (*Symposium* 189d-191d), Simon Magus according to Irenaeus (*Adv. haer.* 1.23), *Authentikos Logos,* and so on.

P. LAWRENCE, *The IVP Atlas of Bible History* (Downers Grove, IL: IVP Academic, 2006, $40) 188 pp., maps, timeline. Illustrated. Indexed. ISBN: 0-8308-2452-9.

Published in England under the title *The Lion Atlas of Bible History,* this volume spans over two millennia of history from Abraham (ca. 2000 B.C.) through the book of Revelation (the end of the 1st century A.D.). Taking a narrative approach, it seeks to illuminate the Bible as history, geography, and theology. There are chapters on the birth of Jesus, his public ministry, Jerusalem in NT times, his death and the empty tomb, the birth of the church, travel in the Roman world, Paul's various journeys, the letters of the NT, Rome, the fall of Jerusalem, the seven churches of Asia Minor, and the spread of Christianity. Maps, photographs, drawings, charts, and a one-page glossary are included. Lawrence teaches and is a research assistant at the University of Liverpool. A. Millard served as senior consulting editor, and H. von Siebenthal and J. Walton served as consulting editors.

A. LEMAIRE (ED.), *Congress Volume Leiden 2004,* Supplements to Vetus Testamentum 109 (Leiden—Boston: Brill, 2006, €125/$169) vii and 470 pp., frontispiece, 9 figs. Bibliographies. Indexed. ISBN: 90-04-14913-9.

This volume presents sixteen papers prepared for the 18th congress of the International Organization for the Study of the Old Testament (IOSOT) held in Leiden in August 2004. The essays most pertinent to the NT world are by G. J. Brooke on the Twelve Minor Prophets and the Dead Sea scrolls; C. Dogniez on the reconstruction of the Temple according to the Septuagint of Zechariah; J.-M. Husser on inspired scribes and celestial writings; and C. A. Newsom on rhyme and reason—the historical résumé in Israelite and early Jewish thought. Also included are four papers read at the session on world Christianity and the study of the OT.

J. D. LEVENSON, *Resurrection and the Restoration of Israel. The Ultimate Victory of the God of Life* (New Haven—London: Yale University Press, 2006, $40) xix and 274 pp. Indexed. LCN: 2006003113. ISBN: 0-300-11735-3.

Levenson, professor of Jewish studies at Harvard University and author of *The Death and Resurrection of the Beloved Son. The Transformation of Child Sacrifice in Judaism and Christianity* (1993), contends that the ancient rabbis were committed to the belief that at the end of time God will restore the deserving dead to life, and that rabbis viewed the Hebrew Bible itself as committed to this idea. He develops this thesis in fourteen chapters: the modern Jewish preference for immortality; whether resurrection is in the Torah; up from Sheol; whether Abraham, Moses, and Job are in Sheol; intimations of immortality; individual immortality and familial resurrection; the man of God performs a resurrection; "Death—be broken!"; the widow re-wed, and her children restored; Israel's exodus from the grave; the fact of death and the promise of life; "he keeps faith with those who sleep in the dust"; God's ultimate victory; and the two horns of the ram. Levenson concludes that without the expectation of resurrection, the restoration of Israel would be something less than what the rabbis thought the Torah had always intended it to be—the ultimate victory of the God of life.

G. P. LUTTIKHUIZEN, *Gnostic Revisions of Genesis Stories and Early Jesus Traditions,* Nag Hammadi and Manichaean Studies 58 (Leiden—Boston: Brill, 2006, €88/$119) xviii and 208 pp. Bibliography. Indexed. LCN: 2005054254. ISBN: 90-04-14510-9.

This volume discusses the critical attitudes of *Apocryphon of John* and related gnostic documents to the Jewish Scriptures, and in a shorter second part, critical gnostic interpretations of early Christian traditions about the teaching and passion of Jesus. The focus is on gnostic writers as readers, that is, how they understood the biblical and early Christian traditions in question, and why they understood them as they did. After a thirteen-page introduction to gnostic interpreters, Luttikhuizen, who served as professor of early Christian literature and NT studies at Groningen University from 1988 to 2005, treats Genesis interpretations: polemical context and function (*Ap. John*), philosophical thought pattern (*Ap. John*), narrative scheme (*Ap. John*), the creation of Adam and Eve (*Ap. John*), paradise (*Ap. John, Testimony of Truth*), Eve's children and the salvation of humanity (*Ap. John, Hypostasis of the Archons*), Noah and the flood (*Ap. John, Hyp. Arch., Apocalypse of Adam*), and the ineffable God (*Ap. John, Trimorphic Protennoia*). Then he considers early Jesus traditions: the teaching of Jesus (*Letter of Peter to Philip*); the passion of Jesus—the suffering Jesus and the impassible Christ (*Apocalypse of Peter*); the passion of Jesus—the wooden cross and the cosmic cross of light (*Acts of John*); and Johannine vocabulary and gnostic thought (*Ep. Pet. Phil., Trim. Prot.*). Also included are an epilogue on readers of gnostic texts and an appendix on the baptists of Mani's youth and the Elchasaites.

J. MAIER, *Studien zur jüdischen Bibel und ihrer Geschichte,* Studia Judaica 28 (Berlin—New York: de Gruyter, 2004, €128/$179.20) xii and 512 pp. Indexed. ISBN: 3-11-018209-2.

The nineteen essays in this collection appear under four headings: Torah, Prophets, and Writings (Tanak), "canon," and exegesis in the Jewish tradition (five); texts in the Pentateuch (seven); the prophetic corpus (two); and the "Writings" (five). The topics include the possibilities and forms of theological exegesis in Judaism; the question of the biblical canon in early

Judaism in light of the Qumran discoveries; biblical interpretation in the Qumran literature; Pentateuch, Torah, and law between Qumran and the Septuagint; Josephus' biblical history; Amalek in Josephus' writings; and the court-layout in Ezekiel's temple-plan in light of the Qumran *Temple Scroll.* There are also studies on the history of the interpretation of various OT texts in Jewish exegesis: Gen 10:2-4; Lev 19:16; Deut 2:1-8; Obadiah 2; Psalm 1; Ps 24:1; Ps 37:1, 7, 8; Ps 139:21-22; and Cant 1:5-6.

C. M. McGinnis and P. K. Tull (eds.), *"As Those Who Are Taught." The Interpretation of Isaiah from the LXX to the SBL,* SBL Symposium 27 (Atlanta: Society of Biblical Literature, 2006, $39.95) xii and 342 pp. Bibliographies. Indexed. LCN: 2005037099. ISBN: 1-58983-103-9.

After a 27-page introduction to the history of interpretation and critical scholarship on the book of Isaiah, this volume presents articles by D. A. Baer on "it's all about us"—nationalistic exegesis in the Greek Isaiah 1–12; A. van der Kooij on interpretation of the book of Isaiah in the Septuagint and in other ancient versions; G. J. Brooke on Isaiah at Qumran; J. R. Wagner on Moses and Isaiah in concert—Paul's reading of Isaiah and Deuteronomy in the letter to the Romans; C. H. Williams on the testimony of Isaiah and Johannine Christology; J. Fekkes on Isaiah and the book of Revelation—John the prophet as a fourth Isaiah; J. D. Cassel on patristic interpretation of Isaiah; R. A. Harris on structure and composition in Isaiah 1–12—a 12th-century northern French rabbinic perspective; A. Cooper on the Suffering Servant and Job—a view from the 16th century; A. P. Pauw on "becoming part of Israel"—John Calvin's exegesis of Isaiah; G. Stansell on the poet's prophet—R. Lowth's 18th-century commentary on Isaiah; M. A. Sweeney on the road to B. Duhm—Isaiah in 19th-century critical scholarship; R. F. Melugin on form criticism, rhetorical criticism, and beyond in Isaiah; and Tull on one book, many voices—conceiving of Isaiah's polyphonic message.

F. Millar, *Rome, the Greek World, and the East.* Vol. 3, *The Greek World, the Jews, and the East,* ed. H. M. Cotton and G. M. Rogers, Studies in the History of Greece and Rome (Chapel Hill: University of North Carolina Press, 2006, cloth $70, paper $29.95) xxxi and 516 pp., 3 maps, 4 halftones, 2 tables. Indexed. LCN: 2001027500. ISBN: 0-8078-3030-5 (cloth), -5693-2 (paper).

The third and last volume in the series of Millar's collected essays, this volume presents eighteen papers under three major headings: the Hellenistic world and Rome (six), Rome and the East (six), and Jews and others (six). The articles most pertinent to the NT world concern the problem of Hellenistic Syria (1987); Hellenistic history in a Near Eastern perspective—the book of Daniel (1997); the background to the Maccabean revolution—reflections on M. Hengel's *Judaism and Hellenism* [§ 22-966r]; the Greek city in the Roman period (1993); the trials of Jesus (1990); the Roman *coloniae* of the Near East—a study of cultural relations (1990); Latin in the epigraphy of the Roman Near East (1995); caravan cities—the Roman Near East and long-distance trade by land (1998); looking east from the classical world—colonialism, culture, and trade from Alexander the Great to Shapur I (1998); Hagar, Ishmael, Josephus, and the origins of Islam [§ 38-558]; Dura-Europos under Parthian rule (1998); and the Jews of the Greco-Roman Diaspora between paganism and Christianity, A.D. 312-438 (1992). Millar is professor emeritus of ancient history at Oxford University. Cotton has provided a seven-page introduction.

E. Netzer, *The Architecture of Herod, the Great Builder,* Texts and Studies in Ancient Judaism 117 (Tübingen: Mohr Siebeck, 2006, €129) xiv and 443 pp., 28 plates, 60 figs. Bibliography. Indexed. ISBN: 3-16-148570-X.

Netzer, professor emeritus of archaeology at the Hebrew University, focuses on what is known about Herod the Great's building projects and on views directly concerned with the field of construction and architecture. He seeks to provide information about the buildings for which we have sufficient archaeological or literary evidence so as to make possible a more fruitful architectural discussion and analysis of these projects. After considering Herod the man and king, he deals with Herod's building projects at Masada, Jericho, Samaria-Sebaste, Caesarea Maritima, Jerusalem, the Second Temple, Herodium, the desert fortresses, and other building

projects. Then he offers general discussions about the planning of palaces, temples, sport and entertainment facilities, and cities, respectively, as well as architectural influences from the Greco-Roman world, and Herod's personal involvement in his building projects. Also included are five appendixes on Herodian building materials and methods (by Netzer), Herodian architectural decoration (O. Peleg), Herodian stuccowork ceilings (S. Rozenberg), Herodian wall paintings (Rozenberg), and Herodian mosaic pavements (R. Talgam and Peleg). Netzer suggests that Herod's "political savviness" with regard to his Jewish subjects was the main factor behind his decision to rebuild the Jerusalem Temple. Netzer was assisted in preparing the volume by R. Laureys-Chachy.

J. NEUSNER, *Rabbinic Categories. Construction and Comparison,* Supplements to the Journal for the Study of Judaism 101 (Leiden—Boston: Brill, 2005, €137/$184) xxiii and 426 pp. LCN: 2005047138. ISBN: 90-04-14578-8.

By the term "category-formation," Neusner means the principle by which a category is defined, the theory of the conglomeration of random data into coherent wholes. In this book he describes the rabbinic principles of category-formation, and compares and contrasts the results. After an eleven-page preface, he discusses the canonical construction of rabbinic categories: the categories of the halakic documents (Mishnah, from the Tosefta through the Bavli, *Sifre*); the categories of the haggadic documents (*Genesis Rabbah, Leviticus Rabbah, Pesiqta deRab Kahana*); and the documentary boundaries of categories—the Bavli's testimony. Then he compares the theological category-formations in rabbinic Judaism: generative versus inert category-formations (the synergy of sin, repentance, and atonement; the kingdom of heaven); and primary versus subordinate category-formations (Israel/Gentiles; the messiah-theme). The appendix considers systems and their contents: canon and category-formation.

J. NEUSNER, *The Talmud. What It Is and What It Says* (Lanham, MD—Oxford: Rowman & Littlefield, 2006, cloth $70, paper $23.95) ix and 166 pp. Indexed. LCN: 2006005565. ISBN: 0-7425-4670-5 (cloth), -4671-3 (paper).

This introduction to the Talmud answers fundamental questions about history (Where and When?), literature (What is this writing?), and religion (What is in this writing, and why does it matter?). After placing the Talmud in its historical context, it identifies the Mishnah that serves both Talmuds, spells out the principal trait of the Gemara (its analytical argument), and describes the two Talmuds and explains why the Babylonian Talmud took priority over the Palestinian Talmud. Then it shows how the Talmud relates to the Torah and is part of the Torah, asks how the rabbinic sage is part of the Torah, and considers how God is represented in the coherent statement of the Mishnah and the Gemara—as all-powerful, just, and merciful—and how the Talmud proves that proposition from the Torah. Neusner is professor of religion and theology at Bard College in New York.

S. D. O'LEARY AND G. S. MCGHEE (EDS.), *War in Heaven/Heaven on Earth. Theories of the Apocalyptic,* Millennialism and Society (London—Oakville, CT: Equinox, 2005, cloth £65/$100, paper £15.99/$26.95) xxvi and 290 pp., 5 figs. Bibliographies. Indexed. LCN: 2004030232. ISBN: 1-904768-87-3 (cloth), -88-1 (paper).

The first four essays in this volume deal with core ideas of millennial theory: T. Daniels on charters of righteousness—politics, prophets, and the drama of conversion; R. Landes on roosters crow, owls hoot—the dynamics of apocalyptic millennialism; C. Gutierrez on the millennium and narrative closure; and A. I. Baumgarten on four stages in the life of a millennial movement. Then there are five papers on approaches to millennial history: D. Cook on the beginnings of Islam as an apocalyptic movement; J. W. Martin on before and after the Sioux Ghost Dance—Native American prophetic movements and the study of religion; D. Redles on "the day is not far off . . ."—the millennial *Reich* and the induced apocalypse; R. I. J. Hackett on theorizing radical Islam in northern Nigeria; and M. Fonda on postmodernity and the imagination of the apocalypse—a study of genre. Finally there are six articles on millennial hopes and apocalyptic disappointments: J. R. Turner on the deflating power of progress—a Nietzschean

view of the millennial promise of science; McGhee on a cultural history of dissonance theory; L. L. Downing on a cusp catastrophe model of cult conversions; D. Thompson on the retreat of the millennium; D. C. Noel on the menace of media-driven public credulity—Will a distorted faith now win out?; and C. B. Strozier on from Ground Zero—thoughts on apocalyptic violence and the new terrorism. The editors have provided a twelve-page introduction and overview.

M. P. Penn, *Kissing Christians. Ritual and Community in the Late Ancient Church,* Divinations: Rereading Late Ancient Religion (Philadelphia: University of Pennsylvania Press, 2005, $42.50) vii and 186 pp. Bibliography. Indexed. LCN: 2005042223. ISBN: 0-8122-3880-X.

In the first five centuries A.D. the ritual kiss was a distinctive and nearly ubiquitous identity marker of Christianity. In exploring the relation of the ritual kiss to emerging social boundaries, Penn, who teaches religion at Mount Holyoke College in Massachusetts, focuses on how early Christians described and performed the ritual kiss to help them construct a chaste and closed community that was both cohesive and at the same time hierarchical and exclusive. After a nine-page introduction, he discusses the topic in four chapters: kissing basics; the kiss that binds—Christian communities and group cohesion; the difference and distinction—the exclusive kiss; and boundary violations—purity, promiscuity, and betrayal. Penn concludes that as the kiss grew increasingly useful for defining who was part of the Christian community, it turned inward to help distinguish certain Christians from others.

C. Perrot et al., *Marie et la sainte famille. Les récits apocryphes chrétiens,* tome 2, Études Mariales (Paris—Montreal: Médiaspaul, 2006, paper €21) 175 pp., 12 halftones. Bibliographies. ISBN: 2-7122-0987-7.

Of the ten essays in this volume, those most pertinent to the NT field are by C. Perrot on the paternity of Joseph according to Mt 1:18-25; E. Norelli on the earliest forms of the announcements of Jesus' birth through a virgin; É. Cothenet on Pseudo-Melito and the tradition of the *transitus* of the Virgin Mary; and R. Beyers on the Latin *Compilation of the Infancy.* The other contributors are S. Barnay, D. Russo, F. Jourdan, M. Dupuy, D. Doré, and B. Waché.

F. E. Peters, *The Children of Abraham. Judaism, Christianity, Islam* (rev. ed.; Princeton—Oxford: Princeton University Press, 2006, paper $16.95/£10.95) xix and 237 pp. Indexed. LCN: 2004040049. ISBN: 0-691-12769-7.

The paperback edition of the thoroughly revised and substantially rewritten edition (2004) of a work first published in 1982, this comparative study of Judaism, Christianity, and Islam traces the three faiths from the 6th century B.C. to the Middle Ages. After a six-page introduction to the Scriptures, it treats the following issues: the promise and the heirs, a contested inheritance, community and hierarchy, the law, Scripture and tradition, the worship of God, renunciation and aspiration, thinking and talking about God, and sacred history. Peters, professor of Middle Eastern studies, history, and religion at New York University, is also the author of *The Monotheists. Jews, Christians, and Muslims in Conflict and Competition* (2003). J. L. Esposito has provided a five-page foreword.

Z. Pleše, *Poetics of the Gnostic Universe. Narrative and Cosmology in the* Apocryphon of John, Nag Hammadi and Manichaean Studies 52 (Leiden—Boston: Brill, 2006, €99/$129) x and 329 pp. Bibliography. Indexed. LCN: 2005058214. ISBN: 90-04-11674-5.

The thoroughly revised version of a doctoral dissertation directed by B. Layton and G. Williams at Yale University, this volume argues that while Plato's *Timaeus* is the key text for understanding the "poetics" of the gnostic universe presented in *Apocryphon of John,* the universe that emerges from this narrative is more complex and dynamic than Plato's. After a five-page introduction, it considers the following topics in *Apocryphon of John*: narrative and composition (the frame narrative, *dramatis personae,* the revelatory monologue), the realm of being (*agnostos theos, kataphasis*), and the realm of becoming (Sophia "our sister"; cosmogony—the gnostic demiurge; cosmogony—Sophia's repentance; "what will come to pass"—*diakrisis,* or final separation). Pleše concludes that *Apocryphon of John* is an early Christian

response to the cultural universalism of the Antonine period, refusing to engage in any sort of demiurgic "mimesis" and claiming instead that dominant cultural models and discursive modes should not be reproduced but thoroughly transformed.

J. I. Porter (ed.), *Classical Pasts. The Classical Traditions of Greece and Rome* (Princeton—Oxford: Princeton University Press, 2006, cloth $70/£45, paper $27.95/£17.95) xiii and 450 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 2004060759. ISBN: 0-691-08941-8 (cloth), -08942-6 (paper).

After Porter's 65-page introduction to what is "classical" about classical antiquity, this volume presents essays by S. E. Alcock and J. F. Cherry on the treasury of Minyas—a Bronze Age classic at Orchomenos; A. D'Angour on intimations of the classical in early Greek *mousikē;* Y. L. Too on rehistoricizing classicism—Isocrates and the politics of metaphor in 4th-century Athens; A. Stewart on Baroque classics—the tragic muse and the *exemplum;* J. Henderson on from φιλοσοφία to *philosophia*—classicism and Ciceronianism; M. Citroni on the concept of the classical and the canons of model authors in Roman literature; T. Hölscher on Greek styles and Greek art in Augustan Rome—issues of the present versus records of the past; J. Elsner on classicism in Roman art; Porter on feeling classical—classicism and ancient literary criticism; T. Whitmarsh on quickening the classics—the politics of prose in Roman Greece; and G. W. Most on Athens as the school of Greece.

J. M. Rainer, *Römisches Staatsrecht. Republik und Prinzipat* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2006, €49.90) 333 pp. Bibliography. Indexed. ISBN: 3-534-11544-9.

After a six-page introduction, Rainer, professor of Roman law and modern private law at the University of Salzburg, first provides an overview of the beginnings of Roman civil law (curias and *tribus,* the *rex*) and treats the development of civil law under the republic (magistracy, promagistrate, head magistrate, consul, praetors, dictator, the *interrex,* censor, quaestors, aediles, etc.). Then he considers the origin and system of civil law under the principate: the crisis of the republic, Sulla, Pompey, Caesar, the beginnings made by Octavian, the founding of the empire, its consequences, the competencies of the *princeps,* the senate, popular assemblies, magistracies, and so on. Rainer concludes that the weakness of the principate lay not with its universalism or particular laws but rather with the blending of the military and the civil administration.

C. Reitz, *Die Literatur im Zeitalter Neros,* Klassische Philologie kompakt (Darmstadt: Wissenschaftliche Buchgesellschaft, 2006, paper €14.90) viii and 149 pp., map, table. Bibliography. Indexed. ISBN: 3-534-15793-1.

Reitz, who teaches classical philology at the University of Rostock, observes that during Nero's reign as emperor (A.D. 54-68) artistic productions of various kinds flourished. After discussing the sources and the basic facts about Nero's reign, she considers Nero as a poet, with particular attention to what can be known about his own compositions. Then she provides information about Seneca, Petronius, Lucan, and Persius, respectively, and the various literary genres utilized by them, as well as the bucolic poetry and the technical and encyclopedic works produced during Nero's reign. Also included are a chronological table (by W. Kissel) and a map of Rome in Nero's time.

H. Reuling, *After Eden. Church Fathers and Rabbis on Genesis 3:16-21,* Jewish and Christian Perspectives 10 (Leiden—Boston: Brill, 2006, €125/$179) xix and 371 pp. Bibliography. Indexed. LCN: 2005050138. ISBN: 90-04-14638-5.

The revision of a doctoral dissertation directed by G. Rouwhorst and J. Frishman and presented to the Catholic Theological University at Utrecht, this volume traces the interpretation of Gen 3:16-21 in various patristic and rabbinic sources. Reuling discusses the material under the following headings: the spirit, the flesh, and Genesis 3; the *versiones* of Gen 3:16-21; Adam, Eve, and the hidden meaning of Scripture—Didymus the Blind and Ambrose of Milan; beyond paradise—John Chrysostom preaching on the primordial ordeal; Genesis and the stain of sin—spiritual, literal, and dogmatic interpretation in the writings of Augustine of Hippo; Eden as par-

adigm?—*Genesis Rabbah*'s collection of interpretations; *Abot deRabbi Nathan*—human origins and the rabbinic framework; and after Eden? She concludes that while most Church Fathers were inclined to read Gen 3:16-21 in a spiritual fashion, the rabbis generally applied the text to the domain of physical fertility and work. G. Stemberger has provided a two-page foreword.

M. B. Roller, *Dining Posture in Ancient Rome. Bodies, Values, and Status* (Princeton—Oxford: Princeton University Press, 2006, $39.50/£26.95) xiii and 219 pp., 8 plates, 15 halftones, 3 plans. Bibliography. Indexed. LCN: 2005029438. ISBN: 0-691-12457-4.

Drawing on literary and visual sources from ca. 200 B.C. to A.D. 200, Roller, professor of classics at Johns Hopkins University in Baltimore and author of *Constructing Autocracy. Aristocrats and Emperors in Julio-Claudian Rome* (2001), seeks to develop both an ideological analysis of representations of convivial postures and an account of actual social practice at Roman banquets. After a fourteen-page introduction, he treats the dining postures of Roman men, with particular attention to reclining and alternative postures. Then he discusses the ideology and practice of the dining postures of Roman women in various periods (republican, Augustan, imperial) and their relation to family values. Finally he deals with the dining posture of children (sitting, reclining), and provides an appendix on convivial wine drinking and *comissationes* and a catalogue of funerary monuments and wall paintings. Roller concludes that the reclining dining posture marked the sort of social privilege, leisure, luxury, and pleasures associated with elite adult males (but also available to women and children), while other possible convivial postures—sitting and standing—marked degrees of detraction from them.

M. Rosik, *Archeolog czyta Biblię. Nowe odkrycia: Fałszerstwa czy wyzwania dla wiary?* (Wrocław: Wrocławskiej Księgarni Archidiecezjalnej, 2006) 144 pp., 8 plates. Bibliography. ISBN: 83-7454-037-0.

This volume discusses five recent archaeological "discoveries" pertaining to the NT that continue to attract attention from both specialists and the general public: the fragment of Mark's Gospel from Qumran, the ossuary of James, *Gospel of Judas,* the cave of John the Baptist, and the place of Jesus' baptism. Also included is a twelve-page introduction by Z. J. Kapera in which he warns about the dangerous turn in biblical archaeology, along with twelve color photographs and an appendix on *Gospel of Judas.*

S. Safrai et al. (eds.), *The Literature of the Sages.* Part 2, *Midrash and Targum, Liturgy, Poetry, Mysticism, Contracts, Inscriptions, Ancient Science and the Languages of Rabbinic Literature,* Compendia Rerum Iudaicarum ad Novum Testamentum, Section 2: The Literature of the Jewish People in the Period of the Second Temple and the Talmud 3b (Assen: Van Gorcum, 2006, €85; Minneapolis: Fortress) xvii and 772 pp. Bibliography. Indexed. ISBN: 90-232-4222-X (VG), 0-8006-0606-X (F).

The initial five essays in this volume [see *NTA* 32, p. 274] appear under the heading "midrash and targum": M. I. Kahana on the halakic midrashim; M. Hirshman on haggadic midrash; M. B. Lerner on the works of haggadic midrash and the Esther midrashim; C. Milikowsky on *Seder Olam* (with Z. Safrai's appendix on the Scroll of Antiochus and the Scroll of Fasts); and Z. Safrai on the targums as part of rabbinic literature. Next there are six chapters on "liturgy, poetry, mysticism": J. Tabory on prayers and *bĕrākôt;* Tabory on the *Passover Haggadah;* V. Noam on *Megillat Ta'anit—Scroll of Fasting;* E. Fleischer on *piyyut;* J. Yahalom on "Syriac for dirges, Hebrew for speech"—ancient Jewish poetry in Aramaic and Hebrew; and M. D. Swartz on mystical texts. Then there are six papers on "contracts, inscriptions, ancient science": M. A. Friedman on contracts—rabbinic literature and ancient Jewish documents; J. J. Price and H. Misgav on Jewish inscriptions and their use; S. S. Kottek on medical interest in ancient rabbinic literature; Z. Safrai on geography and cosmography in talmudic literature; A. O. Shemesh on biology in rabbinic literature—fact and folklore; and Y. Harari on the sages and the occult. Finally there are three articles on the languages of rabbinic literature: M. Bar-Asher on Mishnaic Hebrew—an introductory survey; Y. Breuer on the Aramaic of the talmudic period; and D. Sperber on rabbinic knowledge of Greek. This volume was edited by the late S. Safrai, Z. Safrai, J. Schwartz, and P. J. Tomson.

J. Sarsila, *Being a Man. The Roman* Virtus *as a Contribution to Moral Philosophy,* European Studies in the History of Science and Ideas 14 (Frankfurt—New York: Lang, 2006, paper €42.50/$47.95) 245 pp., fig. Bibliography. Indexed. ISBN: 3-631-55192-4.

The rewritten version of a 1982 doctoral dissertation presented to the University of Jyväskylä in Finland, this philological and philosophical analysis explores how the Romans in the republican period understood *virtus* and what they included in it. After an eighteen-page introduction, it considers how various authors approached the concept of *virtus*: Livius Andronicus and Naevius, Plautus and Martial, Terence, Ennius, Cato, Lucilius, Publius Syrus, Lucretius, Catullus, Julius Caesar, Nepos, Sallust, Cicero, Virgil, Tibullus and Propertius, Horace, Ovid, and Livy. Sarsila, who teaches Latin and history at the University of Tampere, concludes that during the republic the Romans considered *virtus* the essence of the practical agent (that is, *virtus* belonged to an active, successful doer), and that there is not a single occurrence where *virtus* would mainly imply reverence to or even dependence upon the gods.

A. M. Sivertsev, *Households, Sects, and the Origins of Rabbinic Judaism,* Supplements to the Journal for the Study of Judaism 102 (Leiden—Boston: Brill, 2005, €101/$136) viii and 301 pp. Bibliography. Indexed. LCN: 2005047142. ISBN: 90-04-14447-1.

A direct continuation of the author's earlier work (2002) entitled *Private Households and Public Politics in 3rd–5th Century Jewish Palestine* [*NTA* 47, p. 202], this volume examines the Second Temple and early rabbinic periods to elaborate his previous thesis about the crucial role of Jewish households and their traditions in shaping what we call today "rabbinic Judaism." After a 24-page introduction, it discuses households and the origins of Jewish sectarianism: sects and households during the formative centuries of Second Temple Judaism, religious functions of households in *Jubilees* and related texts, and households and the social structure of the Dead Sea sect. Then it considers the rabbis and households—negotiating holiness: Pharisaic traditions in Josephus and the NT, Pharisaic traditions in tannaitic texts, and rabbinic households and their traditions in the late 1st and 2nd centuries. An excursus deals with tannaitic case stories and the role of families in the early rabbinic movement. Sivertsev, assistant professor of religious studies at DePaul University in Chicago, concludes that family-based piety became central for the formation of the Jewish religious movements (often called "sects") of the Second Temple period.

A. Steinsaltz, *The Essential Talmud,* trans. C. Galai (rev. ed.; New York: Basic Books, 2006, paper $17.95) viii and 327 pp., table. Indexed. LCN: 2006022718. ISBN: 0-465-08273-4.

The expanded 30th-anniversary edition of this work features an updated preface by Steinsaltz as well as two new chapters containing a historical overview of life in talmudic times and an in-depth look at the content and appearance of the original talmudic page. It also includes the book's original thirty-five chapters, which outline the historical development, structure and content, and methodological approach of the Talmud. Steinsaltz is the author of *The Talmud. The Steinsaltz Edition. A Reference Guide* (1989).

P. W. van der Horst, *Jews and Christians in Their Graeco-Roman Context. Selected Essays on Early Judaism, Samaritanism, Hellenism, and Christianity,* Wissenschaftliche Untersuchungen zum Neuen Testament 196 (Tübingen: Mohr Siebeck, 2006, €99) x and 352 pp. Bibliography. Indexed. ISBN: 3-16-148851-2.

The thirty essays in this collection (now all in English) deal with the religious and cultural milieu of early Christianity, with particular attention to Jewish culture in the time around the turn of the era in its interaction with Hellenistic culture. Their topics include the Jews of ancient Crete [§ 33-971]; the synagogue of Sardis and its inscriptions [see § 46-1220]; the evil inclination and sexual desire in talmudic literature (2003); Philo's *In Flaccum* and Acts (2004); common prayer in Philo's *In Flaccum* 121-124 (2003); Philo on the wrath of God (1993); anti-Samaritan propaganda in early Judaism (2003); the meaning of ἀπενεχθῆναι in Lk 16:22 [§ 50-1046]; the meaning of καὶ οὕτως in Rom 11:26 [§ 45-351]; the shadow in Hellenistic popular belief (1979); and "the God who drowned the King of Egypt" (2005). Also included are an

eleven-page introduction that places the essays in the contexts of the author's scholarly career and of developments in Jewish, classical, and early Christian studies in the second half of the 20th century, along with a 34-page list of his publications between 1970 and 2005. The publication of this volume marks van der Horst's 60th birthday and his retirement from teaching at the University of Utrecht.

G. Veltri, *Libraries, Translations, and 'Canonic' Texts. The Septuagint, Aquila and Ben Sira in the Jewish and Christian Traditions,* Supplements to the Journal for the Study of Judaism 109 (Leiden—Boston: Brill, 2006, €105/$142) xi and 278 pp. Bibliography. Indexed. LCN: 2006040892. ISBN: 90-04-14993-7.

Veltri, professor of Jewish studies at Halle and director of the Zunz Center in Wittenberg, investigates the decanonization of ancient traditions by the technique of deconstructing their original context. After a 25-page introduction, he considers the process of canonization of the Greek Torah in Jewish-Hellenistic and Christian tradition and its decanonization in rabbinic literature. Next he discusses the use and abuse of Aquila's translation(s) in patristic and rabbinic literature and the substitution of Aquila by *Targum Onqelos* in Babylonian academies. Then he treats the decanonization of the book of Ben Sira in rabbinic literature. Veltri contends that if a canon is the ability of a text to produce and authorize commentary deconstructing its original context by generalization, decanonization is the inverse way of contextualizing a "canonical" text by reconstructing the supposed original context.

G. Vermes, *Who's Who in the Age of Jesus* (London—New York: Penguin, 2006, paper £9.99/$16) ix and 286 pp., 27 halftones, map, 2 stemmata, table. Bibliography. Indexed. ISBN: 0-141-01703-1.

The paperback version of a work that first appeared in 2005, the main part of this volume (pp. 31-255) provides biographical sketches of major (and some minor) figures from the time of Jesus. The entries are arranged in alphabetical order from Abba Hilkiah to Yohanan ben Zakkai, and include Albinus, Barnabas, Caligula, Domitian, Elymas, Festus, Gamaliel II, Herod the Great, Jesus of Nazareth, John the Baptist, Judas Iscariot, Luke, Mark, Mary Magdalene, Nero, Paul, Peter, Pontius Pilate, Quirinius, Salome II, Simeon bar Kosiba, Simon the Magician, Tiberius, and Vespasian. Also included are lists of prominent figures (Roman emperors and statesmen, Jewish/Herodian rulers, etc.), genealogical tables (Hasmoneans and Herodians), a map of Palestine in the age of Jesus, a sketch of the age of Jesus in its wider context, a chronological table, and a glossary. Vermes is the author of *The Passion* (2005).

V. M. Warrior, *Roman Religion,* Cambridge Introduction to Roman Civilization (Cambridge, UK—New York: Cambridge University Press, 2006, cloth £30/$55, paper £11.99/$19.99) xvii and 165 pp., 6 maps, table. Illustrated. Bibliography. Indexed. LCN: 2005023912. ISBN: 0-521-82511-3 (cloth), -53212-4 (paper).

In her introduction to the religion and religious practices of ancient Rome through the early 2nd century A.D., Warrior, author of *Roman Religion. A Sourcebook* (2002), treats the following topics: the gods and their worship; divination, prayer, and sacrifice; religion and the family; religion and the state; religion and war; the calendar, festivals, and games; official attitudes toward foreign cults; magic and the occult; becoming a god; and the Jews and Christianity. Also included are a chronology, maps, a list of gods, a glossary, and a list of ancient sources. Warrior observes that for the Romans *religio* was a matter of worship (divination, prayer, sacrifice) whose aim was to avoid the anger of the gods and to secure their favor.

R. L. Wilken, *The Spirit of Early Christian Thought. Seeking the Face of God* (New Haven—London: Yale University Press, 2005, paper $19) xxii and 368 pp., 2 plates. Bibliography. Indexed. LCN: 2002011130. ISBN: 0-300-10598-3.

The paperback edition of the work described in *NTA* 48, p. 649, this attempt at depicting the pattern of Christian thinking as it took shape in the formative centuries of the church's development contains twelve chapters: founded on the cross of Christ, an awesome and unbloody sacri-

fice, the face of God for now, seek his face always, not my will but thine, the end given in the beginning, the reasonableness of faith, happy the people whose God is the Lord, the glorious deeds of Christ, making this thing other, likeness to God, and the knowledge of sensuous intelligence. Wilken is professor of the history of Christianity at the University of Virginia.

D. H. WILLIAMS (ED.), *Tradition, Scripture, and Interpretation. A Sourcebook of the Ancient Church,* Evangelical *Ressourcement* (Grand Rapids: Baker, 2006, paper $19.99) 189 pp. Bibliography. LCN: 2006016598. ISBN: 0-8010-3164-8.

Originally conceived as a companion to *Evangelicals and Tradition. The Formative Influence of the Early Church* (2005), this anthology presents portions of texts from various patristic writings related to how the church's tradition and the church's Bible were interpreted and "translated" into doctrine. The texts appear under nine headings: origins of Christian tradition, the interplay of Scripture and tradition, the rule of faith, baptismal formulas and instruction, local and conciliar creeds, interpreting the Bible, allegorical and spiritual interpretation, theological poetry and hymns, and formation of Scripture as canon. Williams, professor of religion in patristics and historical theology at Baylor University in Waco, TX, has provided a 24-page introduction to the patristic background of Scripture and tradition, brief comments on the texts, and a two-page appendix on scriptural references behind the Niceno-Constantinopolitan Creed.

N. T. WRIGHT, *Judas and the Gospel of Jesus. Have We Missed the Truth about Christianity?* (Grand Rapids: Baker, 2006, $18.99) 155 pp., 7 plates. LCN: 2006019515. ISBN: 0-8010-1294-5.

Wright, Anglican bishop of Durham, UK, contends that the newly published *Gospel of Judas* tells us nothing about the real Jesus or the real Judas, examines the real agenda behind the scholarly "quest for an alternative Jesus" and the popular eagerness for sensational material such as that in D. Brown's *The Da Vinci Code,* and observes that there is need to draw out more fully certain features about 1st-century Christianity. After providing some background material on the new "Gospel," he discusses 2nd-century gnosticism, the Judas of faith and the Iscariot of history, when a Gospel is not a Gospel, whether Jesus is Lord of the world or escaper from the world, spinning *Gospel of Judas* as the new myth of Christian origins, and the challenge of this work for today.

ADDITIONAL BOOKS RECEIVED

R. CARWARDINE, *Transatlantic Revivalism. Popular Evangelicalism in Britain and America, 1790 - 1865,* Studies in Evangelical History and Thought (Milton Keynes, UK: Paternoster, 2006, paper £19.99) xviii and 249 pp., 7 figs., 10 halftones, 8 tables. Bibliography. Indexed. ISBN: 1-84227-373-6.

G. J. HAMILTON, *The Origins of the West Semitic Alphabet in Egyptian Scripts,* Catholic Biblical Quarterly Monograph Series 40 (Washington: Catholic Biblical Association of America, 2006, $18) xxv and 433 pp., figs. Bibliography. Indexed. LCN: 2006017360. ISBN: 0-915170-40-X.

R. C. HILL, *Theodore of Mopsuestia: Commentary on Psalms 1–81. Translated with an Introduction and Notes,* SBL Writings from the Greco-Roman World 5 (Atlanta: Society of Biblical Literature, 2006, paper $89.95) xxxviii and 1137 pp. Bibliography. Indexed. LCN: 2006007926. ISBN: 1-58983-060-1.

R. C. HILL, *Theodoret of Cyrus: Commentary on Daniel. Translated with an Introduction and Notes,* SBL Writings from the Greco-Roman World 7 (Atlanta: Society of Biblical Literature, 2006, paper $39.95) xxxiv and 341 pp. Bibliography. Indexed. LCN: 2005016905. ISBN: 1-58983-104-7.

T. MEYNARD (ED.), *Teilhard and the Future of Humanity* (New York: Fordham University Press, 2006, $40) xi and 185 pp., 2 figs. Bibliography. Indexed. LCN: 2006021329. ISBN: 0-8232-2690-5.

K. J. Stewart, *Restoring the Reformation. British Evangelicalism and the Francophone 'Réveil' 1816-1849,* Studies in Evangelical History and Thought (Milton Keynes, UK: Paternoster, 2006, paper £19.99) xvi and 281 pp., frontispiece. Bibliography. Indexed. ISBN: 1-84227-392-2.

J. R. Wilch, *Ruth,* Concordia Commentary (Saint Louis, MO: Concordia, 2006, $42.99) xl and 418 pp. Bibliography. Indexed. LCN: 2006004921. ISBN: 0-570-06388-4.

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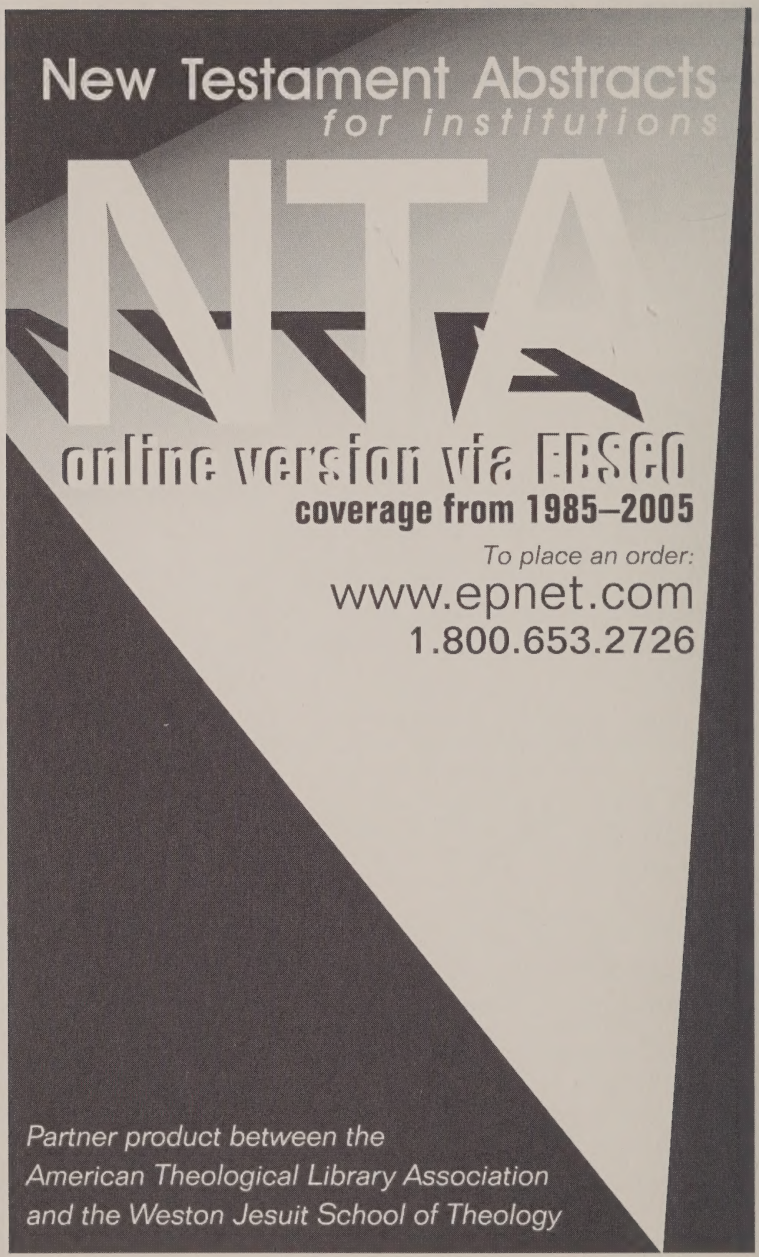
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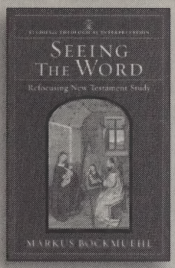

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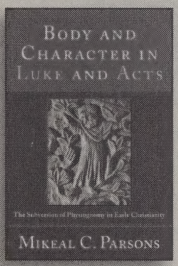

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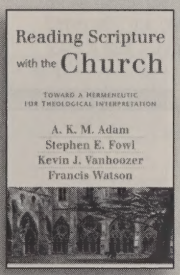

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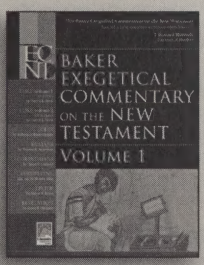

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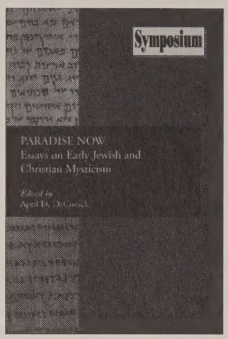

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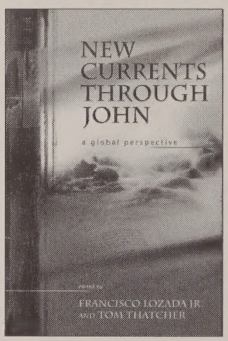

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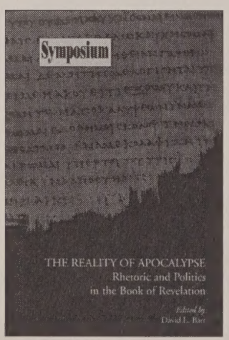

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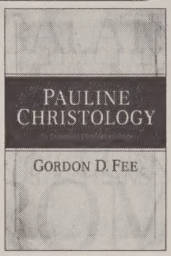

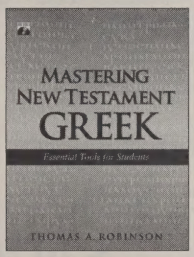

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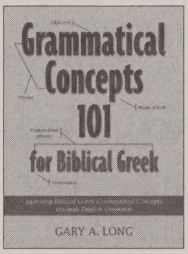

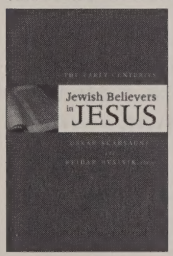

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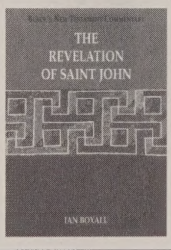

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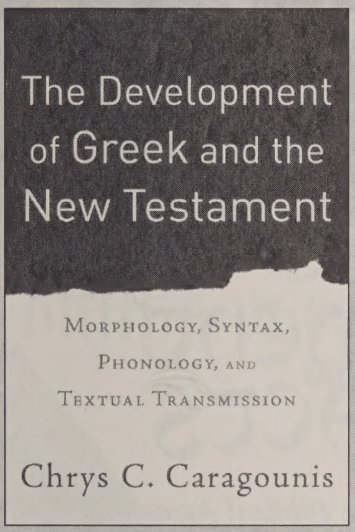
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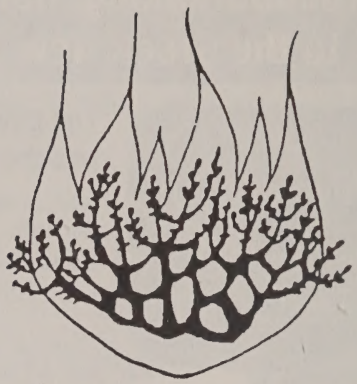

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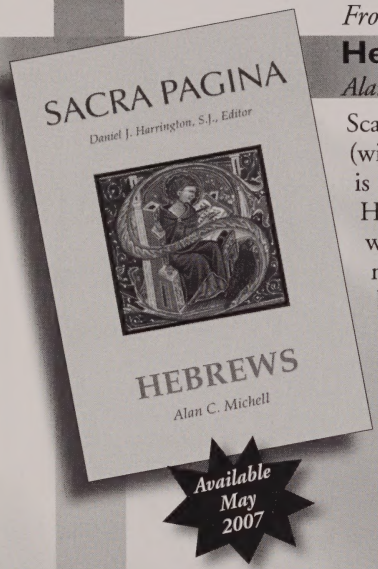

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

751. R. E. Carter, "The Antiochene Biblical Canon 400 A.D.," *OrChristPer* 72 (2, '06) 417-431.

After a survey of the known canons of the eastern church in the 4th century as a context for Antioch for which we have no official canon, the article attempts to establish the late 4th-century Antiochene biblical canon from the works of John Chrysostom, Theodore of Mopsuestia, and Severian of Gabala. The resulting canon has many agreements with other eastern canons but also a few significant differences for both the OT (inclusion of Wisdom of Solomon and Ecclesiasticus, possible exclusion of Ruth) and the NT (absence of 2 Peter, 2–3 John, Jude, and Revelation).—C.R.M.

752. T. Söding, "Der biblische Kanon. Geschichte und Theologie," *ZeitKathTheol* 128 (4, '06) 407-430.

After noting various challenging questions about the biblical canon raised by historical-critical exegesis and sketching the debate among those who see a contradiction between the history and theology of the canon and those who do not, the article considers the first steps of a hermeneutic appropriate to Scripture, the origins of the canon as reflected in the NT and the OT themselves, the normative time of origins, and scriptural interpretation appropriate to Scripture. Since the canon does not efface the traces of its time of origin but shows itself to be God's word in the words of human beings, it itself explains why biblical exegesis also involves textual criticism, questions about origins, philology, and historical research. The thesis that the canon dissolves if it is criticized is false, because the Bible is the written witness of the *viva vox evangelii*.—C.R.M.

753. T. Stramare, "La divisione dei libri canonici dell'A.T. presso gli ebrei e presso i cristiani. Che cosa nasconde?" *BibOr* 48 (3, '06) 169-180.

The article first lists the order of OT books in the Jewish canon (Law, Prophets, Writings) and in the Christian canon (Historical Books, Didactic or Poetic Books, Prophetic Books). Then it reflects on the different approaches to salvation history underlying these divisions and the order of the books within them.—D.J.H.

754. W. Walden, "Luther: The One Who Shaped the Canon," *RestorQuart* 49 (1, '07) 1-10.

The article examines three Bibles whose canons were especially formative for the future: those of Gutenberg, Luther, and the Council of Trent. It contends that those who are looking to close the canon in the 4th century are looking 1200 years too soon. It was the printing press in the hands of Luther (and no one before him) that put the finishing touches on the canon for Protestants and Catholics.—D.J.H.

Canon, §§ 51-1380, 1405.

Interpretation

755. R. Aldana, "'The Word of God Is Not Chained' (2 Tim 2:9). The Encyclical *Deus caritas est* as an Exercise in Biblical Thinking," *Communio/IntCathRev* 33 (3, '06) 491-504.

The thought of Pope Benedict XVI in his encyclical *Deus est caritas* is a model of the right

kind of attention to the word of God, which finds in it light for the whole trajectory of the intellectual life, without depriving the mind of its own native responsibility before the truth. The source of the freedom of the pope's thought is obedience to Scripture (see 2 Tim 2:9).—D.J.H.

756. H.-C. Askani, "Écriture et Parole," *Istina* 51 (3, '06) 303-314.

The article discusses the "typically Protestant" topic of the relation between Scripture and the word in three steps: Scripture alone (*sola scriptura*); the word (*verbum*)—revelation, and letter and spirit; and the word alone (*verbum solum*).—D.J.H.

757. V. Balaguer, "La 'economía' de la Sagrada Escritura en *Dei Verbum*," *ScriptTheol* 38 (3, '06) 893-939.

Vatican II's *Dei verbum* traces the economy of the word of God which is manifested through the history of salvation that culminates in Jesus Christ the Word of God, and which shows itself in the apostolic proclamation and is given to the church. It also traces an economy of Sacred Scripture which inspired by God is the testimony of the revelation of God and expresses the word of God in the church. The article examines this issue in *Dei verbum* and in 20th-century explanations of the inspiration of Sacred Scripture.—D.J.H.

758. M. Barram, "The Bible, Mission, and Social Location: Toward a Missional Hermeneutic," *Interpretation* 61 (1, '07) 42-58.

Faithful biblical interpretation in our day will require a missional hermeneutic, that is, an approach to biblical texts that privileges the missiological "location" of the Christian community in the world as a hermeneutical key. After noting areas of convergence between missiology and NT studies as well as some continuing challenges, the article illustrates how a missional hermeneutic might be developed with reference to 1 Cor 9:19-23 and 10:31–11:1, and shows how the "social location" of the people of God is at the heart of a missional hermeneutic.—D.J.H.

759. G. K. Beale, "Did Jesus and the Apostles Preach the Right Doctrine from the Wrong Texts? Revisiting the Debate Seventeen Years Later in the Light of Peter Enns' Book *Inspiration and Incarnation*," *Themelios* 32 (1, '06) 18-43. [See § 34-14.]

The article provides a critical analysis of Enns's perspective on the relation of the OT to the NT in his *Inspiration and Incarnation. Evangelicals and the Problem of the Old Testament* (2005). After discussing six issues of concern about Enns's view of the NT's use of the OT, it considers the implications of Enns's work in providing guidelines for biblical interpretation and for doing biblical theology. It concludes that Enns's approach cuts the cord of organic revelation between the Testaments, with the result that later biblical writers do not develop the original ideas of earlier biblical writers.—D.J.H.

760. R. Bieringer, "Annoncer la vie éternelle (1 Jn 1,2). L'interprétation de la Bible dans les textes officiels de l'Église catholique romaine," *RevThéolLouv* 37 (4, '06) 489-512.

The article investigates changes in the Roman Catholic understanding and use of Scripture in official documents, especially in connection with the social teachings of the church, in terms of three paradigms in which the Bible is considered as (1) a collection of doctrinal propositions, (2) a record of God's saving actions in history, and (3) a vision of full communion with God and neighbor. The latter two paradigms are realized in nascent form in Vatican II's *Dei verbum*, while the former was prevalent in pre-Vatican II documents and has reappeared since Vatican II.

While the understanding of the Bible as a collection of doctrinal propositions is relatively oblivious to historical and literary contexts, the other two paradigms demonstrate increasing sensitivity to them by emphasizing transformation and communion as opposed to information.—C.R.M.

761. G. Billon, "Lire la Bible. Héritages et ruptures en milieu catholique," *Istina* 51 (3, '06) 239-256.

The article first discusses the late medieval interest in the multiple senses of Scripture and efforts in the 16th century at deciphering the biblical text. Then it considers the Reformation crisis over the relations between word, Scripture, and tradition, and considers the birth of biblical criticism with particular attention to the contributions of R. Simon in the 17th century. Throughout it alludes to approaches taken in Vatican II's *Dei verbum* (1965).—D.J.H.

762. Y.-M. Blanchard, "Aux sources de l'herméneutique chrétienne," *Istina* 51 (3, '06) 229-238.

The article compares and contrasts the interests and concerns of patristic biblical interpreters with those of modern exegetes with regard to such topics as the origin of the books, the relation of the OT to the NT, the multiple senses of Scripture, and modes of communication. It concludes that the hermeneutical stance of the patristic interpreters can be characterized as canonical, theological, confessional, and scientific.—D.J.H.

763. P. J. J. Botha, "New Testament Texts in the Context of Reading Practices of the Roman Period: The Role of Memory and Performance," *Scriptura* 90 ('05) 621-640.

The article explores some aspects of reading practices in the 1st-century Roman world in order to suggest points for an agenda for researching NT documents informed by an ethnography of ancient communication. It discusses reading and memory in antiquity, reading as an interactive activity (i.e. a communal event), composition and memorized reading, and rethinking some "common wisdom." It holds that we must replace our misleading, modern view of ancient reading activities with a more nuanced view that takes into account their historical, religious, intellectual, and psychological situation. Giving proper due to the fundamental role of memorizing and memory will redress imbalances in this regard.—C.R.M.

764. C. Boureux, "'La lecture est cet acte concret dans lequel s'achève la destinée du texte.' Quelques réflexions théologiques sur la lecture de la Bible chez Paul Ricœur," *SémiotBib* 123 ('06) 27-41.

The article explores how Ricoeur as a philosopher envisaged the relationship of every reader to the unique text that is the Bible. It considers the nature of reading and what it means to read the Bible, as well as who can read it, to whom it is addressed, and why and how one should read it. For Ricoeur, the biblical text produces the interpreting community and finds its meaning in the interpreting community.—D.J.H.

765. J. Breck, "Lire la Bible aujourd'hui. L'héritage de l'herméneutique orthodoxe," *Istina* 51 (3, '06) 276-287.

For Orthodox Christians, there is an absolute continuity between the ancient church and church life today. The main purpose of biblical interpretation is to acquire vision (*theoria*) inspired by the truth or the ultimate divine reality in order to attend to God's work for the salvation of humankind. It moves from the literal and historical levels to the spiritual sense, and regards exegesis as a function of the church's ministry.—D.J.H.

766. P. D. Brown, "Catholic Biblical Scholarship," *HomPastRev* 107 (4, '07) 6-15.

The article raises the question of what can be done to improve Catholic biblical scholarship in light of a historical review of the gradual introduction of historical-critical methods into Catholic exegesis in the 20th century and Benedict XVI's vision for Catholic biblical studies. It highlights the sincerity of R. E. Brown's work and finds every reason to be optimistic about the future of Catholic biblical scholarship.—C.R.M.

767. M. A. Chancey, "Textbook Case," *ChristCent* 123 (23, '06) 12-13.

Examination of teaching materials used in Bible courses in Texas public schools indicates that few succeed in being nonsectarian. In most cases the Protestant Bible is assumed to be the standard. Judaism fares particularly poorly. Many courses do not reflect high academic standards.—D.J.H.

768. H. Cillières, "L'utilisation des sources canoniques et apocryphes dans les études féministes chrétiennes. Lecture de l'œuvre d'Elisabeth Schüssler Fiorenza," *AnnStorEseg* 22 (2, '05) 445-454.

Feminist studies of Christian origins face a dilemma insofar as they condemn ecclesiastical traditions as misogynistic and androcentric and see in the canon the result of a "masculinization" of the biblical corpus. The two-volume commentary edited by Schüssler Fiorenza entitled *Searching the Scriptures* (1993-94) offers a way through this problem insofar as it also takes into account Christian apocryphal literature that because it is uncorrupted by canonization can illuminate the reality of women's lives in early Christianity.—C.R.M.

769. J. B. Dabhi, "Fitzmyer on the Historical-Critical Method and the Spiritual Sense of Scripture. I," *Vidyajyoti* 70 (8, '06) 565-578.

After comments on the evolution of J. A. Fitzmyer's understanding of the historical-critical method, this installment treats the need for interpretation, the indispensability of the historical-critical method, its acceptance in the church, describing the historical-critical method, its purpose, lessons to be learned from it, presuppositions used by Catholic interpreters, and criticism of the historical-critical method.—C.R.M.

770. J. B. Dabhi, "Fitzmyer on the Historical-Critical Method and the Spiritual Sense of Scripture. II," *Vidyajyoti* 70 (9, '06) 666-678. [See § 51-769.]

Fitzmyer finds three different meanings of "the spiritual sense of Scripture," and three different problems with it. One arrives at the literal sense by using the historical-critical method, while the christological meaning is achieved by employing the canonical approach. Although the historical-critical method is indispensable, a valid interpretation demands the use of both diachronic and synchronic methods.—D.J.H.

771. J.-P. Duplantier, "Qu'est-ce qu'une lecture figurative?" *SémiotBib* 124 ('06) 21-37.

The figurative reading of Scripture is more a posture or attitude of reading than an exegetical method, and is generally practiced in groups. The article explains this approach with reference to the discovery of semiotics, the figures, the word and the law of the *signifiants,* the "instructions" for reading offered by the Bible, and the place of the *énonciataire* and the posture of the readers.—D.J.H.

772. P. Enns, "Bible in Context: The Continuing Validity of Reformed Biblical Scholarship," *WestTheolJourn* 68 (2, '06) 203-218.

The article discusses the Reformed tradition's commitment to the historical study of Scripture

with attention to the scholarship of "Old Princeton" and the early days of Westminster Theological Seminary. It treats OT study as a historical discipline, NT study as a historical discipline, how things have changed in biblical studies since Old Princeton and early Westminster, and why the historical study of Scripture is important.—C.R.M.

773. T. E. Fretheim, "The Authority of the Bible and Churchly Debates Regarding Sexuality," *WordWorld* 26 (4, '06) 365-374.

After noting that individuals who use essentially the same hermeneutic can sharply disagree with respect to the interpretation of the relevant biblical texts regarding sexuality, the article discusses the "nature" of the interpreter, and the nature of the biblical material, respectively. Then it suggests that reading the Bible should be understood as a dialogical or conversational process in which the Spirit is at work (along with other factors), potentially opening up new possibilities of meaning beyond those with which we are familiar.—C.R.M.

774. L. Gatiss, "Biblical Authority in Recent Evangelical Books," *Churchman* 120 (4, '06) 321-335.

The article reviews and analyzes the approaches to biblical authority in three recent books by evangelical Anglican scholars: J. Stott, *Evangelical Truth* (1999); A. McGrath, *A Passion for Truth* (1996); and J. I. Packer, *Truth and Power* (1996). All three link what they see as the normative attitude to the Bible's authority with Christ's own view, discuss the place of biblical criticism and the problems with Enlightenment presuppositions, and consider various approaches to the "dirty word" (to modern ears) "authority." There are also differences of approach, and McGrath does not engage in the detailed study of Scripture evident in the others.—C.R.M.

775. C. Granados García, "Cumplimiento y exégesis figurativa en P. Beauchamp," *EstBíb* 64 (1, '06) 19-29.

Beauchamp studied the concept of "figure" in order to elaborate a biblical theology of fulfillment. A correct definition and emplacement of figurative exegesis will allow us to understand better its interests, its unity (provided by its inclusion within a bigger structure—the global story or total account), its concreteness, and the way in which it takes into account the individuality and drama that are present in the figure. This analysis enables us to read both Testaments as a unity from the viewpoint of the fulfillment of every figure in the life, work, and word of Jesus Christ.—D.J.H.

776. J. N. Guinot, "L'exégèse figurative de la Bible chez les Pères de l'Église," *SémiotBib* 123 ('06) 5-26.

After reflecting on the biblical foundations of figurative exegesis, the article considers figurative and allegorical exegesis as spiritual exegesis: Origen between allegory and typology, and the Antiochene reaction against Origen's allegory. Then it discusses typological exegesis as a hermeneutical system: how it works, comparison with painting, terminology, and the Fathers and recourse to typological interpretation.—D.J.H.

777. M. W. Hamilton, "Transition and Continuity: Biblical Scholarship in Today's Churches of Christ," *Stone-Campbell Journal* [Loveland, OH] 9 (2, '06) 187-203.

This survey of biblical scholarship in the Churches of Christ discusses factors leading to the present situation, describes current work being done, and reflects on ongoing challenges and makes proposals for the future. It observes that NT scholarship within the Churches of Christ

functions within the broad mainstream of the contemporary academy, with strong emphasis on the Greco-Roman context for early Christianity.—D.J.H.

778. W. Harrelson, "How to Interpret the Old Testament: The Central Issue between Christians and Jews," *RevExp* 103 (1, '06) 25-44.

The article first considers Christian misreadings of the Hebrew Scriptures regarding old and new, God's judgments on Israel, law and gospel, exile and restoration, promise and fulfillment, diversity within Judaism in Jesus' time, and the death of Jesus. Then it discusses common elements in Jewish and Christian thought: this world and the next world, public justice, openness to God in prayer, and the value of God's creation.—D.J.H.

779. E. Hensell, "The Bible and the Church," *RevRel* 66 (1, '07) 90-93.

The article draws attention to key documents in the Catholic church's renewed approach to the Bible: Pope Pius XII's encyclical, *Divino afflante Spiritu* (1943); the Pontifical Biblical Commission's "Instruction on the Historical Truth of the Gospels" (1964); Vatican II's *Dei verbum* (1965); and the Pontifical Biblical Commission's document on "The Interpretation of the Bible in the Church" (1993).—D.J.H.

780. G. O. Holmås, "En teologisk hermeneutikk i studiefaget det nye testamente i profesjonsutdannelsen? Et innspill til faglig-didaktisk nytenkning" [A Theological Hermeneutic in Studying the New Testament in Professional Education? A Proposal to Rethink Theological Didactics], *TidsTeolKirk* 77 (3, '06) 162-181.

In studying and teaching the NT within theological education today, we need a biblical hermeneutics that is more appropriate for doing theology, shows heightened sensitivity to the hermeneutical and contextual factors involved in our interpretation, gives serious attention to the formative role of the Bible in the interaction between text and life experiences, and develops a true self-awareness and reflexivity in interpretation.—D.J.H.

781. B. Hughes, "Using the Arts to Open Scripture," *SewaneeTheolRev* 50 (1, '06) 138-153.

After reflecting on how doing art illuminates Scripture, the article offers examples of finished works of art (clay, painting, collage, movement) that embody the critical connections between the biblical story, personal faith journey, and the call to healing in our suffering world.—D.J.H.

782. P. Jenkins, "Believing in the Global South," *First Things* [New York] 168 ('06) 12-18.

The Bible has found a congenial home among communities of the Global South that identify with the social, economic, and political conditions that it portrays. Cultural affinities with the biblical world lead African and Asian Christians to view the OT as their story and their book. In the NT Hebrews and Revelation seem especially relevant. Demonology is credible for African and Asian churches in a way it can scarcely be for most educated westerners, and so are the ideas of exorcism and healing.—D.J.H.

783. L. Jonker, "From Multiculturality to Interculturality: Can Intercultural Biblical Hermeneutics Be of Any Assistance?" *Scriptura* 91 ('06) 19-28.

The development of hermeneutical skills among Christian communities in reading the Bible together with "the other" can contribute significantly toward the fostering of interculturality in the broader South African society. Studying the dynamics of intercultural Bible reading can provide a better insight into the dynamics of a shift from multiculturality to interculturality in South African society.—D.J.H.

784. D. Kennard, "Evangelical Views on Illumination of Scripture and Critique," *Journ EvangTheolSoc* 49 (4, '06) 797-806.

After outlining contemporary evangelical appeals to illumination as a hermeneutical aid, the article explains with reference to Jn 14:26; 16:12-15; 1 Cor 2:6-16; and 1 Jn 2:27 why the Bible should not be understood as teaching illumination as a hermeneutical aid and shows that scholarly commentaries agree with this assessment of the texts in question. Then it contends that reading in a context of the Spirit is not illumination, that illumination does not reflect hermeneutical responsibility, and that illumination is at times a cover for sloppy hermeneutics.—C.R.M.

785. K. A. Kleinhans, "The Word Made Words: A Lutheran Perspective on the Authority and Use of the Scriptures," *WordWorld* 26 (4, '06) 402-411.

Developing an authoritative Lutheran understanding of biblical authority is less a matter of defining the Bible as an object of study and more a matter of considering how the Bible as the word of God functions to achieve God's purposes. Scripture's immediate function of judging doctrine is informed by its ultimate christological and soteriological orientation. The article explains the Lutheran approach under three headings: "Scripture alone," "for you," and embodied authority.—D.J.H.

786. G. A. Klingbeil, "Cultural Criticism and Biblical Hermeneutics: Definition, Origins, Benefits, and Challenges," *BullBibRes* 15 (2, '05) 261-277.

The article discusses the definition and origins of cultural criticism, how contemporary evangelical scholarship has interacted with it, the precursors and hermeneutical presuppositions of cultural criticism, and the possible benefits for and challenges to conservative hermeneutics. It observes that the mere fact that cultural criticism has had such a positive and loud response should indicate a specific need.—C.R.M.

787. B. Klun, "L'événement et l'héritage biblique. Réflexions sur Heidegger et Lévinas," *BullLitEccl* 107 (3, '06) 249-268.

While M. Heidegger was inspired by the biblical conception of time, he concealed its influence and did not take into account its most profound presuppositions. Though agreeing with Heidegger's criticism of metaphysics, E. Levinas was opposed to the subsequent paganization of "event" and sought to place "event" back into the biblical concept of personal and ethical thought.—D.J.H.

788. A. K. Kozlovic, "The Holy Cinema: Christianity, the Bible and Popular Films," *Colloquium* 38 (2, '06) 182-205.

After introductory observations about the religious content of popular films today, the article discusses three categories of such films: sacred subtexts—Christ figures; subtextual biblical characters, themes, and props; and Bible quoting.—D.J.H.

789. P.-C. Lai, "Sino-Theology, the Bible and the Christian Tradition," *Studies in World Christianity* [Edinburgh] 12 (3, '06) 266-281.

If advocates of Sino-theology were to pay more attention to the academic, humanistic, and intellectual character of biblical studies and look for a more interactive relationship between them, it would be conducive not only to the wider acceptance of Sino-theology in academia and in the Chinese church but also to its integration with the Christian and Chinese traditions.—D.J.H.

790. W. Logister, "De inspiratie van de Schrift" [The Inspiration of Scripture], *Collationes* 36 (4, '06) 343-362.

This discussion of biblical inspiration today deals with the following topics: revelation and inspiration, collaboration between God and humans, from the author's hearing to a collective, the framework of the canon, reading verse by verse, still always inspiring, the lack of a truly modern doctrine of inspiration, and whether every Scripture is inspired.—D.J.H.

791. V. P. Long, "Renewing Conversations: Doing Scholarship in an Age of Skepticism, Accommodation, and Specialization," *BullBibRes* 13 (2, '03) 227-249.

The article reflects on how theistic biblical scholars might carry on conversations with their colleagues under three major headings: conversing with God in an age of skepticism, conversing with un-like-minded scholars in an age of accommodation, and conversing with like-minded colleagues in an age of specialization.—D.J.H.

792. R. N. Longenecker, "Major Tasks of an Evangelical Hermeneutic: Some Observations on Commonalities, Interrelations, and Differences," *BullBibRes* 14 (1, '04) 45-58.

A proper evangelical hermeneutic is one that (1) distinguishes between the central, transcultural, normative proclamation of the gospel in the NT and the circumstantial, cultural, time-bound methods used by the NT writers to convey and support that message; (2) views its major tasks as having to do not only with an interpretation or description of apostolic history, theology, and exegesis but also with personal transformation and contemporary contextualization; and (3) understands the commonalities, interrelations, and differences between these three tasks.—C.R.M.

793. P. Lüning, "Die Bibel als 'Regula Fidei.' Zur Rolle der Kirche in der Auslegung der Heiligen Schrift," *Catholica* 60 (3, '06) 228-242.

After noting recent discussions about the Bible's role in theology and church life, the article considers the relationship between the word of God and Holy Scripture (with particular attention to the historical dimension of revelation), the relationship between faith and Holy Scripture, and the context of exegesis (reason, the church, faith). It concludes that the ultimate norm for church teaching and life is not the book as such but rather the word of God articulated in the church's faith according to the Scriptures.—D.J.H.

794. J. MacArthur, "Perspicuity of Scripture: The Emergent Approach," *MastSemJourn* 17 (2, '06) 141-158.

Influenced by postmodern notions about language, meaning, subjectivity, and truth, many younger evangelicals are questioning whether the Bible is clear enough to justify certainty or dogmatism on points of doctrine. After critiquing the views of B. D. McLaren regarding the clarity of Scripture, the article sets out a brief defense and explanation of the perspicuity of Scripture.—C.R.M.

795. F. Magennis, "The Use of Scripture in the ARCIC Statement, *Mary: Grace and Hope in Christ*," *Milltown Stud* 56 ('05) 114-124.

Mary: Grace and Hope in Christ (2005), issued by the Anglican-Roman Catholic International Commission, is a bold and exciting document. It makes a significant contribution to biblical studies by showing what is possible when biblical exegesis and theological inquiry join together in service of the Christian community. But some may consider it too ecumenical and irenic, in comparison to a hermeneutic of suspicion.—D.J.H.

796. E. A. Martens, "Moving from Scripture to Doctrine," *BullBibRes* 15 (1, '05) 77-103.

The move from Scripture to doctrine is best made through the doorway of biblical theology. So it would seem reasonable that this move be made with major input from the biblical theologian. This thesis is developed with reference to a historical survey, a theoretical analysis regarding the roles of the biblical theologian and the systematic theologian, and case studies on atonement and divorce. It concludes with six counsels in making the move from Scripture to doctrine: Keep in focus the function of both Scripture and theology; guard scholarly integrity; strive toward partnership between biblical and systematic theologians; practice the hermeneutic of community; rely to a greater extent on God's Spirit; and beware of rigidity.—D.J.H.

797. F. Marty, "La figure chez Paul Beauchamp. Le corps ou les figures prennent réalité," *SémiotBib* 124 ('06) 4-20.

The question of the "figure" held a central place in Beauchamp's major works. The article discusses his approach to this issue in *L'un et l'autre Testament* from a semiotic perspective, the relationship between the OT and NT, and wisdom as a way of figurative reading.—D.J.H.

798. É. M. Metogo, "Bible and Liturgy," *Concilium* (4, '06) 56-61.

After noting Vatican II's emphasis on Scripture as the soul of theology, catechesis, and preaching, and on the link between Scripture and liturgy, the article considers some points on which the conciliar reforms await implementation in Africa and elsewhere (e.g. the relation between Scripture and tradition, Bible translation and interpretation, the place of the Eucharist).—D.J.H.

799. N. O. Míguez, "Latin American Reading of the Bible: Experiences, Challenges and Its Practice," *ExpTimes* 118 (3, '06) 120-129.

After sketching the history of the popular reading of the Bible since the 1960s, the article reflects on some hermeneutical changes that have taken place recently: from "leftist fundamentalism" to a more complex reading; from a "liberationist canon" to a "canonical liberation"; challenges, frustration, and compassion; the emergence of a plurality of subjects and the need for an inclusive vision; and the context of globalization and exclusion, and the recovery of everyday life.—D.J.H.

800. F. J. Mootz, "Belief and Interpretation: Meditations on Pelikan's 'Interpreting the Bible and the Constitution,'" *Journal of Law and Religion* [St. Paul, MN] 21 (2, '05-'06) 385-399.

Taking its starting point from J. Pelikan's *Interpreting the Bible & the Constitution* (2004), the article acknowledges the unavoidable significance of belief in the elaboration of a textual tradition. Then it argues that rhetorical and hermeneutical principles clarify the distinction between a faithful interpretation rooted in belief and the inauthentic manipulation of a text for strategic goals.—D.J.H.

801. D. Muñoz León, "Empleo de la Sagrada Escritura en la encíclica 'Redemptoris Mater' (1987) de Juan Pablo II," *EphMar* 56 (4, '06) 385-406.

The very structure of John Paul II's 1987 encyclical *Redemptoris Mater* is imbued with a biblical perspective. Its hermeneutical presuppositions include study motivated by faith, the relationship between the two Testaments, and the spiritual and fuller senses. The abundance of biblical references and the salvation-historical perspective show its biblical-theological richness.—D.J.H.

802. R. Nicole, "Biblical Egalitarianism and the Inerrancy of Scripture," *Priscilla Papers* [Minneapolis] 20 (2, '06) 4-9.

The article discusses the equality of men and women at creation; the treatment of women in Scripture; Jesus' treatment of women; women in Christian service; the roles of prophet, priest, and king; and hermeneutical approach. It concludes that proper hermeneutical principles lead to the conclusion that egalitarianism is biblical.—C.R.M.

803. A. Nobbs, "What Do Ancient Historians Make of the New Testament?" *TynBull* 57 (2, '06) 285-290.

After noting the influence of A. N. Sherwin-White and E. A. Judge in encouraging and promoting the integration of classical/ancient historical and NT scholarship, the article looks at a few examples of the way a selection of subsequent classically trained ancient historians (A. H. M. Jones, F. Millar, S. Mitchell) has seen fit to juxtapose classical and NT texts in the service of ancient history and of illuminating the world in which Christianity grew and developed. It also draws attention to two important series in this regard: The Book of Acts in Its First Century Setting, and New Documents Illustrating Early Christianity.—C.R.M.

804. G. R. O'Day, "'Today This Word Is Fulfilled in Your Hearing': A Scriptural Hermeneutic of Biblical Authority," *WordWorld* 26 (4, '06) 357-364.

After noting that the earliest interpreters were open to creating new meanings and new contexts for Scripture, the article discusses Lk 4:16-30 as an example of how one appropriates Scripture for ever-changing contexts. It shows how each element in Jesus' statement "Today this Scripture is fulfilled in your hearing" (4:21) is key in thinking about Scripture as generative for community practice. It concludes with comments on the authority of the Christian Scriptures and the reappropriation of tradition.—C.R.M.

805. A. Paddison, "Scriptural Reading and Revelation: A Contribution to Local Hermeneutics," *IntJournSysTheol* 8 (4, '06) 433-448.

Attention to revelation helps fix what it is to be a scriptural reader (one whom God has already addressed in the Word made flesh and so made real and potential the salvific dialogue that Scripture further extends) and what the office of scriptural reading is (ecclesial tradition nourished and sustained by the Word's eschatological presence). These reflections are related to the reading of 1 Cor 10:11 and Rom 1:18-32.—D.J.H.

806. É. Parmentier, "Prêcher avec la Bible pour interlocutrice," *RevSciRel* 80 (4, '06) 463-479.

The article considers how two contemporary German homiletical models inspired by semiotics grant the Bible the status of a partner. As G. Theissen explores the basic themes of the Bible, he recreates them in variations corresponding to the basic realities of human existence. W. Engemann starts with a reading of events of daily life to try and discover in them signs of God's presence.—D.J.H.

807. É. Parmentier, "Qu'est-ce que lire la Bible? Héritages et ruptures en milieu protestant," *Istina* 51 (3, '06) 257-275.

The traditions issuing from the Reformation are characterized in general by their breaks from a church that was perceived to be an aberration in an attempt to restore continuity with the ancient church. The article considers how later transformations both held to this founda-

tional notion but also reinterpreted it in line with the concerns of their own times under two main headings: Scripture as an external authority for human beings (the *sola scriptura* of the Reformation—Scripture as judge; an absolutization of *sola scriptura*—orthodoxies and biblical literalism), and liberal readings and the birth of historical-critical studies (*sola scriptura* emancipated from the church?; K. Barth; R. Bultmann; G. Ebeling; rationalism, psychologism, and individualism).—C.R.M.

808. T. Penner, "'In the Beginning': Post-Critical Reflections on Early Christian Textual Transmission and Modern Textual Transgression," *PerspRelStud* 33 (4, '06) 415-434.

There is a noticeable connection between textual correlations on the priority of the Gospels (and the assessment of their inter/in/dependence) and broader historical and social theories of Christian origins. Thus we need to ask ourselves what "story" is determining our textual imagining surrounding early Christianity. The inability of current scholarship to see beyond linear articulations of origins and to perceive a pluriformity in origins and an irreducibly complex matrix for understanding the formation, interplay, and movement of ideas in the early Christian world is lamentable.—D.J.H.

809. P. Piovanelli, "L'interface entre sciences bibliques et sciences des religions au Canada: enquête sur quelques synergies prometteuses," *StudRel/SciRel* 35 (3-4, '06) 413-427.

The article calls attention to three new interdisciplinary approaches being applied in Canadian faculties and departments of religious studies and/or theology: the use of the voluntary associations model in the study of the formation of ancient religious groups, the rhetorical and narrative approaches in the study of ancient texts considered as communication acts and stories, and the study of the impact of biblical characters and narratives in contemporary popular culture.—D.J.H.

810. S. Plant, "'In the Bible It Is God Who Speaks': Peake and Bonhoeffer on Reading Scripture," *EpworthRev* 33 (4, '06) 7-22.

A. S. Peake believed that biblical criticism, with its scientific tools of textual reconstruction and historical inquiry, could reconstruct a generally accepted account of the meaning of biblical texts and convey it to a lay readership. What D. Bonhoeffer aimed at in Bible reading was a post-critical approach that achieved a reading that moves beyond critical methods in order to attend humbly to the word of God speaking in the Bible. The article concludes that somewhere between Peake's historical-critical readings and Bonhoeffer's theological interpretations lies a less tidy and richer dialogical *modus vivendi* for biblical scholars and theologians.—D.J.H.

811. P. Prétot, "Les Saintes Écritures et la liturgie: Épiphanie d'une présence," *Istina* 51 (3, '06) 315-329.

After reflecting on methodological questions regarding the Scriptures and liturgy, the article demonstrates the importance of the ritualization of the word (turning toward the one who speaks to his people), and considers the relation between liturgy and the fulfillment of the Scriptures.—D.J.H.

812. I. Provan, "Literary Competence and Biblical Authority," *WordWorld* 26 (4, '06) 375-382.

Those who care greatly about the Bible's authority must necessarily care greatly about the Bible's proper meaning, and the elucidation of that meaning requires literary competence at var-

ious levels of Bible reading—at the level of the individual passage, the individual biblical book, the individual Testament, and the whole Bible.—C.R.M.

813. J. Punt, "Why Not Postcolonial Biblical Criticism in (South) Africa: Stating the Obvious or Looking for the Impossible?" *Scriptura* 91 ('06) 63-82.

Postcolonial biblical criticism is eminently suitable for a context characterized by the lingering colonial legacy, the continuous threat of neocolonialism, and the position of displaced persons and refugees. But like all other flesh-and-blood readers, postcolonial readers and their readings are local, perspectival, and interested, and thus contextualized and ideological. Postcolonial biblical criticism is neither the obvious nor the impossible choice in (South) Africa. It does require more sustained attention than the isolated traces that are currently found on the scene of local biblical interpretation.—D.J.H.

814. D. Rhoads, "Performance Criticism: An Emerging Methodology in Second Testament Studies—Part II," *BibTheolBull* 36 (4, '06) 164-184.

This installment [see § 51-52] of a proposal to take seriously the aural/oral medium through which early Christians experienced the writings and traditions now contained in the NT first reflects on the various methodological approaches that can contribute to the development of performance criticism and the ways in which they in turn might be informed by performance criticism: historical criticism, form criticism and genre criticism, narrative criticism, reader-response criticism, rhetorical criticism, textual criticism, orality criticism, social-science criticism, speech act theory, linguistic criticism, the art of translation, ideological criticism, theater studies, and oral interpretation studies. Then it lays out the insights and benefits derived from the personal experience of performing biblical materials and of incorporating these experiences into the methods of biblical interpretation that comprise performance criticism.—C.R.M.

815. M. Rogness and C. A. Miles, "A Canon within the Canon?" *WordWorld* 26 (4, '06) 436-439.

Rogness ("Yes: Proclaim Christ," pp. 436, 438) observes that Lutherans measure the books of the Bible first and foremost by how they relate to and proclaim the life and ministry of Jesus, and that acknowledging Christ as the canon within the canon has many benefits. Miles ("No: Proclaim the Whole Counsel of God," pp. 437, 439) contends that engaging the full diversity of Scripture allows us to hear voices from the margins, affords a more nuanced picture of God and addresses the complex reality of the people of God, and avoids theological uniformity.—D.J.H.

816. R. L. Rohrbaugh, "Hermeneutics as Cross-Cultural Encounter: Obstacles to Understanding," *HTSTeolStud* 62 (2, '06) 559-576.

A whole series of characteristically American perceptions, values, cognitive habits, and styles of communication contribute to the persistence of cross-cultural misunderstanding when Americans read the Bible. The article briefly looks at six of the more important factors that contribute to the intractability of the problem under the following headings: language availability; identity maintenance/threats; high and low context communication—field-independent/field dependent; individualism/collectivism; unwarranted assumptions of human similarity; and cognitive style. Without clarity about the peculiarities of the cognitive world that we Westerners inhabit and recognition of the problem of projecting ourselves onto the pages of the Bible, communication with the biblical writers is not possible.—C.R.M.

817. O. Rush, "*Dei Verbum* Forty Years On: Revelation, Inspiration and the Spirit," *AusCath Rec* 83 (4, '06) 406-414.

The article proposes a model of the inspiration of Scripture founded on openings offered by Vatican II's *Dei verbum* through its use of historical, immanentist, concrete, dynamic, and personalist categories regarding revelation. Such openings suggest a way of comprehensively conceiving the inspiration of the Holy Spirit on three levels: the formation and selection of the canon, the biblical text as a canonical text, and the ongoing interpretation of the biblical text from new contexts in history.—D.J.H.

818. A. Ryder, "The Bible and the Lectionary," *RevRel* 65 (4, '06) 365-374.

Long before there was any Bible in the modern sense of the word, the lectionary was the ordinary means by which the faithful came in contact with God's word. The origin of our present lectionary goes back to OT times and to the practice of the synagogue in NT times.—D.J.H.

819. H.-G. Schöttler, "Predigt als Schriftauslegung oder: Die Predigt entsteht in den Hörerinnen und Hörern," *TheolQuart* 186 (4, '06) 248-261.

The article develops an approach to preaching that is both in accord with the Scriptures and relevant to life with the help of the model of reception-aesthetics in order to understand better the complex process of communication. Biblical preaching means not only explaining what the text says but also showing how the Bible as a literary text brings into relationship its message and the life of the hearers.—D.J.H.

820. F. Schutte, "At the Foot of Mount Olympus: A Theory on Myth," *HTSTeolStud* 62 (2, '06) 577-605.

The article explores the definition of myth, the history of the interpretation of myth, its role in religion, psychology, and philosophy, and its connection with rituals. The books of the Bible function within a mythological paradigm. The Christ myth is a 1st-century Mediterranean version of the ancient inherited subconscious archetypal myths of humankind. The fact that it cannot be read literally confirms the kerygmatic character of the Christ myth.—C.R.M.

821. P.-B. Smit, "Biblische Hermeneutik im Spannungsfeld persönlicher und kirchlicher Identität," *IntKirchZeit* 96 (3, '06) 135-151.

This article draws attention to the significance of the interpreter's personal and ecclesial identity for biblical interpretation by describing exegesis done by Old Catholic students of theology, drawing on the Old Catholic doctrine of Scripture, Old Catholic identity as perceived by these students, and autobiographical criticism as a means of approaching the interface of personal identity and the interpretation of a text. It concludes that while there is hardly an "Old Catholic exegesis" in terms of a specific method of approach, there is and must be an Old Catholic exegesis in terms of the interaction of Old Catholic identity and theology with biblical texts.—D.J.H.

822. G. F. Snyman, "Racial Performance and Religious Complicity: Racialised Discourse and Perpetrator Culture," *Scriptura* 90 ('05) 595-607.

The article considers the argument of S. Kelley's *Racializing Jesus* (2002) in terms of the following question: If the argument about western culture's complicity in racism is taken seriously, how does one move forward toward a hermeneutic that is racially sensitive but not racist? A distinction between Africentric and Eurocentric approaches, black and white, male and female,

continues to enhance the plausibility structures of racialized discourse. It perpetuates a language of negative difference that makes it very difficult for one to transcend the negativity in discourse.—C.R.M.

823. T. Söding, "Die Seele der Theologie. Ihre Einheit aus dem Geist der Heiligen Schrift in Dei Verbum und bei Joseph Ratzinger," *IntKathZeit/Communio* 35 (6, '06) 545-557.

After noting Ratzinger's observation about the revolutionary character of the comment in Vatican II's *Dei verbum* that Scripture should be the soul of theology, the article discusses the theology of the word of God, Scripture and tradition, and Scripture and theology in *Dei verbum* and in Ratzinger's own works.—D.J.H.

824. Y. M. Song, "The Principle of Reformed Intertextual Interpretation," *HTSTeolStud* 62 (2, '06) 607-634.

The article treats the etymology of intertextuality, its epistemology, the constituting/constraining criteria of intertextuality, and the validity of intertextuality for 21st-century Reformed hermeneutics. It challenges the traditional view that there is one meaning in a text identified with the author's intention, disagrees with New Criticism that the autonomous text plays the dominant interpretative role over against a passive reader, and differs from the poststructuralist/deconstructionist declaration of the "death of the author."—C.R.M.

825. M. Stavrou, "Écriture et Tradition dans une perspective orthodoxe," *Istina* 51 (3, '06) 288-302.

After discussing the term "tradition," the article traces the movement from the biblical tradition to the ecclesial tradition, discusses the relation between Scripture and tradition in the Orthodox Christian context, and reflects on the reading of Scripture in the tradition. It concludes that the great idea of the church of the apostles and of the Fathers was that Scripture should be interpreted in the church *ex fide in fidem*.—D.J.H.

826. E. Tamez, "Biblia y espiritualidad," *Vida y Pensamiento* [San José, Costa Rica] 26 (2, '06) 33-42.

Using some notions taken from semiotics, the article reflects on the Bible and spirituality as a dialogue between two bodies: the body of the reader (individual and collective), and the body of the biblical text.—D.J.H.

827. G. Theissen, "Predigen in Bildern und Gleichnissen. Metapher, Symbol und Mythos als Poesie des Heiligen," *EvangTheol* 66 (5, '06) 341-356.

The Bible offers a variety of metaphors, symbols, comparisons, and myths that can generate creatively new metaphors, symbols, and ideas. The article notes the main forms of imaginative discourse in the Bible and discusses implicitly (and explicitly) the program of demythologizing the Bible. It combines a "conservative" kerygmatic theological position regarding preaching as facilitating dialogue with God and a "liberal" position that understands the Bible as sacred poetry, and pleads for a synthesis of kerygmatic homiletics and liberal hermeneutics. It shows how the creative power of biblical metaphors, images, and symbols to generate new ideas about God and humankind can be made fruitful for preaching.—D.J.H.

828. J. W. Thompson, "What Is Church of Christ Scholarship?" *RestorQuart* 49 (1, '07) 33-38.

In recent years biblical scholars from the Church of Christ tradition have published mono-

graphs and articles that have contributed significantly to international scholarship. After admitting the difficulties involved in confessional biblical interpretation, the article notes aspects of the Church of Christ tradition (high ecclesiology, emphasis on Scripture and on restoration, commitment to rational inquiry), and offers suggestions about the role of the Church of Christ biblical scholar with regard to both the academy and the church.—D.J.H.

829. E. VAN ECK, "The Word Is Life: African Theology as Biblical and Contextual Theology," *HTSTeolStud* 62 (2, '06) 679-701.

The article reflects on the past and current state of African theology and hermeneutics as well as its future. It treats biblical interpretation in Africa—a historical overview; African theology and the hermeneutics of inculturation—Where do we stand?; African theology as biblical and contextual theology; and cautious observations on the way forward from a non-African perspective.—C.R.M.

830. J. VARAKUKALA, "Feminist Biblical Hermeneutics: Towards Equal Discipleship in a Global Context," *BibBhash* 32 (3, '06) 245-254.

After noting that contemporary feminism is not only a political movement but also an intellectual methodology for investigating and theorizing the experience and structures of women's oppression, the article discusses the feminine face of God, the challenge of feminist hermeneutics, the heritage of E. C. Stanton's *Women's Bible,* feminist biblical hermeneutics as a site of struggle, and biblical hermeneutics in a global context.—C.R.M.

831. L. WALL, "Why Do Students Keep Writing Me Sermons? Teaching Biblical Studies Cross-Culturally in New Zealand," *TeachTheolRel* 10 (1, '07) 34-41.

The article suggests the following strategies as helpful in enhancing the learning environment for students from nonwestern contexts in the field of biblical studies: the use of story, illustration, and example; modeling new strategies for critical thinking; taking care with the use of questions; and the creation of an affirming and relational classroom atmosphere.—D.J.H.

832. H. M. WAWERU, "Reading the Bible Contrapuntally: A Theory and Methodology for a Contextual Bible Interpretation in Africa," *Swedish Missiological Themes/Svensk Missions Tidskrift* [Uppsala] 94 (3, '06) 333-348.

A contrapuntal reading of the Bible involves reading together written or oral materials from different contexts and allows their interpretation on a level playing field. Contrapuntal reading must pay attention to the reader's context, create a critical distance from traditional interpretations and the context of the Bible as well as the reader's situational context, and lead to acceptance of the text and the meaning discovered through the reader's context. Contrapuntal reading will help Africans to emerge in one faith grounded/planted in both the biblical culture and their own context.—D.J.H.

833. G. O. WEST, "Reading Shembe 'Re-membering' the Bible: Isaiah Shembe's Instructions on Adultery," *Neotestamentica* 40 (1, '06) 157-183.

Shembe is a significant figure in African biblical hermeneutics as he represents the first generation of African interpreters of the Bible in southern Africa. Though his biblical hermeneutic does draw on missionary discourse, it also participates in the discourse of traditional Zulu religion and culture as well as the discourse of colonial encounter and conflict in the early 1900s. The article focuses on Shembe's teaching on adultery and shows how he uses the Bible, "remembering" it for his purposes.—C.R.M.

834. P. S. Williamson, "Biblical Scholarship with a Pastoral Purpose," *HomPastRev* 107 (2, '06) 8-13.

The presuppositions, goals, and concerns of biblical scholarship differ, depending on whether it is directed toward the academy or the church. Scripture scholarship directed to a pastoral purpose must begin with an explicit presupposition of Christian faith, and must develop a hermeneutic and pedagogy shaped by the church's goals of promoting communion with God, building up the body of Christ, and fostering personal transformation.—D.J.H.

Interpretation, §§ 51-752, 1048, 1386.

Textual Criticism

835. P.-M. Bogaert, "Les bibles d'Augustin," *RevThéolLouv* 37 (4, '06) 513-531.

Augustine discovered the Bible relatively late in life and progressively, first in Milan and then in Africa. He used various forms of the Bible, the one he brought back from Italy, those he came across in Africa, and those produced by Jerome. Despite his preference for the Septuagint, he always tried to find the best text. His hermeneutics was transformed by his contact with the Bible. The article gives particular attention to Augustine's approach to the texts of Cant 1:6-7; Jer 10:2-9; and Acts 1:1-3.—D.J.H.

836r. B. M. Metzger and B. D. Ehrman, *The Text of the New Testament* [*NTA* 50, p. 154].

D. C. Parker, *JournTheolStud* 57 (2, '06) 551-567.—This review article describes and comments on the fourth edition of *The Text of the New Testament* in relation to its predecessors [see *NTA* 8, pp. 459-460; 13, p. 151; 36, p. 414], and offers an assessment of the handbook as a tool for study. Out of 343 pages, 119 are either very different or quite new, while the rest will be broadly familiar. The biggest shock is over what gets ignored. So much has happened and is happening of which this book takes no notice that people who do not go on to further study will be left with a very deficient knowledge of the field.—C.R.M.

837. A. Passoni Dell'Acqua, "*Biblion* e *BIBLIA*: la scrittura nella Scrittura. Osservazioni sul lessico del materiale scrittorio nella Bibbia greca," *RivistBib* 54 (3, '06) 291-319.

After noting some references to writing in Scripture, the article discusses writing materials and their classification (surfaces, instruments, etc.), and scrolls and libraries. Then it considers possible influences of the Egyptian milieu on the translation of some books in the Septuagint, and the theological importance of passages in which the use of writing is implied.—D.J.H.

838. C. M. Tuckett, "*Nomina Sacra* in Codex E," *JournTheolStud* 57 (2, '06) 487-499.

Codex E (08) is a bilingual manuscript containing the text of Acts in Greek and Latin. In the Greek column most of the expected abbreviations for *nomina sacra* appear. Yet there are over twenty occurrences where one would expect to find an abbreviation for one of the four alleged "base" words of the system (God, Christ, Jesus, Lord) but where the word is written in full. In the Latin column there are virtually no abbreviations, a phenomenon that is very unusual among Latin biblical manuscripts. The number of nonabbreviations in the Greek column may have been even higher in an earlier *Vorlage.* The example of Codex E indicates that the practice of using abbreviations for the so-called *nomina sacra* was perhaps not as uniform as some have suggested.—D.J.H.

839. S. Verhelst, "Notes. Les capitules du Codex Vaticanus et les péricopes liturgiques de Jérusalem. Le cas de l'Évangile selon Saint Marc," *Questions Liturgiques* [Leuven] 87 (3, '06) 220-225.

The article described in § 50-838 appeared by accident without the accompanying notes. This article supplies the text of the notes (forty-three in all) for each page.—D.J.H.

Textual Criticism, §§ 51-858, 967, 995, 1032–1033, 1061–1062, 1079, 1120, 1126, 1146, 1192, 1484.

Biblical Linguistics and Philology

840. L. Chacón Gallardo, "Santo de Dios, Nazareno, Nazareo," *EstBíb* 64 (1, '06) 31-49.

After noting the relationships between "holy one of God" and "Nazirite" in the OT and the apparent resemblance between "Nazirite" and "Nazarene," the article examines the main contributions made concerning them in the history of Christian biblical exegesis. Then it discusses the views of eminent philologists about the linguistic connotations of the terms "Nazarene" and "Nazarite," and reflects on the implications for their meanings in the NT.—D.J.H.

841. P. Gooder, "*Diakonia* in the New Testament: A Dialogue with John N. Collins," *Ecclesiology* [London] 3 (1, '06) 33-56.

There are no substantial problems with Collins's interpretation of διακονία. Most NT occurrences of the word are better understood to mean "the carrying out of a commissioned task" than the more traditional "humble service."—D.J.H.

842. J. Harlow, "Successfully Teaching Biblical Languages Online at the Seminary Level: Guiding Principles of Course Design and Delivery," *TeachTheolRel* 10 (1, '07) 13-24.

The article describes the theoretical background of the principles that guided the design and delivery of Reformed Theological Seminary's Virtual Campus online Greek and Hebrew courses. The success of RTS Virtual's online language program may be attributed in large part to the grounding of its practice in theories of adult education, instructional design, distance education, and learner-centered instruction.—C.R.M.

843. A. S. Malone, "Wenhams Old and New: The Elements of a Classroom Greek Text," *Reformed Theological Review* [Doncaster, Australia] 65 (3, '06) 149-166.

The article offers a detailed comparison between J. W. Wenham's *The Elements of New Testament Greek* (1965) and J. Duff's *The Elements of New Testament Greek* (2005). It contends that the new edition is a solid but not brilliant successor. After considering those features that made Wenham's text so popular and effective for four decades, the article discusses the strengths of Duff's new edition.—D.J.H.

844. B. Stevens, "Aeolism: Latin as a Dialect of Greek," *ClassJourn* 102 (2, '06-'07) 115-144.

Aeolism, the idea that Latin is a dialect of Greek, was a matter of debate among a wide range of authors and readers in the Roman world. Often interpreted psychoanalytically, it is better understood sociologically. In the historical context of acknowledged Greek influence on Roman culture, Aeolism reflects a grudging ancient awareness of Roman society as character-

ized by group overlap and interpenetration and thus of identity as a contingent product of social practice.—D.J.H.

Biblical Linguistics and Philology, §§ 51-1098, 1183.

Biblical Translation

845. E. Bohle, "'. . . hat er, hat sie, hat Gott geschaffen.' Die 'Bibel in gerechter Sprache' ist schon vor ihrem Erscheinen verrissen worden — zu Unrecht," *ZeitZeichen* 7 (10, '06) 56-59.

After noting some unfair criticisms of *Die Bibel in gerechter Sprache,* the article discusses the goals of the project with reference to Gen 1:26-27, calls attention to some small and large surprises in it, and describes some of its special features. Those who dismiss this translation as mere "political correctness" have not read it with sufficient care.—D.J.H.

846. C. Boyd-Taylor, "Toward the Analysis of Translational Norms: A Sighting Shot," *Bull IntOrgSeptCogStud* 39 ('06) 27-46.

A key goal of Descriptive Translational Studies is to reconstruct and contextualize the translational norms regarded as acceptable by the translators. After discussing the analysis of translational norms, the article focuses on LXX Deut 19:16-21 (Old Greek) in comparison with *Targum Onqelos,* analyzes them on three levels of acceptability (linguistic, textual, and literary), and suggests that both translations are characterized by a degree of isomorphism (i.e. formal equivalency).—D.J.H.

847. D. J. Clark and C. Åsberg, "Section Headings: Purposes and Problems," *BibTrans* 57 (4, '06) 194-203.

The article discusses the purposes of section headings in Bible translations, their preparation, placement, content, structure, formulation, and identification. Then it considers how we should handle situations where different goals of section headings are in conflict with one another. An appendix (pp. 202-203) treats current practice regarding section headings in some recent English translations.—D.J.H.

848. R. J. Decker, "Verbal-Plenary Inspiration and Translation," *Detroit Baptist Seminary Journal* [Allen Park, MI] 11 ('06) 25-61.

This consideration of the relation between English translations of the Bible and the doctrine of inspiration discusses the terminology related to inspiration (revelation, propositional revelation, inerrancy, etc.), terminology related to translation (unhelpful terminology, appropriate terminology, etc.), and whether one's view of the Bible as an inerrant, verbally-plenarily inspired, authoritative text has any impact on one's view of translation (including the issues whether verbal plenary inspiration is compatible with translation, and whether such a view requires one to adopt a particular approach to translation). It concludes that there is room for diversity in translation.—C.R.M.

849. I. Fischer, "Bibel in gerechter Sprache. Eine notwendige Stimme im Konzert der deutschen Bibelübersetzungen," *StimmZeit* 225 (1, '07) 19-30.

The *Bibel in gerechter Sprache* is addressed to men and women who are no longer willing to

be silent in the face of injustice. In the context of German translations of the Bible it is a pastoral necessity. The article describes various features of the new translation: its treatment of women and other marginalized groups, its designations for God, the order of the OT books, and so on.—D.J.H.

850. A. Gerhards, "Tradition versus Schrift? Die Übersetzerinstruktion 'Liturgiam authenticam' und die deutsche Einheitsübersetzung," *StimmZeit* 224 (12, '06) 821-829.

After describing the controversy about the 2001 Roman document entitled *Liturgiam anthenticam,* the article considers its consequences for the German ecumenical translation of the Bible known as the *Einheitsübersetzung* and describes the Lutheran refusal to accept its authority. Then it focuses on six areas in liturgical and biblical translation where specific problems arise in light of *Liturgiam authenticam.*—D.J.H.

851. W. Gross, "'Bibel in gerechter Sprache' — in richtiger und angemessener Sprache?" *TheolQuart* 186 (4, '06) 343-345.

The very different translation strategies used in various books in the *Bibel in gerechter Sprache* are sometimes enlightening but too often lead to catastrophic results and history-of-religions absurdities. The article provides examples of its problematic renderings of texts in both the OT and the NT.—D.J.H.

852. N. Mette, "Die Bibel in 'gerechter Sprache.' Eine neue deutsche Bibelübersetzung," *Diakonia* 37 (6, '06) 434-438.

The *Bibel in gerechter Sprache* (2006) aims to be inclusive with regard to the Jewish religion, gender, and social realities. The article describes the genesis and goals of the project, gives a sample text (Rev 3:14-22), discusses its treatment of names for God, and notes the controversy that it has generated.—D.J.H.

853. M. Patella, "*The Saint John's Bible*: Biblical Authority within the Illuminated Word," *WordWorld* 26 (4, '06) 383-391.

The *Saint John's Bible* is a revitalization of the tradition that produced the handwritten, calligraphic exemplars of the Middle Ages. As a marriage of theology and art, it translates the word of God into the language of image, beauty, and color. Thus it strives to be an authoritative proclamation of the glory of God.—D.J.H.

854. A. Pietersma, "LXX and DTS: A New Archimedean Point for Septuagint Studies?" *BullIntOrgSeptCogStud* 39 ('06) 1-11.

Descriptive Translation Studies provides a framework within which translation technique ("process") and textual linguistic makeup ("product"), together with the prospective slot ("function") of the text within its recipient culture can be described with reference to the translational paradigm that informs the text. The time has come for biblical translations, Septuagint and (probably) Targum alike, to be studied within the DTS framework and thus to provide research in these ancient biblical translations with a new Archimedean point.—D.J.H.

855. L. Schwienhorst-Schönberger, "Auslegung statt Übersetzung? Eine Kritik der 'Bibel in gerechter Sprache,'" *Herder Korrespondenz* [Freiburg] 61 (1, '07) 20-25.

After describing the organization and goals of the *Bibel in gerechter Sprache* project, the article notes that it is shaped strongly by feminist linguistics, which leads to many questionable

feminizations and neutralizations of biblical texts, especially with regard to language about God. It concludes that the work is more an interpretation than a translation of the Bible.—D.J.H.

856. G. Toury, "A Handful of Methodological Issues in DTS: Are They Applicable to the Study of the Septuagint as an Assumed Translation?" *BullIntOrgSeptCogStud* 39 ('06) 13-25.

Within the paradigm of Descriptive Translation Studies translations are approached as facts of the so-called target culture. The aim is to produce systematic accounts—both comprehensive descriptions and feasible explanations—of the interdependencies believed to obtain between (1) contexts or sociocultural circumstances, (2) translation processes or translators' strategies, and (3) translation products (first and foremost texts and elements thereof). The article discusses the methodological claims of this approach, and offers cautionary remarks and questions on their possible application to the Septuagint (which is regarded as a corpus of a special kind and not as a unique phenomenon).—D.J.H.

857. B. G. Wright, "The *Letter of Aristeas* and the Reception History of the Septuagint," *BullIntOrgSeptCogStud* 39 ('06) 47-67.

After noting the usefulness of G. Toury's approach to the enterprise of translation as set out in his *Descriptive Translation Studies and Beyond* (1995) for the way we look at the Septuagint, the article employs aspects of Toury's theoretical framework to discover what *Letter of Aristeas* says about the intended function of the LXX and whether Pseudo-Aristeas' construction comports with the evidence derived from the translations themselves. It concludes that the picture offered by *Letter of Aristeas* does not provide any indication of what the original intended function of the LXX was. Rather, it provides a foundation myth of origins for the LXX's transformed function/position from a gateway to the Hebrew Scriptures to an independent scriptural authority.—C.R.M.

Biblical Translation, §§ 51-883, 993.

Computer-Assisted Research

858. C. W. Griffin, "Digital Imaging: Looking toward the Future of Manuscript Research," *CurrBibRes* 5 (1, '06) 58-72.

Digital imaging and related technologies are now driving a new generation of manuscript preservation and access initiatives. The article surveys these advances, using illustrations primarily from the Center for the Preservation of Ancient Religious Texts at Brigham Young University (http://cpart.byu.edu), with attention to the transition from microfilm to digital technology, the advantages of digital images, multispectral imaging, areas where microfilm still retains advantages (e.g. high density of data, archival stability), and how both conventional and multispectral digital imaging are now being used for manuscript preservation and study.—C.R.M.

859. M. W. Mitchell, "Biblical Studies on the Internet," *RelStudRev* 32 (4, '06) 216-218.

The article discusses four websites that can be recommended for use by colleagues or students: the New Testament Gateway (http://www.ntgateway.com); iTanakh: Resources for Academic Study (http://www.itanakh.org); K. C. Hanson's homepage (http://www.kchanson.com); and the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature

(http://orion.mscc.huji.ac.il). [The same issue, which is devoted to Religion and the Internet, includes an essay by J. Michaelson on researching Judaism online (pp. 226-228); altogether it contains eleven review essays treating Religion Online.]—C.R.M.

Computer-Assisted Research, § 51-842.

Scholars

860. Anon., "Dom Bernard Orchard May 3, 1910 – November 28, 2006," *ScriptBull* 37 (1, '07) iii-iv.

This memorial note (reprinted from *The Times*) describes Orchard's career as a Benedictine monk, school headmaster, administrator, and biblical scholar. It gives particular attention to his championing of the Two-Gospel hypothesis according to which Matthew was the first Gospel to be written, and Mark was the last, a synthesis of Matthew and Luke.—D.J.H.

861. D. S. Armentrout, "Christopher Bryan: A Brief Biography," *SewaneeTheolRev* 50 (1, '06) 207-215.

The article describes Bryan's academic and religious formation, his pastoral work, teaching and editorial work, major publications, and views on various matters of theology and church life. [A photograph of him (p. 206) and a chronological bibliography of his publications (compiled by J. W. Dunkly, pp. 216-222) are also included in the issue, which honors him.]—D.J.H.

862. H. R. Barrett, "The Life and Times of Meyer Reinhold," *ClassBull* 82 (1, '06) 73-79.

This appreciation by Reinhold's daughter describes the course of his life (1909-2002), his academic career, personal characteristics, and contributions to the study of the classics and of Roman civilization in particular. [The same issue contains other tributes to and appreciations of Reinhold by T. A. Tarkow, W. Briggs, C. J. Richard, R. J. A. Talbert, and S. F. Wiltshire, along with his *curriculum vitae* and a list of his publications (pp. 107-112).]—D.J.H.

863. H. Bengtsson, "Fariséer mellan svensk protestantism och Tredje riket — en bakgrundsteckning till Hugo Odebergs 'Fariséism och kristendom'" [Pharisees between Swedish Protestantism and the Third Reich — A Background Sketch for Hugo Odeberg's 'Fariséism och kristendom'], *SvenskTeolKvart* 82 (3, '06) 97-109.

Odeberg (1898-1973) got high praise from the Swedish audience for his 1943 booklet on Pharisaism and Christianity. Although he argued against what he perceived to be common and vulgar Christian misconceptions about the Pharisees, he regarded their religious struggle as flawed due to their misconception of human free will and the possibility of turning away from sin, and disqualified their theology by using Protestant Lutheran anthropology as the landmark. With this work Odeberg was eager to establish himself as an original and gifted biblical scholar in the Swedish context, to confirm the gap between Christianity and Judaism, and to keep a window open toward his pro-Nazi colleagues in the Third Reich.—D.J.H.

864. J. Berlinerblau, "What's Wrong with the Society of Biblical Literature?" *Chronicle of Higher Education* [Washington, DC] November 10 ('06) B13-B15.

Although the SBL should be to the Bible what FIFA is to soccer, it finds itself in a collective malaise. It lacks a vision because it does not understand itself or its membership or its anom-

alous position in the comity of academic disciplines. While it cannot bring itself to acknowledge its confessional underpinnings, its governing ethos amounts to a sort of reluctant pseudo-secularism. The article concludes with specific recommendations for future action.—D.J.H.

865. G. C. Bottini, "Ricordo di Marco Adinolfi (1919-2005), Servitore della Parola di Dio," *StudBibFranLibAnn* 55 ('05) 457-472.

The article first describes Adinolfi's academic career at the Studium Biblicum Franciscanum in Jerusalem and at the "Antonianum" in Rome, and characterizes him as an untiring servant of the word of God in his biblical apostolate within the church. Then on pp. 462-472 it provides a list of his books and articles (197 items) on various topics: history and historiography, Mary of Nazareth, the holy places, the Twelve Apostles and Paul, and so forth.—D.J.H.

866. É. Cothenet, "Paul Beauchamp," *EspVie* 116 (157, '06) 30-31.

The article describes several recent publications by, about, and in honor of the late Professor Beauchamp (died 2001), and notes that they help us to situate the essential themes of his work and to appreciate better his originality as a biblical scholar.—D.J.H.

867. O. Cummings, "Receptive Ecumenism: N. T. Wright and the Eucharist," *Emmanuel* 112 (6, '06) 504-514.

Wright is an exceptionally gifted spokesman for orthodox Christian thinking about the NT. But it is a critical orthodoxy, an interrogative orthodoxy as opposed to an unreflective orthodoxy. The article discusses Wright's understanding of worship according to Scripture and experience, and his reading of the Emmaus story in Lk 24:13-35.—D.J.H.

868. R. Deines, "Martin Hengel — Ein Leben für die Christologie," *TheolBeitr* 37 (6, '06) 287-300.

After noting the wide scope of Hengel's scholarship, the article focuses on his many contributions in the area of NT Christology with attention to his wide learning and common sense, his place in German NT studies, and some examples of his work. It concludes that Hengel is not only a truly great teacher but also one who is constantly learning.—D.J.H.

869. F. L. Downing, "The Biblical Archaeology Movement: Building and Re-Building the Albright House. A Review Essay," *PerspRelStud* 33 (4, '06) 495-506.

W. F. Albright became the "father of biblical archaeology," the dominating figure behind a revolution in the study of the Bible as well as the history and religion of ancient Israel. The three books discussed in this article reflect the shift that has taken place in Near Eastern archaeology generally as well as the change toward a more complex reading of Albright specifically: P. D. Feinman, *William Foxwell Albright and the Origins of Biblical Archaeology* (2004); C. H. Gordon, *A Scholar's Odyssey* (2000); and W. G. Dever, *Who Were the Ancient Israelites and Where Were They From?* (2003).—D.J.H.

870. J. H. Erickson, "Jaroslav Pelikan: In Memory of a Living Legend," *StVladTheolQuart* 50 (4, '06) 333-338.

Pelikan's interests and areas of expertise were as wide-ranging as the honors he received (including some 42 honorary doctorates). He believed that there was a shape to history and a vital center—Jesus Christ—that gave it meaning.—C.R.M.

871. A. M. Harman, "Dr Leon Morris," *Reformed Theological Review* [Doncaster, Australia] 65 (3, '06) 121.

The article discusses the late Professor Morris's academic formation and teaching career, and notes some of his publications. It describes Morris as a humble Christian believer and a scholar who never paraded his vast learning.—D.J.H.

872. D. Jacobson and F. Cobbing, "'A Record of Discovery and Adventure.' Claude Reignier Conder's Contributions to the Exploration of Palestine," *NearEastArch* 68 (4, '05) 166-179.

Scion of an eminent family, discoverer of some of the most important finds in the history of biblical archaeology, and close associate and friend to major historical figures, Conder (1848-1910) is one of the lesser known participants in 19th-century British explorations of the Holy Land. The article treats his life and career up to the publication of his survey maps of Palestine in 1880, and his later life and work, respectively.—C.R.M.

873. W. Licharz, "Leo Baeck — Brückenbauer zwischen Juden und Christen," *StimmZeit* 224 (11, '06) 767-778.

Baeck (1873-1956) was not only one of the most significant representatives of German Judaism but also the guiding spirit of a progressive, liberal Judaism. After discussing his career as a teacher and rabbi, the article focuses on his prayer for the Day of Atonement in 1935, his approach to Jewish Gospel interpretation, work in Christian-Jewish relations, and gradual reconnection with Germany.—D.J.H.

874. S. D. Lübben, "Blindness, the Wind and the Holy Spirit: An Interview with John M. Hull," *EpworthRev* 34 (1, '07) 69-79.

Hull responds to questions from Lübben, with particular attention to his experience of blindness [see *NTA* 47, p. 144] and how the wind can be a symbol of the Holy Spirit for blind persons.—D.J.H.

875. U. Luz, "Eduard Schweizer zum Gedenken. 18.4.1913 – 27.6.2006," *EvangTheol* 66 (5, '06) 323-324.

Schweizer was always a bridge-builder and a NT scholar in and for the church. This memorial note gives particular attention to his contributions to *Evangelische Theologie,* and observes that he was a grateful, believing, and happy man.—D.J.H.

876. J. Macquarrie, "The Theological Legacy of Maurice Wiles," *AnglTheolRev* 88 (4, '06) 597-616.

After sketching Wiles's life (1923-2005) and academic formation, the article traces his career as a theologian from *The Spiritual Gospel* (1960), through *The Making of Christian Doctrine* (1967) and *The Remaking of Christian Doctrine* (1974), to his later writings. It shows how Wiles became committed to applying the critical method to both the Bible and the body of doctrine that had arisen from reflection on the Bible. It concludes that Wiles's overriding aim was to free up the development of doctrine so that its authentic message might be accessible today.—D.J.H.

877. B. Montagnes, "Le P. Lagrange: la critique historique au service de la Bible," *EspVie* 115 (139, '05) 16-22.

After discussing the "biblical question" (Does the Bible tell the truth?) and the search for a response in late 19th-century France, the article focuses on the life and works of M.-J. Lagrange

(1858-1938), his grand design for Catholic biblical scholarship, and his interior strengths.—D.J.H.

878. C. Osiek, "Kathryn Sullivan, r.s.c.j. (1905-2006)," *BibToday* 45 (1, '07) 5-10.

The article describes the life and academic career of Professor Sullivan, with particular attention to her participation in the Catholic Biblical Association, her role as a cofounder of *The Bible Today,* and her influence as a teacher and lecturer.—D.J.H.

879. L. Painchaud, P.-H. Poirier, and M. Dritsas-Bizier, "La contribution québécoise et outaouaise à l'étude du christianisme ancien: 1940–2005," *StudRel/SciRel* 35 (3-4, '06) 517-543.

From the 1940s to the present, scholars in Quebec and Ottawa have made important contributions to the study of patristics, church history, theology, and (more recently) gnostic and apocryphal literature. Relevant bibliographical information is provided on pp. 530-543.—D.J.H.

880. Y. Perry and E. Lev, "Ernest William Gurney Masterman, British Physician and Scholar in the Holy Land," *PalExplQuart* 138 (2, '06) 133-146.

Masterman (1867-1943) held a variety of positions in Jerusalem, mainly as a physician of the English Mission Hospital and as head of the Palestine Exploration Fund in the Holy Land. After supplying biographical information, the article discusses his work as a researcher in the Holy Land that involved various disciplines, as well as his medical achievements and contributions.—D.J.H.

881. R. M. Price, "Second Thoughts on the Secret Gospel," *BullBibRes* 14 (1, '04) 127-132.

If "Secret Mark" is M. Smith's own creation, he may have gotten the idea from J. H. Hunter's novel *The Mystery of Mar Saba* (1940) in which an alleged ancient document, the "Shred of Nicodemus," turns out to be a hoax engineered by its "discoverer," a hater of the Christian religion.—C.R.M.

882. É. Puech, "*In memoriam* Józef Tadeusz Milik (1922-2006)," *RevQum* 22 (87, '06) 335-339.

This memorial note sketches Milik's academic career, giving particular attention to his extraordinary skill in identifying, deciphering, and reconstructing the Qumran scrolls and other ancient texts.—D.J.H.

883. H. P. Scanlin, "Charles Thomson: Philadelphia Patriot and Bible Translator," *BullIntOrg SeptCogStud* 39 ('06) 115-132.

Thomson (1729-1824), whose chief claim to fame is as an American patriot and Secretary to the Continental Congress, was also a trained classical scholar and, in the best sense of the phrase, an amateur biblical scholar. After a brief outline of Thomson's biography, the article discusses his translation of the Septuagint (4 vols., 1809), the first to appear in English. It includes comments on the lack of the Apocrypha in Thomson's translation, his motivation for translating the Bible, early reactions to his translation, its reception in later reprint editions, observations and critique of Thomson's translation, etc.—C.R.M.

884. A. Steudel, "*In memoriam* Prof. Dr. Dr. Harmut Stegemann (1933-2005)," *RevQum* 22 (87, '06) 327-333.

Stegemann's influence on the study of the Dead Sea scrolls was profound and leaves an

enduring heritage. The article describes his life and academic career, noting that two questions occupied him for all his life: Jesus (who he was and is), and the Dead Sea scrolls. It gives particular attention to his method of material reconstruction of Qumran manuscripts and his willingness to help other scholars in their editions of Qumran texts.—D.J.H.

885. N. T. Wright, "Mere Mission," *ChristToday* 51 (1, '07) 38-41.

In response to questions from T. Stafford, Wright explains his views on presenting the gospel in a postmodern world, with particular attention to the perduring value of NT teachings.—D.J.H.

Bulletins

886. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 44 (6, '06) 396-402.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related topics.—C.R.M.

887. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 45 (1, '07) 59-64.

Descriptions and evaluations of nineteen recent publications, all in English, on the NT and related matters.—D.J.H.

GOSPELS—ACTS

Gospels (General)

888. E. Arens, "Discípulos en el seguimiento de Jesús," *Páginas* 31 (202, '06) 13-26.

Faith in the risen Jesus expresses itself in following Jesus as the way, the truth, and the life (see Jn 14:6). The article reflects on the theme of discipleship in the Gospels with respect to following Jesus today, whether there are two classes of Christians, and discipleship and the gospel.—D.J.H.

889. M. F. Bird, "Bauckham's *The Gospel for All Christians* Revisited," *European Journal of Theology* [Carlisle, UK] 15 (1, '06) 5-13.

In *The Gospel for All Christians* (1998), R. Bauckham and his associates argued that the Gospels were written not for any single community but rather for all Christians or as many as might read them. The article considers the objections to this thesis made by P. Esler, J. Marcus, D. Sim, and M. Mitchell, respectively, and concludes that the thesis that the Gospels were written for both immediate supporters and for broad circulation is arguably sustainable.—D.J.H.

890. C. Bustamante E., "María Magdalena: Literatura, Psicoanálisis y Teología," *TeolVida* 47 (2-3, '06) 304-318.

Taking its starting point from M. Yourcenar's "Marie-Madeleine ou le salut" (1974), the article considers some psychoanalytical elements pertaining to Mary Magdalene with the help of insights from J. Lacan. Then it discusses Mary Magdalene in the Bible and theology.—D.J.H.

891. I. Chuecas Saldías, "¡Felices aquellos siervos! Lucas 12,37. Las bienaventuranzas en el Evangelio como reflejo de la propuesta de felicidad de Jesús," *TeolVida* 47 (2-3, '06) 153-189.

This investigation of the beatitudes in the NT as a reflection of Jesus' vision for human happiness first considers beatitudes in the OT with attention to the structure of macarisms, their vocabulary, the significance of the term, collections of beatitudes, and so forth. Then it turns to beatitudes in the NT and after noting the clear connections to the OT tradition it treats beatitudes in Luke (and Acts), in Matthew (with attention to Jesus as the new Moses, the new Torah of Jesus, etc.), in Q, and in John, respectively. No doubt the employment of beatitudes in the NT reflects Jesus' promise of the happiness of the reign of God for those representing its values.—C.R.M.

892. M. Cornuz, "Madame Guyon et Marie-Madeleine. Une figure mystique au cœur du Nouveau Testament," *FoiVie* 105 (4, '06) 27-42.

After introducing the 17th-century French mystic Madame Guyon and her controversial spiritual reading of the Bible, the article considers how she read Gospel texts to construct the figure of a mystical Mary Magdalene whose biography illustrates stages of the mystic's life: Lk 7:36-50—the impulse of love; Lk 10:38-42—interior unification by contemplation; Mt 26:6-13—the renunciation of all gifts; Mt 27:61-66—the state of the tomb; and Mt 28:1-15—new life and apostolate.—C.R.M.

893. A. Heindl, "Zur Rezeption der Gestalt des Judas Iskariot im Islam und im Judentum. Ein Versuch der Annäherung an ein heikles Thema (Teil I)," *ProtoBib* 15 (2, '06) 133-151.

One tradition of Islamic exegesis of Quran *Sura* 4.157-158 claims that God gave to Judas the appearance of Jesus, whereupon he was crucified in his master's place. This tradition is also represented in *Gospel of Barnabas,* in which Judas is portrayed as an infidel and a greedy thief possessed by the devil. God saved Jesus from his impending arrest by having him carried away to heaven by his four archangels. Judas receives Jesus' outward appearance, which results in his passion, which is described in great detail.—D.J.H.

894. G. Ibba, "Dal battesimo di Giovanni al perdono cristiano," *RivistBib* 54 (2, '06) 185-200.

The baptism proposed by John the Baptist and the forgiveness offered by Jesus are two particular responses to the human quest for salvation in Palestine in the early 1st century. With attention to various Qumran and other Jewish texts (*11QMelchizedek, Community Rule, 1 Enoch* 37–71, *Damascus Document*), the article sheds light on diverse approaches to salvation with reference to various Gospel texts, highlights connections between the thought of John the Baptist and Jesus, suggests that the forgiveness of Jesus completed and explained the baptism of John, and identifies the forgiveness preached by Jesus as something new among the salvific options of his time.—C.R.M.

895. R. Kampling, "'. . . von wem redet der Prophet solches?' Jesajatraditionen im Neuen Testament," *BibKirch* 61 (4, '06) 231-234.

In the NT the book of Isaiah is cited more often than any other OT book except Psalms. It is prominent in the infancy narratives, Jesus' inaugural discourse at Nazareth according to Lk 4:16-30, the "hardening" saying (Isa 6:9-10 in Mt 13:13-15 parr.), and the allusions to the Servant songs.—D.J.H.

896. A. Marchadour, "Les évangiles. Survol d'un siècle de recherches," *Études* 405 (3, '06) 209-219.

The development of modern research on the Gospels resembles a volcano, sometimes in repose, sometimes in activity. Under the heading "Jesus and history" the article first discusses whether the Gospels are historical documents, their literary genre, the historical Jesus, and paschal bedazzlement and the Jesus of history. Then under "some significant changes in place" it considers Jesus in the light of Judaism, the rediscovery of apocryphal texts, and new methods of reading.—D.J.H.

897. G. M. Nápole, "¡Oh mujer, grande es tu fe!' (Mt 15,28). Discípulas de Jesús según los Evangelios," *RevistBíb* 68 (1-2, '06) 5-33.

The article first discusses women who come into contact with Jesus and his disciples in the Synoptic Gospels: Peter's mother-in-law, the Syrophoenician woman, the sinful woman who is forgiven, the women who accompany Jesus, Martha and Mary, the woman who anoints Jesus, and the women who witness Jesus' passion, death, and burial. Then it considers these women in John's Gospel: the Samaritan woman, Martha and Mary of Bethany, and the women at the foot of the cross. Finally it focuses on Mary Magdalene as she is portrayed in the four Gospels and in other traditions.—D.J.H.

898. F. Pérez Herrero, "La Mission dans la perspective du mandat missionnaire du Ressuscité," *Spiritus* [Paris] 185 ('06) 488-507.

The article seeks to place Christian missionary activity in the context of the risen Jesus' mandates by focusing on the following Gospel texts: Mt 28:18-20 ("make disciples of all nations"), Lk 24:45-49 ("you are witnesses of these things"), Jn 20:21-23 ("as the Father has sent me, so I also send you"), and Mk 16:15-18 ("proclaim the good news to all creation").—D.J.H.

899. A. G. van Aarde, "Genre en plot georiënteerde narratief-kritiese eksegese van Evangeliemateriaal: Inleiding tot narratiewe kritiek (Genre and Plot Oriented Exegesis of Gospel Material: Introducing Narrative Criticism)," *HTSTeolStud* 62 (2, '06) 657-677.

The first of several articles arguing for the combination of historical criticism and narrative criticism, this installment shows how genre orientation can provide hermeneutical cues for determining an appropriate exegetical model and method. It applies G. Genette's methodology as a narrative-critical model for the exegesis of Gospel material with attention to the role that plot analysis fulfills in narrative criticism. The discussion is illustrated by examples from Mark, Luke, Matthew, and John. The second installment will treat topics such as point of view and focalization, time and space, and characterization.—C.R.M.

Gospels General, §§ 51-1330, 1425.

Jesus

900. J. Armstrong, "Eusebius's Quest for the Historical Jesus: Historicity and Kerygma in the First Book of the Ecclesiastical History," *Themelios* 32 (1, '06) 44-56.

In the historiography of Eusebius, the historical Jesus cannot be reconstructed from extrascriptural testimony alone, for the true nature of Christ can be comprehended only through divine revelation. Nevertheless, Eusebius appeals to extracanonical evidence in order to confirm

the factual accuracy of the Gospel accounts (though it often diverts the reader's attention from the main thrust of the narrative).—D.J.H.

901. W. Arnal, "The Symbolic Jesus. Why It Matters That Jesus Was Jewish. An Interview with William Arnal," *FourthR* 20 (1, '07) 3-8, 22.

Arnal responds to questions arising from his book *The Symbolic Jesus* (2005) on the complexity of symbols, W. Grundmann's argument that Jesus was not racially Jewish, recent historical Jesus scholarship and the Jewishness of Jesus, "Jewish" as an overdetermined symbol, the "Cynic Jesus," and the polarization of scholarship around the "Jewish Jesus" issue.—C.R.M.

902r. C. Augias and M. Pesce, *Inchiesta su Gesù* [*NTA* 51, p. 378].

G. De Rosa, "Un attacco alla fede cristiana," *CivCatt* 157 (3755, '06) 456-466.—The central idea of this volume is that Jesus was a Jew, not a Christian. In the process the authors deny essential tenets of Christian faith such as Jesus' divine sonship and his resurrection, and display an unjustified skepticism toward the historical value of the Gospels. And there is also the suggestion of homosexual relationships among Jesus' disciples. Thus their work constitutes a frontal attack on Christian faith.—D.J.H.

903. D. Barber, "The Particularity of Jesus and the Time of the Kingdom: Philosophy and Theology in Yoder," *ModTheol* 23 (1, '07) 63-89.

Starting from J. H. Yoder's account of "unmasking the powers" in *The Politics of Jesus* (1972/94) the article delineates the political, theological, and philosophical fabric of what Yoder calls the "independence" of the particular Jesus. Next it articulates the relation between the (independent) logic of determination and the matter of determinability (the world). Then it addresses the relation between Yoder's theological claims and the philosophical concerns named by ontology and metaphysics. Its thesis is that Yoder's theology provides a zone of interference in which theological practice and philosophical practice may be productively interwoven.—D.J.H.

904. M. F. Bird, "Is There Really a 'Third Quest' for the Historical Jesus?" *ScotBullEvang Theol* 24 (2, '06) 195-219.

The article treats the validity of N. T. Wright's "Third Quest" terminology, distinctives of the Third Quest, and the gains of the Third Quest. It contends that Wright's taxonomy is essentially correct if one concedes that there never was a "moratorium" on Jesus questing. It includes among the distinctives of the Third Quest the modification or rejection of double dissimilarity, development of frameworks or hypotheses as the context for Jesus studies, a more optimistic use of canonical sources, and pursuing the significance of the Jewishness of Jesus.—C.R.M.

905. M. F. Bird, "Jesus and the Revolutionaries: Did Jesus Call Israel to Repent of Nationalistic Ambitions?" *Colloquium* 38 (2, '06) 127-139.

Like the prophets Isaiah and Jeremiah, Jesus warned Israel against trusting in their own military might to deliver them, since such a pursuit would only lead to a bloody and hopeless war with Rome. The article indicates the various junctures where this theme surfaces in the Jesus tradition. It shows that the theme of Jesus and the revolutionaries is multiply attested across the breadth of the tradition (in source and form), is plausible in a Jewish context given the religious and political climate of Jesus' time, and is dissimilar from the early church which did not express any major concern about the political direction of Palestinian Judaism.—C.R.M.

906. M. F. Bird, "The Purpose and Preservation of the Jesus Tradition: Moderate Evidence for a Conserving Force in Its Transmission," *BullBibRes* 15 (2, '05) 161-185.

The essay makes a positive case for how the Jesus tradition might have been preserved and why it was important for the early church to do so. It first discusses the early church's rationale for remembering Jesus: the historical Jesus as properly basic to faith, the practical value of Jesus' teachings, intra-Jewish polemic and Christian self-definition, and Jesus as movement founder. Then it treats the means for preserving the Jesus tradition: pedagogical and rhetorical devices, eyewitnesses as authenticators, Jesus' example, teachers as custodians of the Jesus tradition, the Jesus tradition as community possession, interest in Jesus, and Aramaic sources. It concludes that the memory of Jesus was pertinent and important to the early church, which was equipped with the means of conserving it.—C.R.M.

907r. B. Chilton, *Rabbi Jesus: An Intimate Biography* [*NTA* 45, p. 579; § 47-1517r].

C. Quarles, "Jesus as Mamzer. A Response to Bruce Chilton's Reconstruction of the Circumstances Surrounding Jesus' Birth in *Rabbi Jesus,*" *BullBibRes* 14 (2, '04) 243-255.—Chilton's classification of Jesus as a *mamzer* is foundational to his entire reconstruction of Jesus' life and teaching. This article challenges Chilton's theory that Jesus was a *mamzer* by suggesting that this theory misreads the NT evidence, misunderstands the rabbinic rulings concerning the criteria used to determine a child's birth status, and overstates the ostracism that a declared *mamzer* endured.—D.J.H.

908. P. F. Craffert, "How Historiography Creates (Some) Body: Jesus, the Son of David — Royal Stock or Social Construct?" *Scriptura* 90 ('05) 608-620.

The data about Jesus' apparent Davidic ancestry (e.g. Mt 1; Lk 3; Rom 1:3-4) cannot be taken as genealogical information about his real family but should be read as certificates of status or honor. Therefore, the debate about Jesus' ancestry based on that data is misguided, the result of a particular historiographical paradigm instead of a reflection about what the sources say. It is clear that royal blood mattered in Jesus' day but it is not the case that it mattered in a modern genetic or genealogical sense. It mattered as a tool for the social construction of social personages and should not be treated as providing information about actual ancestors.—C.R.M.

909. Z. Crook, "Fictionalizing Jesus: Story and History in Two Recent Jesus Novels," *Journ StudHistJesus* 5 (1, '07) 33-55.

After introductory comments about the popularity of Jesus novels over the last hundred years and the relation between history and fiction, the article compares two recent novels by literary writers: N. Mailer's *The Gospel according to the Son* (1997), and N. Ricci's *Testament* (2002). It focuses on their treatments of the role and character of Judas Iscariot, Jesus' miracles, and the depiction of Jesus. It also assesses the social location of the two novels. It concludes that these novels, particularly Ricci's, may tell us something about how Jesus traditions, both sympathetic and hostile, developed and were transmitted by the earliest Christian writers.—C.R.M.

910. E. Dannhauser and A. G. van Aarde, "Jesus — Prophetic Emissary of God," *HTSTeol Stud* 62 (2, '06) 425-444.

After introductory considerations, the article considers scholarly work on the historical Jesus by N. T. Wright, R. A. Horsley, and J. D. G. Dunn, respectively. Then it seeks to supply a link between their findings that Jesus was a prophet and OT research on the essential ingredients of the prophetic office. It finds that Jesus meets and exceeds all the requirements of the prophetic phenomenon.—C.R.M.

911. C. A. Evans, "Inaugurating the Kingdom of God and Defeating the Kingdom of Satan," *BullBibRes* 15 (1, '05) 49-75.

Jesus' activity of exorcism was an essential component of his proclamation and ministry, clarifying the import of his proclamation and providing tangible evidence of its validity. This thesis is developed by treating the rule of God and its scriptural antecedents, prophecies and expectations concerning the kingdom of God, and Jesus' proclamation and exorcisms in context. For Jesus and his following, the exorcisms offered dramatic proof of the defeat and retreat of Satan's kingdom in the face of the advancing rule of God.—D.J.H.

912. H. N. Galvão, "Testemunho de fé e história de Jesus," *Didaskalia* 36 (2, '06) 135-150.

The figure of the eyewitness guarantees a connection between the historical reality of Jesus and the knowledge of him that is transmitted to us. There is something juridical about the witness, as a guarantee of the veracity of what has been witnessed. The witness (perhaps sealed with blood) is a fundamental figure in the NT, and the essence of the witness is made explicit in confessions of faith.—D.J.H.

913. S. Gleason, G. Leverett, and E. Perusso, "Dewey, Comenius, and Jesus: An Examination of Teaching Methods," *Faith & Mission* [Wake Forest, NC] 23 (3, '06) 66-77.

The article imagines what would happen if J. Dewey were interviewing Jesus and J. A. Comenius for a position at the University of Chicago's Laboratory School between 1896 and 1904. After explaining each one's approach to education, the article concludes that Dewey would have hired neither Comenius nor Jesus, and that the breaking point would be commitment to Scripture and spiritual truth.—D.J.H.

914. K. Haacker, "Ewiges Heil als 'Gelobtes Land.' Die Urgeschichte Israels als Metapher der Verkündigung Jesu," *TheolBeitr* 37 (6, '06) 301-312.

After preliminary methodological observations, the article discusses sayings of Jesus in the Gospels about entering, receiving, inheriting, and seeing the kingdom of God (or "life"). Then it considers similar expressions in the OT (especially Deuteronomy) that are associated with the promised land. Finally it reflects on Jesus as the leader of the eschatological wandering people of God.—D.J.H.

915. B. Kinman, "Jesus' Royal Entry into Jerusalem," *BullBibRes* 15 (2, '05) 223-260.

The article assesses the historical trustworthiness of the Gospel accounts of Jesus' entry into Jerusalem (Mk 11:1-10 parr.) by (1) examining them in the light of various critical criteria for authenticity (multiple attestation, embarrassment, effect), and (2) giving a plausible sketch of "what really happened" (Jesus' actions, the disciples' reactions, the size of the crowd, the background of Pilate's entry), respectively. It proposes that the entry is best understood as a deliberately provocative act on the part of Jesus that represented a shift in his self-presentation to Israel. But since it was a relatively modest affair, it was easily overlooked by the Roman authorities charged with maintaining order at the Passover season.—C.R.M.

916. A.-J. Levine, "Misusing Jesus," *ChristCent* 123 (26, '06) 20-25.

Divorcing Jesus from Judaism does a disservice to both Judaism and Christianity textually, theologically, historically, and ethically. When Jesus is located within the world of Judaism, the ethical implications of his teachings take on renewed and heightened meaning, their power is

restored, and their challenge is sharpened. However, many Christians view Jesus' Jewish background as the epitome of all that is wrong with the world. There have been particularly unfortunate examples of separating Jesus from Judaism in recent Christian liberation and feminist theologies.—D.J.H.

917. F. Manns, "Lecture juive du Nouveau Testament: deux exemples," *Didaskalia* 36 (2, '06) 53-70.

The article first summarizes three phases of Christian research on the relation of Jesus to Judaism: discontinuity (H. S. Reimarus), confrontation (E. Käsemann), and Jesus within Judaism (a current consensus). Then after noting how a number of Jewish scholars have approached Jesus, it examines two examples of Jewish readings (with reference to targumim, midrashim, and other writings) of the NT: the case of "the stone removed from the tomb"; and Jesus' address to Peter: "Simon, son of John" (Jn 1:43; 21:15-17).—C.R.M.

918. J. F. McGrath, "Was Jesus Illegitimate? The Evidence of His Social Interactions," *Journ StudHistJesus* 5 (1, '07) 81-100.

Examination of Jesus' adult interactions indicates that he did not inherit the social status of a person of questionable birth. None of the texts adduced as pointing toward his illegitimacy (Mk 6:3; Jn 8:41; etc.) requires the existence of such a tradition in order to be understood. The conclusion that does best justice to the evidence is to regard Jesus as one who was born into a respectable family and was assumed to be the son of his purported father.—D.J.H.

919. J. Moingt, "La figure de Jésus," *Didaskalia* 36 (2, '06) 13-29.

In treating the figure of Jesus theologians are not primarily concerned with historical facts in themselves. Their reflection works on the level of Christian faith, and they look for what emerges from Jesus' human behavior as traits of divinity. They see in him who so humanly struggled with God someone who freed himself from his historical specificity through the paschal mystery to become the universal means of access to God.—D.J.H.

920. P. G. Nelson, "Christian Morality: Jesus' Teaching on the Law," *Themelios* 32 (1, '06) 4-17.

The article aims to resolve confusion over what OT laws Jesus intended to apply to his followers. It treats the status of the Law (Mt 5:17-20); interpreting the Law—the Sabbath (Mk 2:23–3:6); higher Christian standards (Mt 5:21-48; Mk 7:1-23; Jn 13:34-35); raising the standard of other laws (Mt 6:19-21; 19:3-12); love as the summary of the Law (Mt 22:34-40); the new covenant (Mt 26:27-29; Jn 3:1-21; Acts 15:1-29); and Paul's teaching on the Law. Jesus' teaching on the Law has the effect of extending some laws (e.g. "You shall not murder") and replacing others with more demanding versions (e.g. the food laws).—C.R.M.

921. S. J. Patterson, "Fall Meeting 2006. Report from the Jesus Seminar on Christian Origins," *FourthR* 20 (1, '07) 16-20.

The article reports on the discussions and balloting at the first meeting of the Jesus Seminar on Christian Origins. The origins of Christianity, understood as a movement among Jews and not as a new religion, lay not in the mystery of the resurrection, or the miracle of Pentecost, or in the creative imagination of Paul, but in the ideas and practices of Jesus and his first followers.—C.R.M.

922. R. Riesner, "Rückfrage nach Jesus. Teil 4: Kurze Darstellungen," *TheolBeitr* 37 (6, '06) 326-333.

This installment [see § 50-1625] discusses over thirty short treatments of Jesus published in German (some translations) in the late 1990s and early 2000s.—D.J.H.

923. T. Sadan, "Jesus of Nazareth in Zionist Thought: 1881-1945," *Mishkan* [Jerusalem] 49 ('06) 59-64.

The article explores why early Zionists, who fought hard to secure a future for Jews in the land of Israel, saw the need to reconsider Judaism's traditional negative attitude toward Jesus. It concludes that their discussions concerning Jesus were part of a wider search within Jewish society for a paradigm shift and were associated with the vision of building a society in the land of Israel that would be a light to the world.—D.J.H.

924. F. Wilfred, "Jesus-Interpretations in Asia: Fragmentary Reflections on Fragments," *East Asia Pastoral Review* [Manila] 43 (4, '06) 334-358.

The trouble with the Enlightenment-inspired quest for the historical Jesus was that it presupposed that we could arrive at a single master-picture of the real Jesus. The Asian approach follows a path conforming to experience, a path to totality by starting from fragments, from experiences and concerns. The article considers the practical implications of the fragmentary approach and its underlying theoretical orientations.—D.J.H.

Jesus, §§ 51-934, 977, 1023, 1238, 1250r, 1385, 1482, 1500.

Passion and Death

925. G. Keerankeri, "The Passion and Death of Jesus and the Problem of Human Suffering," *Vidyajyoti* 70 (10, '06) 726-745.

After sketching OT reflections on the problem of human (especially innocent) suffering, the article discusses Jesus' passion and death in the context of OT approaches to suffering, with particular attention to Jesus' understanding of his death, the broad range of early Christian interpretations of Jesus' death, and the passion theologies of the four canonical Gospels. It concludes with observations on the relevance of a crucified Messiah for our multi-religious context (especially in India). Although God's action in Jesus does not abolish evil forever, it opens up a new world which has overcome evil in the redeeming death of Jesus, wherein sufferings of every kind have a new meaning when accepted in love, patience, and obedience in the spirit of Jesus and in union with him.—D.J.H.

926. S. Légasse, "La Passion de Jésus selon David Flusser," *BullLitEccl* 107 (3, '06) 291-296.

On the basis of the French version (2005) of Flusser's *Jesus,* the article focuses on his approach to four issues pertaining to Jesus' passion and death: under whose order and by whom Jesus was arrested, why he was arrested, the trial, and the execution. It observes that Flusser would have arrived at stronger conclusions by considering the Gospel accounts according to the principles of the historical-critical method.—D.J.H.

927. E. J. Miller, "Jewish-Christian-Muslim Tensions: Gibson's *The Passion of the Christ* Film as Prism," *Spirituality* [Dublin] 12 (69, '06) 331-336.

Gibson's film unwittingly fosters anti-Semitism because it incorporates biblical material

uncritically and suggests overarching Jewish culpability. Moreover, the gore of his film can block one from seeing that Jesus' human will is more important than his bodily sufferings.—D.J.H.

928. P. Moses, "'The Passion' Redux. What Are Gibson's Defenders Saying Now?" *Commonweal* 134 (3, '07) 15-18.

In light of Mel Gibson's anti-Jewish tirade in the summer of 2006, the article raises questions to defenders and critics of his film, *The Passion of the Christ,* with regard to its negative portrayals of Jews.—D.J.H.

Passion and Death, §§ 51-1310r, 1453.

The Resurrection

929. G. Barbaglio, "Jesus Raised as 'Primrose' of Shared Resurrection," *Concilium* (5, '06) 56-64.

The central nucleus regarding Jesus' resurrection that is communicated by the NT writings is provided by the collective account of the paschal events, but not so much in themselves as in the lived witness of the first believers. The article discusses the appearances of the risen Jesus, the metaphors of resurrection and lifting up, the accounts of the empty tomb, the resurrection as the center of Christian faith, and the risen Christ inhabiting the present of the human race.—D.J.H.

930. V. Sibilio, "La resurrezione di Gesù nei racconti dei quattro Vangeli," *Teresianum* 57 (2, '06) 267-334.

The second installment [see § 50-1646] deals with the facts pertaining to Jesus' resurrection presented in Acts, the accounts in John's Gospel concerning Jesus' resurrection, and the witness of Paul about Jesus' resurrection. Then it shows how the textual and other evidence indicates that the resurrection of Jesus is a historically credible event (though one of supernatural origin).—D.J.H.

Resurrection, §§ 51-1244, 1269, 1414.

Synoptics

931. D. Álvarez Cineira, "La localización geográfica de Q: Galilea, Jerusalén, Antioquía . . . ," *EstEcl* 81 (318, '06) 493-533.

After reflecting on the difficulty of the enterprise of locating Q geographically, the article first discusses proposals to locate it in Galilee (the region of Galilee, Capernaum, Tiberias), and the various critiques of the Galilean thesis. Then it reviews suggestions for locating Q in Palestine, Jerusalem, and Syria, respectively. It observes that geographical indications in Q, its theological content, and various external evidence do not resolve the question of its origin. It notes that recent archaeological findings among other reasons have led to doubts about a very hellenized Galilee and the extensive use of Greek among its population. Q was edited in some Greek-speaking Christian community (perhaps in Syria), though no certainty exists about its geographical location.—C.R.M.

932. J.-M. Babut, "La Bible de la Source," *ÉtudThéolRel* 81 (3, '06) 369-386.

The article first seeks to identify the Bible of the Sayings Source Q by examining proper cita-

tions, allusions, and the way in which biblical characters are named and treated. It finds that there is a perceptible familiarity with the Semitic forms of the biblical text. Next it considers the parts of Scripture that Jesus gives priority to in the Q tradition. Then it attempts to assess what this priority means for Jesus and his auditors with reference to Scripture as the key for understanding the present time as the time of salvation.—C.R.M.

933. S. Guijarro Oporto, "La tradición sobre Jesús y los comienzos del cristianismo en Galilea," *EstBíb* 63 (4, '05) 451-479.

To illuminate the continuity of the Jesus movement in Galilee after his death, it is necessary first to describe the setting (Galilee and its relationships with Jerusalem) and to establish which sources are relevant. Then by studying the polemical references to other Jesus groups in three of these sources (the pre-Markan passion narrative, the Galilean controversies, the Q document), it is possible to discern the perceptions that the groups behind these documents had about other Jesus groups. This vision from the outside, together with that from the inside that appears in these sources, mirrors the processes of social identity construction that groups of Jesus' disciples were undergoing in Galilee and Judea, and allows for a description of some of their most significant traits. An appendix (pp. 476-479) provides the Greek texts of the pre-Markan collection of Galilean controversies and the pre-Markan passion narrative.—D.J.H.

934. D. Ingolfsland, "Jesus Remembered: James Dunn and the Synoptic Problem," *Trin Journ* 27 (2, '06) 187-197.

Dunn's methodology for studying Jesus in *Jesus Remembered* (2003) is seriously flawed by the fact that he retains the Two-Source theory as part of his model. If he were to drop his insistence on the Two-Source theory and follow his own studies (based on K. Bailey's insights) to their logical conclusion, that is, that the Synoptic Gospels are the product not of literary dependence but of a combination of memorization and informal controlled tradition, his method of looking for the core elements in the Gospel stories might be very promising indeed.—D.J.H.

Synoptics, § 51-1036.

Matthew

935. J. A. Loubser, "Memory and Oral Aesthetics in Matthew," *Neotestamentica* 40 (1, '06) 61-86.

After proposing that the notion of Hebrew-Aramaic antecedents to the Greek version of Matthew indicates that this Gospel can afford us some kind of window on the first oral versions of the Gospel tradition, the article presents a close reading of Matthew to develop a profile of the role memory played on various levels of text formation (pretextual, intertextual, intratextual, posttextual). It concludes that writing was in no way necessary for the propagation of Matthew's Gospel; at most it could have been an aid to memory.—C.R.M.

936. B. Repschinski, "Re-Imagining the Presence of God: The Temple and the Messiah in the Gospel of Matthew," *AusBibRev* 54 ('06) 37-49.

Matthew consistently uses the Temple to make statements about Jesus (see 4:5-7; 12:1-8; 21–22; 24:1-2; 27:51-54), and tries to show that the Jerusalem Temple has become unnecessary and superfluous because Jesus is greater than the Temple. He exposes the old destroyed Temple as a den of thieves, and offers his own vision of the Temple as realized in Jesus. Jesus is now the

place of God's reconciliation and healing, and the presence of God (the Shekinah) in the midst of his disciples.—D.J.H.

937. D. W. Ulrich, "The Missional Audience of the Gospel of Matthew," *CathBibQuart* 69 (1, '07) 64-83.

Matthew's emphasis on mission is relevant for determining the author's expectations regarding the extent and manner of its circulation. The author probably scripted "this Gospel" so that missionaries could more accurately proclaim and teach it to all nations as an essential part of the mission predicted in Mt 24:14 and 26:13 and commanded in 28:19-20. Future research on the Gospel's expected audience should take that purpose into account by abandoning the local-community hypothesis and by allowing for a more diverse and widespread audience than many scholars currently imagine.—C.R.M.

Mt, §§ 51-1005, 1290.

938. [Mt 1–2] F. Brossier, "Les évangiles de l'enfance," *LumVie* 55 (272, '06) 19-28.

The article analyzes the various episodes first in Matthew 1–2 and then in Luke 1–2 in order to show how they contribute to each Evangelist's portrait of Jesus, and how each infancy narrative constitutes a true preface to the Gospel in which it appears.—D.J.H.

939. [Mt 1–2] P. Gibert, "*Et incarnatus est* ou la genèse d'un Dieu," *LumVie* 55 (272, '06) 5-13.

Rather than simply providing historical information, the infancy narratives in Matthew 1–2 and Luke1–2 seek to trace Jesus' humanity and divinity back to his origins. While lacking infancy narratives, the Gospels of Mark and John achieve this goal in different ways. All four Evangelists were concerned with proclaiming the theological truth of faith in Christ.—D.J.H.

940. [Mt 1–2] J. P. McCarthy, "A Birth for All Seasons. A New Film on Jesus," *America* 195 (19, '06) 29-30.

The Nativity Story is the best example of the recent rapprochement between the entertainment industry and religious audiences. The film is especially keen in its apprehension of the psychology of Mary and Joseph, and works well as a love story.—D.J.H.

941. [Mt 1–2] L. Miller, "Holy Family Values," *Newsweek* [New York] December 18 ('06) 52-58.

The Jewish family values that were prevalent in 1st-century Judea—the emphases on family, sexual morality, caring for one's kin, etc.—were the values of Mary, Joseph, and Jesus, and became the values of Christianity and of the regions of the world in which Christianity has long been a critical force. [The same issue (p. 59) contains S. Heschel's essay on "Nativity of the Jews."]—D.J.H.

942. [Mt 1–2] D. Neff, "Stepping Out of the Wings," *ChristToday* 50 (12, '06) 32-33.

M. Rich's script of the film *The Nativity Story* (2006) imagines for us how Joseph might have put his virtue into action (see Mt 1:19). However, the shift from the realism of Mary and Joseph's life in Nazareth to the romantic iconography of the nativity scene in Bethlehem seems to be a surrender to the romantic structure of the movie plot. [The same issue (p. 34) contains the text of an interview with Rich.]—D.J.H.

943. [Mt 1–2] F. P. Viljoen, "The Matthean Community according to the Beginning of His Gospel," *ActaTheol* 26 (2, '06) 242-262.

The article investigates the life setting of Matthew's Gospel and proposes to show how the beginning of the Gospel sheds light on the inconsistent attitude it displays toward Judaism. It first discusses Matthew and Jewish Christianity, whether the debate with Judaism was being conducted *intra muros* or *extra muros,* the "Gentile bias" and authorship of Matthew, and the Gentile mission and Matthew. Next it considers the function of the beginning of a narrative, and the infancy narratives in Mt 1–2 as the *exordium* of Matthew, respectively. Then it treats the genealogy of Jesus (Mt 1:1-17); Joseph takes Mary to be his wife (1:18-25); Gentile astrologers from the east (2:1-12); and Herod, the flight to Egypt, and return to Nazareth (2:13-23). Finally it outlines how the concerns stated in the infancy narrative are developed in the rest of the Gospel.—C.R.M.

944. [Mt 1:23] J. Radermakers, "La mère de l'Emmanuel. 'Le Seigneur lui-même vous donnera un signe' (Is 7,14)," *NouvRevThéol* 128 (4, '06) 529-545.

While heralding the birth and promising destiny of Emmanuel, Isa 7:14 alludes to his mother without further specification. But in the following chapters Isaiah broadens the symbolism, and often alludes to Zion as an unfaithful spouse or prostitute whom God reintegrates into his covenant, whose virginity he restores, and whom he graces with fertility. In 1:23 Matthew presents Mary the mother of Jesus as the one in whom those various figures find fulfillment. Through Mary a veil is lifted on virginal maternity as God's fertilizing grace and on the divine fertility of virginity.—D.J.H.

945. [Mt 2:1-12] F. Mobbs, "The Meaning of the Visit of the Magi," *NewBlackfr* 87 (1012, '06) 593-604.

The story of the Magi in Mt 2:1-12 exemplifies dramatic irony insofar as the Magi came looking for a king, believed that they had found one, and acted appropriately. Matthew's point in telling the story was to contrast common expectations regarding the Messiah with the Messiah that Jesus proved to be.—C.R.M.

946. A. E. Martínez, "Jesus, the Immigrant Child: A Diasporic Reading of Matthew 2:1-23," *Apuntes* [Dallas] 23 (3, '06) 84-114.

In Mt 2:1-23 Jesus appears as an immigrant child (or political refugee). His experience is relatively analogous to that of millions of immigrants who have been forced to leave their countries and families only to struggle as "strangers" or "sojourners" in lands not always welcoming to them.—D.J.H.

947. [Mt 3:14-15] W. P. Cunningham, "Baptism: The Divine Fulfillment of the Covenant," *HomPastRev* 107 (5, '07) 60-64.

If we comprehend the words of Jesus in Mt 3:14-15 about fulfilling all righteousness in the full Hebrew sense, we realize that the appearance of Jesus at the Jordan was the revolutionary coming of the ark of the covenant to the renewed land of promise. Thus it was proper to begin then and there the completion of the covenant of friendship between God and humankind.—D.J.H.

948. S. Szymik, "Mateuszowa metaforyka światła (Mt 4, 15-16; 5, 14-16; 6, 22-23) (Metaphors of Light in the Gospel of Matthew [Mt 4, 15-16; 5, 14-16; 6, 22-23])," *CollTheol* 75 (4, '05) 35-47.

Appearing seven times in Matthew, the Greek word φῶς ("light") was a key concept with very

specific theological significance for the Evangelist. He drew his inspiration from the OT and Judaism, perhaps most notably Isaiah (e.g. 42:6). The theme also appears in Paul, Luke, and John.—J.J.P.

949r. [Mt 5–7] C. H. Talbert, *Reading the Sermon on the Mount* [*NTA* 50, p. 600].

J. T. Dennison, "Again, Jesus' Sermon on the Mount," *Kerux* [Lynnwood, WA] 21 (3, '06) 63-71.—Even though Talbert's book takes too seriously higher critical theories of the origin of the Sermon on the Mount and the context of Second Temple Judaism, it will be a great help to those who pay attention to the text. What Jesus is and says for Matthew is what he is and says to the church.—C.R.M.

950. [Mt 5:3-12] A. Abreu, "Justice, Earth and Heaven: According to the Beatitudes," *Crux* 42 (2, '06) 34-42.

After observations on the relevance of the beatitudes, the article discusses the individual beatitudes in Mt 5:3-12 as God's justice. Then it considers their place between the temptations and the Lord's Prayer in Matthew's narrative. It concludes that the key to understanding and embracing the way of thinking and lifestyle of the beatitudes is Jesus Christ as celebrated in Col 1:15-20.—D.J.H.

951. [Mt 5:10] C. R. Day, "Those Who Are Persecuted because of Righteousness, Are Those Who Pursue Righteousness. An Examination of the Origin and Meaning of the Eighth Beatitude," *ActaPatByz* 16 ('05) 157-165.

Attention to the Aramaic *Vorlage* (especially the root *rdp*) of Mt 5:10 and to its allusions to Deut 16:20 and Isa 51:1 suggests that the promise of the kingdom of heaven is for those whose pursuit of righteousness is such that they find themselves "persecuted for righteousness' sake."—D.J.H.

Mt 5:14-16, § 51-948.

952. [Mt 5:17-48] F. P. Viljoen, "Jesus' Teaching on the *Torah* in the Sermon on the Mount," *Neotestamentica* 40 (1, '06) 135-155.

The article discusses various issues raised by Mt 5:17-48 regarding the relation of the Torah to Jesus' teaching. After suggesting that Mt 5:17-48 appears to respond to Jewish criticism of Jesus' teaching in light of the Matthean inclination to Gentile mission, the article considers whether Jesus takes the "conservative" approach in 5:17-19, whether Jesus overthrows the Law, the interpretation of 5:20, controversy with the Pharisees and scribes beyond 5:17-48, what Matthew meant by "fulfillment" of the Law in 5:17, Jesus as the new Moses, and so forth.—C.R.M.

953. [Mt 5:19] R. Muers, "Setting Free the Mother Bird: On Reading a Strange Text," *Mod Theol* 22 (4, '06) 555-576.

The article first considers interpretations of the "bird's nest" precept in Deut 22:6-7 in modern ethical discussions and in medieval Christian, modern exegetical, and traditional Jewish texts. Then it focuses on its place in Mt 5:19 ("one of the least of these commandments") in connection with Mt 10:29-31 and rabbinic discourse. It concludes that the bird's nest precept, in the contexts of environmental ethics and of biblical interpretation, puts to Christian readers the question of what it means to recall and acknowledge Christ not only in the face of the human other but also in the innumerable given sources of our material and social existence.—D.J.H.

954. [Mt 6:1-6] F. Voss, "Der Lohn der guten Tat. Zur theologischen Bestimmung der Beziehung zwischen Matthäus und Paulus," *ZeitTheolKirch* 103 (3, '06) 319-343.

Analysis of Mt 6:1-6, 16-18 shows that Matthew was interested not only in what a believer has to do but also in the intention of the believer's actions. This approach corresponds with fundamental insights of the Pauline theology of justification. After considering the tradition-historical and history-of-religions background of Mt 6:1-18, the article makes connections between this text and Pauline theology, and attempts to situate the Matthean sayings in the context of Jesus' own preaching.—D.J.H.

955. G. Scrofani, "'Non diventate come loro!': la preghiera dei non ebrei in Mt 6,7-8 e il *Padre nostro,*" *AnnStorEseg* 23 (1, '06) 309-330.

In the introductory instruction contained in Mt 6:7-8, the Lord's Prayer is compared to the prayer of the ἐθνικοί ("Gentiles"). It attributes to non-Jews an attitude of πολυλογία that is considered unacceptable to Jesus' followers, and through the verb βατταλογέω ("mutter") characterizes their way of praying as a linguistic negation of what is presupposed by the Lord's Prayer.—D.J.H.

956. [Mt 6:9-13] G. Wainwright, "Whose Is the Kingdom, the Power, and the Glory? The Lord's Prayer as an Act of Trinitarian Worship," *Ecclesia Orans* [Rome] 23 (2, '06) 221-248.

The article seeks to show how historically the interpretations of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) interacted with doctrinal developments in the church, that a trinitarian understanding of the Lord's Prayer is entirely in line with the scriptural witness, and that such an understanding enriches the way in which the prayer is prayed and thus nourishes the broader liturgical and practical life of the churches.—D.J.H.

957. [Mt 6:11] D. Grumett, "Give Us This Day Our Supersubstantial Bread," *StudLiturg* 36 (2, '06) 201-211.

The article reflects on various interpretations of the Latin adjective *supersubstantialis* in Mt 6:11 in antiquity and more recent times. It concludes that the bread of the Eucharist is supersubstantial and for this reason "daily," because it has been offered continually and is still so offered today.—D.J.H.

958. [Mt 6:12] G. O'Collins, "Forgive Us as We Forgive," *Church* 22 (4, '06) 5-8.

The plea for forgiveness in the Lord's Prayer (Mt 6:12; Lk 11:4) rests on three presuppositions: We all have our debts; there is no self-forgiveness; and there is solidarity in seeking, accepting, and expressing forgiveness. The Lord's Prayer represents the need to grant forgiveness to others as a condition for receiving God's forgiveness (see Mt 6:14-15).—D.J.H.

Mt 6:16-18, § 51-954.

959. R. J. Hauck, "'Like a Gleaming Flash': Matthew 6:22-23, Luke 11:34-36 and the Divine Sense in Origen," *AnglTheolRev* 88 (4, '06) 557-573.

In his interpretation of Jesus' saying that "the eye is the lamp of the body" (Mt 6:22-23; Lk 11:34-36), Origen found a reference to the mind serving as the eye of the soul. In the context of Hellenistic theories of vision that represented the eye as a light-emitting organ, Origen argued that the mind reaches out its ray to coalesce with the light of the Logos to produce vision for the

soul. His interpretation provides insight into his understanding of how the divine sense works and its role as a faculty of spiritual perception.—D.J.H.

Mt 6:22-23, § 51-948.

960. J. D. M. Derrett, "Morality Not to Be Codified (Matthew 6,34)," *BibOr* 48 (3, '06) 181-190.

Matthew 6:34 is not pessimistic. From a religious standpoint Jesus' disciples have their hands full every day without concerning themselves about the morrow. As the proverb in *b. Berakhot* 9b says, "Sufficient is the trouble for its own time."—D.J.H.

Mt 7:12, § 51-1021.

961. S. Grasso, "Il ciclo dei miracoli (Mt 8–9): spettro dei problemi comunitari," *RivistBib* 54 (2, '06) 159-183.

The function of the cycle of miracle stories in Matthew 8–9 is to underline not so much the marvelous aspect of the signs but rather the communitarian meaning of the narratives. Each miracle story illustrates and responds to a problem in the community: remaining anchored to Jewish tradition or announcing salvation in an autonomous way (the cleansing of the leper), whether salvation is for pagans as well as the Jewish people (the healing of the centurion's servant), living in the style of service (the healing of Peter's mother-in-law), and so forth. Thus the miracle stories have a transparent function for the Matthean community.—D.J.H.

Mt 8:11-12, § 51-1027.

962. F. P. Alesso Paraná, "'Vayan y aprendan.' Lectura de Mt 9, 9-13 en clave comunicativa. Primera parte," *RevistBíb* 68 (1-2, '06) 35-71.

After introductory remarks about the importance of Mt 9:9-13, past scholarship, and methodology, this installment first considers the text (delimitation and unity, textual criticism) and its context (delimitation, construction of the reader). Then it discusses the cohesion and coherence of the text with regard to its narrative elements, grammatical and syntactical elements, structure, and translation.—D.J.H.

963. F. P. Alesso Paraná, "'Vayan y aprendan.' Lectura de Mt 9, 9-13 en clave comunicativa. Segunda parte," *RevistBíb* 68 (3-4, '06) 133-173.

The second installment [see § 51-962] discusses the semantic and pragmatic potential of Mt 9:9-13 with reference to its two scenes: the call of Matthew (9:9), and the eating with tax collectors and sinners (9:10-13). Then it offers a theological reflection on discipleship and mercy, with particular attention to mercy as the root of Christology and of ecclesiology and to the actualization of the text.—D.J.H.

964. [Mt 10] T. C. Rabali, "Kinship Ties in Matthew's Missionary Discourse: A Window on How the Christian Faith Has and Will Always Affect National and Family Ties," *Scriptura* 91 ('06) 83-95.

Jesus' missionary discourse in Matthew 10 reminds Christians that the gospel can sometimes disrupt kinship ties and that they have a duty to spread the gospel among their kin. In return for

the loss of natural kinship, Jesus offers fellowship with himself, God the Father, and all those who accept him.—D.J.H.

Mt 15:28, § 51-897.

965. [Mt 19:1-12] D. Instone-Brewer, "The Scandal of Equality in Jesus' Ethical Teaching," *Priscilla Papers* [Minneapolis] 20 (2, '06) 17-22.

According to Mt 19:1-12, Jesus taught about three issues on which he could take either an egalitarian or a complementarian stance—polygamy, no-fault divorce, and singleness—and in all three he came to what can be regarded as an egalitarian conclusion. It seems much more likely that Jesus was basing his teaching on what he considered to be the correct interpretation of Scripture rather than promoting an egalitarian agenda.—D.J.H.

966. [Mt 19:12] A. E. Harvey, "Eunuchs for the Sake of the Kingdom," *HeythJourn* 48 (1, '07) 1-17.

Jesus' saying about eunuchs in Mt 19:12 would have evoked in its hearers' minds the image of the voluntarily castrated priests of a pagan goddess. It would not have been uncharacteristic of Jesus to use this surprising saying as a model for what one should be prepared to do for the sake of the true God and his kingdom. The challenge is to see that if there is a metaphor implicit in the idea of "making a eunuch of oneself," the meaning is not restricted to celibacy as traditional exegesis would have it, nor is the saying a metaphorical invitation to sexual continence. It is an open metaphor for any form of radical renunciation.—C.R.M.

Mt 19:12, § 51-1440.

967. T. Baarda, "The Reading 'Who Wished to Enter' in Coptic Tradition: Matt 23.13, Luke 11:52, and 'Thomas' 39," *NTStud* 52 (4, '06) 583-591.

The Coptic verb *ouōš/oueš* could be used by translators to render specific aspects of Greek verbs and therefore was not necessarily a translation of either θέλειν or βούλεσθαι. This aspect has not sufficiently been recognized in previous research and in the retranslation from Coptic into Greek in the case of Mt 23:13 (see Lk 11:52) in the Schøjen text and of *Gospel of Thomas* 39.—D.J.H.

968. [Mt 28:16-20] A.-J. Levine, "'To All the Gentiles': A Jewish Perspective on the Great Commission," *RevExp* 103 (1, '06) 139-158.

Whereas the mission described in Matthew 10 focused on Israel, the "great commission" given by the risen Jesus in Mt 28:16-20 looks outward to the Gentile world. As an expansion of the missionary discourse in Matthew 10, the great commission highlights social justice, healing, and compassion. Emphasis on these matters and their practice would greatly improve relations between Jews and Baptist (and other) Christians today.—D.J.H.

969. D. Patte, "Reading Matthew 28:16-20 with Others: How It Deconstructs Our Western Concept of Mission," *HTSTeolStud* 62 (2, '06) 521-557.

After explaining what is meant by "reading with others" (respecting the readings of other readers, rather than adopting the colonialist attitude of "reading for them"), the article attempts to deconstruct a western, Protestant reading of Mt 28:16-20 to show that there are other plausible interpretations of its teaching about "mission" (e.g. by M. Dube, G. Soares-Prabhu, E. Wain-

wright). A conception of mission according to which the "missionized" are affirmed in their otherness, as the disciples-missionaries see their Lord in them, leads to an inculturated view and practice of the gospel.—C.R.M.

970. J.-P. Sternberger, "Le doute selon Mt 28, 17," *ÉtudThéolRel* 81 (3, '06) 429-434.

After describing five different explanations of οἱ δὲ ἐδίστασαν in Mt 28:17, the article proposes on the basis of the symmetrical structure of Mt 28:16-20 that the subject is the same as that of προσεκύνησαν, and that the phrase should be interpreted intertextually in light of Acts 28:24 ("Some were convinced . . . while others refused to believe").—D.J.H.

Mark

971. M. F. Bird, "The Markan Community, Myth or Maze? Bauckham's *The Gospel for All Christians* Revisited," *JournTheolStud* 57 (2, '06) 474-486.

The article seeks to substantiate the viability of R. Bauckham's contention that the Evangelists wrote not for any single community but for Christians in general as it relates to Mark. It argues that skepticism is warranted regarding a link between the Gospel of Mark and a Markan community, and that even if a Markan community existed it is almost impossible to identify its setting and situation with any degree of certainty.—C.R.M.

972. R. A. Burridge, "Imitating Mark's Jesus: Imagination, Scripture, and Inclusion in Biblical Ethics Today," *SewaneeTheolRev* 50 (1, '06) 11-31.

The article aims to see what light the genre of Mark (biography) might shed on current arguments about the use of Scripture to formulate a "biblical" ethic for today. It first considers Mark's overall christological portrait of Jesus and what it reveals about his ethical understanding. Then it treats the relation of ethics to eschatology, the issues of the Law and the love command, the main specific ethical teaching (family values; marriage, divorce, and children; money and possessions; power, leadership, and the state), and how Mark's Gospel helps us to follow and imitate Jesus within the Christian community today.—C.R.M.

973. T. K. Huat, "Exorcism and Empire in Mark," *Trinity Theological Journal* [Singapore] 14 ('06) 34-47.

In Mark's Gospel the themes of empire and exorcism are meant to be juxtaposed. Both themes are handled in a way to show (1) how the rhetoric of a powerful empire is actually subverted, and (2) how powerful and chaotic forces that dehumanize humanity may be driven out. It is highly plausible that the first readers of Mark would have construed the narrative about the Gerasene demoniac (5:1-20) as dealing with the Roman empire's imperialistic nature. The apostles' task of exorcism (3:14-15; 6:7) was not so much destroying the possessing entity as liberating the possessed entity by preaching the gospel that the empire's nefarious and dehumanizing existence in peoples' hearts will be removed.—C.R.M.

974. K. O. Sandnes, "Markus — en allegorisk biografi?" [Mark — An Allegorical Biography?], *DanskTeolTids* 69 (4, '06) 275-297.

The article presents a critique of H. Tronier's proposal that Mark does not belong to the conventional genre of biography but is rather an allegorical composition focused on Jesus' ministry led by the Spirit akin to Philo's allegorical interpretations of the biblical narratives about the

lives and journeys of Moses and Abraham. It raises questions about Tronier's interpretation of Philo (e.g. insisting on a distinction between the biography of Moses and those of Abraham), argues that Mark's Gospel is narrative and not expository (like Philo's works on Abraham), and notes that Mark does not correspond to the philosophical discourse that Philo's allegorical biographies participate in. It also discusses Tronier's analysis of Mark 4 and proposes an alternate approach. [Tornier offers a response (pp. 298-306) in the same issue.]—C.R.M.

975. T. Wiarda, "Story-Sensitive Exegesis and Old Testament Allusions in Mark," *Journ EvangTheolSoc* 49 (3, '06) 489-504.

With reference to Mk 1:11 and 15:34 (Jesus and the Father) and to 6:30-44 (Jesus and the disciples), the article explores how attention to OT allusions relates to exegesis that simply attends to the way narrative details function within the natural flow of stories taken at their surface level. It concludes that interpreters must take particular care to integrate allusion analysis with a more comprehensive process of narrative interpretation that includes tracing plots, sensing nuances of characterization, and seeing how small details function within larger scenes.—D.J.H.

976. J. Williams, "Does Mark's Gospel Have an Outline?" *JournEvangTheolSoc* 49 (3, '06) 505-525.

Narrative features such as characterization, setting, shifts in the plot, and arrangement of episodes serve to highlight important patterns in the overall structure of Mark's Gospel. A change in Mark's characterization of Jesus divides the narrative into two halves. In Mk 1:1–8:26 Jesus appears as the powerful Messiah: preparation for Jesus' ministry in the wilderness (1:1–13), Jesus' initial ministry in Galilee (1:14–3:35), and Jesus' ministry on and around the Sea of Galilee (4:1–8:26). In 8:27–16:8 Jesus appears as the suffering Son of God: Jesus' ministry on the way to Jerusalem (8:27–10:52), Jesus' ministry at the Temple (11:1–13:37), and Jesus' death on the cross and resurrection (14:1–16:8).—D.J.H.

Mark, §§ 51-839, 881, 1456, 1460.

977. [Mk 1–6] C. H. T. Fletcher-Louis, "Jesus as the High Priestly Messiah: Part 2," *Journ StudHistJesus* 5 (1, '07) 57-79.

This installment [see § 51-136] contends that Mark 1–6 contains a programmatic statement of Jesus' claim to a high priestly identity as the "holy one of God" (1:24), with a high priestly contagious holiness (1:40-45; 5:25-34; 5:35-43), freedom to forgive sins (2:1-12), and the embodiment of divine presence in a Galilean cornfield (2:23-28). As true high priest he makes divine presence "draw near" to God's people (1:15), where before they had to "draw near" to the Jerusalem Temple. The hypothesis that Jesus thought that he was Israel's long awaited eschatological high priest resolves otherwise intractable problems in historical Jesus scholarship.—D.J.H.

978. T. Pola, "Die Versuchungsgeschichte bei Markus (Mk 1,12f) und die alttestamentliche 'Fundtradition,'" *TheolBeitr* 37 (6, '06) 313-325.

After comments on the relation of Mark's short formulation of the temptation of Jesus in Mk 1:12-13 over against Mt 4:1-11 and Lk 4:1-13, the article focuses on what the Markan account expresses theologically. It treats the notion of Jesus as a new Adam, the inner logic of 1:9-15 (baptism-temptation-announcement of the gospel corresponds to the OT sequence exodus-wilderness wandering-Sinai revelation), and the tradition-historical background of 1:12-13

(Jesus as bearer of the Spirit and final "great judge"; the OT "finding tradition"—e.g. Hos 9:10; new exodus and new creation signified by the advent of peace among animals).—C.R.M.

979. J. Kurianal, "'The Kingdom of God *Has Come*.' An Analysis of the Summary Statement in Mk 1:14-15," *IndTheolStud* 43 (3-4, '06) 375-395.

After considering the immediate context of Mk 1:14-15, the article discusses the time and place settings, the content of Jesus' proclamation, and the presence of God's kingdom. It concludes that the perfect tense verb ἤγγικεν implies the aspect of "already present" rather than "not yet." Since Jesus has already come, the kingdom associated with him and his ministry has also come. But this is not a fully realized presence of the kingdom.—D.J.H.

980. T. Medeiros, "Jesus e o sábado: a função de um conflito em Marcos (1, 21-31; 2, 24-3, 6; 6, 2-6)," *Didaskalia* 36 (2, '06) 107-134.

The article offers detailed studies of the three Sabbath stories that appear in Mark's Gospel: the inaugural Sabbath (Mk 1:21-31)—an insinuated novelty; detonation and the outline of the conflict (2:23-28 and 3:1-6); and an identity that is revealed (6:2-6). These Sabbath scenes, which include stories of teaching and healing, dispute, and even a failure on the part of Jesus (6:5), contribute in a significant way to the characterization of Jesus and the theological purpose of Mark's Gospel.—C.R.M.

981. D. N. Peterson, "Translating παραλυτικός in Mark 2:1-12: A Proposal," *BullBibRes* 16 (2, '06) 261-272.

A word study of παραλυτικός and related terms shows the lack of etiological, diagnostic, and prognostic specificity that characterized ancient medical language when compared with modern technical medical terminology. This means that in Mk 2:1-12 we do not know what was "wrong" with the "paralytic" other than that he could not walk. So a good translation of the word in this context ought to be nonspecific and nontechnical by modern standards and ought not to draw attention to the cause of the man's condition. The word "cripple" fits the bill, but other terms are possible.—D.J.H.

982. [Mk 2:18-22] M. Díaz Mateos, "¿De quién somos discípulos?" *Páginas* [Lima] 31 (199, '06) 6-17.

After situating Mk 2:18-22 in the context of 2:1–3:6, the article discusses the five controversies contained in that passage. Then it focuses on 2:18-22, with particular attention to what it says about the newness of Jesus and of his proclamation of God's kingdom, and how it should manifest itself in the lives of his disciples (in comparison with the disciples of John the Baptist and the disciples of the Pharisees).—D.J.H.

Mk 2:24–3:6, § 51-980.

983. D. Kerber, "Lectura pragmalingüística de Marcos 3,13-19," *RevistBib* 68 (3-4, '06) 175-190.

After preliminary remarks on the delineation of the pericope Mk 3:13-19 at the level of context, the article presents a syntactical and semantic analysis of the text. Next it offers a pragmatic analysis of the text with attention to the models it presents and the readership it envisions. Finally it summarizes four central themes that emerge from the passage.—C.R.M.

984. A. Busch, "Questioning and Conviction: Double-voiced Discourse in Mark 3:22-30," *JournBibLit* 125 (3, '06) 477-505.

M. Bakhtin's concept of double-voiced discourse provides a useful lens through which to examine the Beelzebul controversy in Mk 3:22-30, a puzzling pericope in which Jesus' words' apparent meaning and what they must mean when read carefully within the context of Mark's opening chapters stand in sharp, potentially ironic contrast. This semantic incongruity, as Bakhtin helps us to see, actually constitutes a theologically meaningful dialogue, which may be understood as dialogue between Jesus and Mark, or, more broadly, between faithful commitment to and skeptical questioning of Jesus' ministry and message.—D.J.H.

985. K. Snodgrass, "A Hermeneutics of Hearing Informed by the Parables with Special Reference to Mark 4," *BullBibRes* 14 (1, '04) 59-79.

Mark's section on parables in Mk 4:1-34 underscores the importance of hearing (see vv. 3, 9, 12, 15, 16, 18, 20, 23, 24, 33) and distinguishes most of the layers of a hermeneutics of hearing. The parable of the sower is based on the ideas in Isa 6:9-13. It begins with a summons to attention (v. 3) and ends by urging the hearer to depth-listening. But vv. 10-12 describe what typically happened when people did not respond to the message of the parables. Those joining themselves to Jesus receive further revelation and explanation about the kingdom; those who do not do depth-listening but remain at a superficial level receive no further revelation. They are left with parables that were intended to enlighten, not obfuscate, but their lack of attention to the communicative intent of the parables prevents further progress.—C.R.M.

Mk 5:1-20, § 51-1417.

Mk 6:2-6, § 51-980.

986. D. M. Hoffeditz and G. E. Yates, "*Femme Fatale* Redux: Intertextual Connection to the Elijah/Jezebel Narratives in Mark 6:14-29," *BullBibRes* 15 (2, '05) 199-221.

The article seeks to demonstrate the intertextual connection between Mk 6:14-29 and the Elijah-Jezebel stories by establishing three major parallels between Jezebel and Herodias: (1) Both royal figures are instigators who incite their husbands to do evil; (2) the portrayal of both characters involves overtones of sexual promiscuity and misconduct; and (3) both figures engage in a life and death struggle with a messenger of God who confronts their sinful ways. Ultimately the connection between these wicked matriarchs serves to further Mark's Elijahic imagery and to strengthen ties between the messianic forerunner and the Messiah.—C.R.M.

987. [Mk 7:5-7] T. R. Hatina, "Did Jesus Quote Isaiah 29:13 against the Pharisees? An Unpopular Appraisal," *BullBibRes* 16 (1, '06) 79-94.

Contrary to the widely held view that Mk 7:5-7 is redactional, the article argues that the exchange between Jesus and the Pharisees is at home in an inter-Jewish (non-Christian) polemic about the ideology of purity and thus may be earlier or more historical than is often supposed. Moreover, the function of Isa 29:13 as biblical support for denouncing the tradition of the elders finds its closest parallel in the targumic tradition and not in the early church.—D.J.H.

988. [Mk 7:24-30] C. B. Kittredge, "Not Worthy So Much as to Gather Up the Crumbs under Thy Table: Reflection on the Sources and History of the Prayer of Humble Access," *SewaneeTheolRev* 50 (1, '06) 80-92.

The article investigates how the Prayer of Humble Access appropriates Scripture and its

sources to shed light on both the affection and the concern of those who pray it. A significant change in reading the prayer has been occasioned by major shifts in the interpretation of Mk 7:24-30. Older readings of this passage misread clear evidence in the text to preserve certain views of Jesus, women, and Gentiles. Contemporary interpretation of the story of the Syrophoenician woman in its context, however, has moved from a Jesus-centered reading that demeans the woman's role to a reading centered on the woman protagonist that recognizes Jesus' parochialism overcome by her insistent faith.—C.R.M.

989. S. Nelavala, "Smart Syrophoenician Woman: A Dalit Feminist Reading of Mark 7:24-31," *ExpTimes* 118 (2, '06) 64-69.

The story of the Syrophoenician woman (Mk 7:24-31) is a powerful text for Dalit women because Jesus' mission and vision are transformed to broad inclusivism from narrow exclusivism, and the concept of "chosen-ness" is transformed to fairness. The evangelizer was ultimately evangelized.—D.J.H.

Mk 11:1-10, § 51-915.

990. A. H. Cadwallader, "In Go(l)d We Trust: Literary and Economic Currency Exchange in the Debate over Caesar's Coin (Mark 12:13-17)," *BibInt* 14 (5, '06) 486-507.

After reviewing interpretative debates over the meaning of the Synoptic story of "rendering unto Caesar" (see Mk 12:13-17 parr.), the article considers four available approaches offered by a Marxist methodology. Then it presents a "first level" Marxist reading of the story of Caesar's coin that draws on historical and spatial materialism to open up the complex interplay of location, denarius, and monetary legend in the story. The goal is to raise questions about the incorporation of this story into further inscribed forms and thus subvert the dominant hold on its interpretation.—C.R.M.

991. L. Perkins, "'Let the Reader Understand': A Contextual Interpretation of Mark 13:14," *BullBibRes* 16 (1, '06) 95-104.

The clause "let the reader understand" in Mk 13:14 should be interpreted as part of Jesus' own discourse (and not the Evangelist's) because its language fits the way in which Jesus in Mark challenges people to read—that is, interpret correctly—the OT. Jesus wants his disciples to understand correctly his use of the phrase "abomination of desolation."—D.J.H.

992. [Mk 14–15] S. Guijarro, "El relato pre-marcano de la pasión como fuente para el estudio de la generación apostólica," *AnnStorEseg* 22 (2, '05) 305-335.

The article offers a redactional analysis of the Markan passion narrative as a way of reconstructing the traditional narrative behind it. Some traits in the reconstructed passion narrative suggest that it was composed in Jerusalem during the leadership of James there. This means that it can be a valuable source for the study of the Jerusalem church during the apostolic generation.—D.J.H.

993. [Mk 14:24] M. Theobald, "'Pro multis' — Ist Jesus nicht 'für alle' gestorben? Anmerkungen zu einem römischen Entscheid," *Orientierung* 71 (2, '07) 21-24.

After providing background information regarding the recent Vatican decision to translate *pro multis*/ὑπὲρ πολλῶν in Mk 14:24 as "for many" rather than "for all," the article explains what is at stake for theology, exegesis, and catechesis.—D.J.H.

994. P.-B. Smit, "Neuer Wein oder Wein aufs Neue — Eine Notiz zu Mk 14,25," *BibNotiz* 129 ('06) 61-70.

Does Mk 14:25 refers to Jesus drinking wine anew (with an emphasis on his vindication) or drinking new wine (with an emphasis on his enjoyment of the kingdom as new creation)? On the basis of Mt 26:29 and Lk 22:16, 18, as well as Mk 2:22 and 14:23-24, the article contends that Mk 14:25 refers to Jesus' renewed drinking and thus his eschatological (and postmortem) vindication.—D.J.H.

995. [Mk 16:9-20] C. B. Bridges, "The Canonical Status of the Longer Ending of Mark," *Stone-Campbell Journal* [Loveland, OH] 9 (2, '06) 231-242.

The article documents that claim that the writer of Mk 16:9-20 shows knowledge of the other three Gospels, suggests that whoever wrote the longer ending did so to finish the Gospel for collection with the other three, and argues that present-day preachers may use the longer ending with few reservations about its canonical status.—D.J.H.

Luke

996. M. A. Beavis, "The Dangerous Gospel," *BibToday* 45 (1, '07) 28-32.

The article treats Luke's stories about women under six headings: stories unique to Luke, gender pairs, Jesus and divine Wisdom, stories shared with Mark and Matthew, stories "left out" by Luke, and the dangerous women of Luke.—C.R.M.

997. R. J. Cassidy, "Saint Luke Does Not Apologize!" *BibToday* 45 (1, '07) 17-21.

The view that Luke includes so many scenes in Luke-Acts involving Jesus, Paul, and the imperial authorities in order to make a "political apologetic" leads to inadequate and deficient interpretations of Luke's narrative. Rather, Luke's purpose with such scenes is to testify that Jesus is Lord and to encourage uncompromised allegiance to him.—C.R.M.

998. A. Denaux, "A Stranger in the City. A Contribution to the Study of the Narrative Christology in Luke's Gospel," *LouvStud* 30 (4, '05) 255-275.

In his Gospel Luke characterizes Jesus as a "stranger in the city" (see Lk 24:18). Following a well known Hellenistic pattern of gods visiting the earth in human form (cf. Acts 14:11) and receiving or being refused hospitality by human beings, Luke presents Jesus as a stranger, God's messenger or prophet, who visits his people to offer them God's salvation. In the second part of his Gospel (9:51–23:53) this divine visit is focused on Jerusalem whose citizens (19:14) and religious leaders (19:39) refuse to receive the visiting stranger as God's prophet and Davidic king. This failure to recognize the time of God's visitation will result in divine punishment (19:41-44). By using spatial imagery to characterize the beginning and end of Jesus' life, Luke implicitly points to the christological importance of his narrative characterization: Jesus is a heavenly stranger who is at home in God's house (2:48-49), comes down from on high (1:78), and is taken up again into God's world (9:51; 24:51; cf. Acts 1:2, 11, 22). Thus Luke's Christology may be said to form a bridge between Mark's Christology and the Fourth Gospel's explicit *katabasis/anabasis* Christology.—C.R.M.

999. R. C. Fay, "The Narrative Function of the Temple in Luke-Acts," *TrinJourn* 27 (2, '06) 255-270.

The main part of this study of the narrative function of the Temple in Luke-Acts considers the

Temple in Luke, the Temple in Acts, Jerusalem in Luke, and Jerusalem in Acts, respectively. Then it underlines the status of the Temple as the narrative center of Luke-Acts. It finds that the Gospel moves toward the Temple, while Acts remains centered on the Temple, expressed in the movements of Luke's characters away from and then back to it.—C.R.M.

1000. B. Fischer, "Bakhtin's Carnival and the Gospel of Luke," *Neotestamentica* 40 (1, '06) 35-60.

This exploration of manifestations of the carnivalesque in Luke in light of M. M. Bakhtin's theory first discusses Bakhtin's account of the actual practice of carnival, how he interprets these celebrations within society, and his understanding of the carnivalization of literature. Then it traces how this phenomenon occurs on different levels and in various modes in Luke, and considers what this implies in terms of genre and interpretation. It concludes that the Gospel of Luke is thoroughly carnivalized in the Bakhtinian sense insofar as the central carnival image of the crowning and decrowning of the carnival king accompanies the movement of life, death, and rebirth that underlies the story as a whole.—C.R.M.

1001. E. M. Heen, "Radical Patronage in Luke-Acts," *CurrTheolMiss* 33 (6, '06) 445-458.

The article discusses social-scientific criticism and patronage, patronage and biblical interpretation, patronage in Luke-Acts, and contemporary appropriation and transformation of ancient patronal ideology as it is mediated to us in NT texts. It observes that throughout Luke-Acts a revisionist model of patronage is constructed that supports the express values and mission of the church, including a unique (for antiquity) focus on the poor and disadvantaged.—C.R.M.

1002. S. Henrich, "Embedded in the First Century, Alive for Our Own: Recent Research on Luke's Gospel," *CurrTheolMiss* 33 (6, '06) 481-486.

The article presents a brief survey of some of the particulars of recent research on Luke's Gospel. It includes discussion of the kinds of interpretative questions scholars are pursuing, how Luke's Gospel is embedded in the Greco-Roman world, the ways in which ancient fiction portrayed the social world of the 1st century, insights from rereading Lukan parables alongside ancient novels, and other modes of interpretation (e.g. how Luke's story is embedded in the visual culture of the time).—C.R.M.

1003. E. Hensell, "Scripture Scope: Reading the Gospel of Luke," *RevRel* 65 (4, '06) 423-426.

Luke's purpose in writing his Gospel was theological. His literary artistry and theological concerns can best be seen in the various themes that run through his narrative. Luke has given us a Jesus to love, who remains nevertheless challenging.—D.J.H.

1004. M. Klinghardt, "Markion vs. Lukas: Plädoyer für die Wiederaufnahme eines alten Falles," *NTStud* 52 (4, '06) 484-513.

Although the consensus for the last 150 years has been that Marcion's Gospel was an abbreviated version of the canonical Gospel of Luke, the article offers a case for revisiting the hypothesis of Marcion's priority to Luke and thus seeing Luke as a revised and enlarged edition of Marcion. It offers a review of research on the topic, critiques the traditional view with respect to its failure to verify Marcion's editorial concept or solve the problem of what he would have done with Acts, and suggests that differences between Marcion and canonical Luke (especially Lk 1:1-4; 4:16-30) are best understood as Lukan additions to Marcion rather than Marcionite abbre-

viations of Luke. The conclusion summarizes the four most important theses in favor of revising the position of Luke's priority to Marcion.—C.R.M.

1005. E. Lupieri, "Dodici, sette, undici, ventiquattro: numeri, chiese e fine del mondo," *Ann StorEseg* 22 (2, '05) 355-369.

Examination of texts in Luke-Acts and Matthew that appear to contain arithmological speculations (e.g. the age of Anna, the two genealogies of Jesus, the age of Jesus, the number of disciples) indicates that Luke, unlike Matthew, had a preference for the number twelve that brings him close to the book of Revelation. The article suggests that acceptance or rejection of this number is linked to different conceptions of the function of Israel and of the Jewish tradition in the ecclesiology and eschatology of the NT authors.—D.J.H.

1006. J. Rius-Camps, "El mesianismo de Jesús investigado por el rabino Lucas a partir de sus fuentes judías y cristianas. Un escrito a modo de 'demostración' (ἐπίδειξις) dirigido al sumo sacerdote Teófilo," *EstBíb* 63 (4, '05) 527-557.

The article summarizes under twenty headings the successive steps taken over twenty-five years of research that have led to the conclusion that Luke was a Jewish rabbi and Pharisee brought up in Jerusalem, perhaps at the feet of Gamaliel like Paul, whom Luke accompanied during some stages of his Gentile mission. Luke's writings were an effort of strict research, dedicated to the former high priest Theophilus, son of Annas, in order to answer his question whether Jesus was really the Messiah of Israel. Luke focuses critically on certain key characters to make Theophilus see that Jesus' own disciples had encountered difficulties in understanding the significance of his messianism both during his life and after his death and resurrection. Once each character reaches the height of his conversion, Luke ends his treatment. This explains why Luke ends Acts with Paul's arrival in Rome and his decision to devote himself mainly to Gentiles.—C.R.M.

1007. R. W. Roschke, "Healing in Luke, Madagascar, and Elsewhere," *CurrTheolMiss* 33 (6, '06) 459-471.

The article reviews some current research that challenges us to think about biblical healing in new ways with particular attention to some of the healing stories in Luke. It includes discussion about medical anthropology, western cultural assumptions in light of healing services in Madagascar, medical knowledge in Luke, healing and exorcism, and stories about lepers.—C.R.M.

1008. S. J. Roth, "Jesus the Pray-er," *CurrTheolMiss* 33 (6, '06) 488-500.

Luke is singularly interested in Jesus' prayer life as an integral aspect of his life and ministry. The article focuses on Jesus' own praying apart from his teaching about prayer. It comments on features of each of the references to Jesus at prayer that appear to contribute to our understanding of Luke's characterization of Jesus.—C.R.M.

1009. P. J. Scaer, "Lukan Christology: Jesus as Beautiful Savior," *ConcTheolQuart* 69 (1, '05) 63-74.

The article highlights and supplements L. W. Hurtado's discussion of Christology in Luke's Gospel in *Lord Jesus Christ* (2003) under the following headings: Jesus as savior, Jesus as holistic healer, Jesus as benefactor, the Lord's Supper as benefaction, Christ as the New Adam, the Christology of resurrection, and the Christology of ascension.—C.R.M.

1010. E. Scheffler, "Ordinary Fickle, Suffering People: The Disciples in Luke's Gospel," *ActaPatByz* 16 ('05) 274-288.

The article treats the identity of the disciples according to Luke (a group wider than the twelve), their fickleness (Judas' betrayal, Peter's denial, the abandonment of Jesus), and the suffering of Jesus' disciples. Although the disciples' failure contributes to Jesus' suffering, they also suffer for the sake of his name.—C.R.M.

1011. V. Smith, "Luke: A Writer Unparalleled," *BibToday* 45 (1, '07) 11-16.

Luke's writing teems with themes and literary devices. Both the Gospel and Acts open by addressing one Theophilus. The annunciation and birth accounts of John and Jesus in the Gospel are paralleled by the birth of the church in Acts. The Spirit figures prominently in both books. Male-female pairings in the Gospel speak to gender equality. And both books are graced by many journeys. [Included in the same issue (pp. 33-34) are reflection questions and a list of resources for reading Luke.]—C.R.M.

1012. D. L. Tiede, "Telling the Prophetic Truth: Advent—Epiphany according to St. Luke," *CurrTheolMiss* 33 (6, '06) 472-480.

With attention to the bold testimony to the "truth" that preachers and communities are invited to declare from the first Sunday in Advent of Year C through Transfiguration Sunday, the article suggests how Luke's distinctive literary project can authorize and inform Christian interpretation, proclamation, and life. It treats Luke's Advent texts under the heading "telling the truth of history," and the Epiphany texts under the heading "telling the prophetic truth."—C.R.M.

1013. M. C. Williams, "La veracidad histórica de Lucas-Hechos," *Kairós* [Guatemala City] 39 ('06) 23-35.

The article first summarizes the history of the investigation of Luke-Acts with attention to those who deny Luke's veracity as a historian and those who affirm it, respectively. Then it discusses the difficult case of Lk 2:2 and suggests that in light of Luke's demonstrated accuracy in matters of detail elsewhere, judgment should be suspended in cases like Lk 2:2 until more evidence surfaces.—C.R.M.

1014. [Lk 1–2] J. J. Kilgallen, "Christmas Biblical Reflections," *BibToday* 44 (6, '06) 367-374.

The article underlines three overall characteristics of Luke's infancy narrative in Lk 1:5–2:52: the style and language of the OT, the human and divine levels on which the stories are presented, and the literary aspects of the narrative.—C.R.M.

1015. [Lk 1–2] S. McKnight, "The Mary We Never Knew," *ChristToday* 50 (12, '06) 26-30.

If we take Mary's Magnificat as our starting point, we find that she was both subversive and dangerous because she knew the identity of her son and because she began to tell his story.—D.J.H.

1016. [Lk 1–2] M. Patella, "The Road from Nazareth to Bethlehem," *BibToday* 44 (6, '06) 361-365.

The article describes physical obstacles that Mary and Joseph would have faced in traveling from Nazareth to Bethlehem: possible routes, forms of transportation, lodgings, pavements, and weather conditions. Six photographs are provided.—D.J.H.

1017. V. K. Robbins, "Bodies and Politics in Luke 1-2 and Sirach 44-50: Men, Women, and Boys," *Scriptura* 90 ('05) 824-838.

The paper engages in the beginning steps of an investigation that exhibits the manner in which the Jerusalem Temple and households in Luke interact reciprocally with human bodies to create prophetic, priestly bodies who move the story forward into households where prophetic speech creates new configurations of "holy community," and finally back into the Jerusalem Temple where a new community of men and women "live daily" until special promises occur. It focuses on Luke 1–2 and analyzes the ways in which divine powers in the Temple move out into households through the bodies of Zechariah, Elizabeth, and Mary, and subsequently into John the Baptist and Jesus. The beginning place for interpretation in this paper is a commitment to a theory of semantic corporeality, and the analysis is grounded in a sociorhetorical presupposition that bodies are essential participants in the creation of meaning in a text.—C.R.M.

Lk 1–2, §§ 51-938–942.

1018. [Lk 1:1] K. D. Litwak, "Περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων: Concerning the Things Fulfilled or Accomplished?" *RevBib* 113 (1, '06) 37-52.

The word πεπληροφορημένων in Lk 1:1 is better translated as "accomplished" than as "fulfilled." This conclusion is based on other uses of the word in biblical texts, the semantic domain of πληροφορέω in nonbiblical texts, the context of Luke's preface, and the semantic domain of πληρόω.—D.J.H.

Lk 1:31-35, § 51-1339.

Lk 2:2, § 51-1013.

1019. P. Vakayil, "Decoding the Prophetess (Lk 2:36-38)," *IndTheolStud* 43 (3-4, '06) 341-355.

The figure of Anna in Lk 2:36-38 represents two models: the widow and the prophetess. These two models converge in Anna as the embodiment of the focal position of the Temple, that is, the Temple as a place of prayer and prophecy.—D.J.H.

1020. [Lk 4:16-30] J. Pathrapankal, "The *Nazareth Manifesto* in the Evangelizing Mission of Jesus," *IndTheolStud* 43 (3-4, '06) 291-308.

After discussing the kingdom of God as the central theme of Jesus' message, the article considers Luke's emphasis on Jesus' commitment to the emergence of a new society out of existing and conflicting groups and divisions. Next it analyzes Jesus' "Nazareth manifesto" and the reaction to it in Lk 4:16-30 as providing the underlying theme of Jesus' ministry according to Luke, and reflects on the connection between the kingdom of God and the new society in Jesus' vision.—D.J.H.

Lk 4:16-30, § 51-804.

1021. J. Thachuparamban, "A Critique on the Position and Wording of the Golden Rule in Q (Q 6,31)," *BibBhash* 32 (3, '06) 185-209.

In critical dialogue with the scholarly literature, the article treats two issues: (1) the original location of the Golden Rule in Q—between Q 6:30 and 6:32 (Lukan order) or after Q 11:13 and

before 13:23 (Matthean order); and (2) the original wording and form of the Golden Rule. It concludes that there are strong arguments in favor of the Lukan position as the original one, and that the original wording was likely καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως ποιεῖτε αὐτοῖς.—C.R.M.

1022. K. A. Van Til, "Three Anointings and One Offering: The Sinful Woman in Luke 7.36-50," *JournPentTheol* 15 (1, '06) 73-82.

The differences between Luke's narrative of anointing in Lk 7:36-50 and its three parallels in the other Gospels are best understood in light of Luke's distinctive narrative purposes. In Luke the story can best be understood not as an anointing but as an offering. The woman expresses her desire for forgiveness by symbolically pouring out her offering at the feet of Jesus, as a Jew would pour out an offering of blood at the foot of the altar in the Temple. The story shows that the authority to forgive sins is found in Jesus rather than in the sacrificial system that Simon the Pharisee and others like him relied upon.—C.R.M.

1023. [Lk 8:1-3] W. E. Phipps, "Itinerating Wives and Mary Magdalene," *CurrTheolMiss* 33 (5, '06) 394-396.

Mary Magdalene was not only with Jesus in Galilee (Lk 8:1-3) but was among the women who journeyed with him until he was crucified in Jerusalem (Mk 15:40-41). In one account she seeks to claim Jesus' body, a next-of-kin duty. A linguistic case (*gynai* as either "women" or "wives" according to context) can be made that Jesus and other married disciples (see Lk 10:1-7) traveled together in Palestine and that the apostles continued the pattern of itinerating with their wives (see 1 Cor 9:5). In Gospel records of itinerating women Mary Magdalene is honored by usually heading the lists, even as Peter is treated in the male disciple lists. Her special prominence may indicate that she was Jesus' wife.—C.R.M.

1024. B. A. Paschke, "The Mystery of the Vanishing Sources: How New Testament Scholars Superficially and Uncritically Identified the Ancient Background of Luke 8:43-48, Acts 5:15, and Acts 19:12," *BibNotiz* 129 ('06) 71-87.

The article documents the superficial and uncritical manner in which NT scholars have identified the historical background of the indirect healings in Luke-Acts by examining their proposals for Lk 8:43-48; Acts 5:15; and Acts 19:12, respectively. Statements concerning ancient practices and beliefs are either insufficiently backed up by primary sources or not backed up at all. Instead of carefully studying the available Greco-Roman and Jewish primary sources, many scholars take over erroneous information from secondary sources that distorts their exegesis of the NT texts in question.—C.R.M.

1025. [Lk 10:25-37] J. Schubert, "The Parable of the Good Samaritan," *BibToday* 45 (1, '07) 23-27.

The article treats the context of the parable of the Good Samaritan (Lk 10:25-37), the lawyer's notion of "neighbor," and the parable proper (vv. 30-37). The expansive concept of "neighbor" in the parable functions as a call to act compassionately toward anyone in need.—C.R.M.

1026. [Lk 10:38-42] J. Boyd, "Picture This: Velázquez' Christ with Martha and Mary," *Exp Times* 118 (2, '06) 70-77.

The article reports on a study (done with P. F. Esler) of Diego Velázquez's painting *Kitchen Scene with Christ in the House of Martha and Mary* (1618) with attention to its three cultural

contexts: that of the biblical text, that of the artist, and that of the present day western viewer.—C.R.M.

Lk 11:2-4, § 51-956.

Lk 11:4, § 51-958.

Lk 11:34-36, § 51-959.

Lk 11:52, § 51-967.

Lk 12:37, § 51-891.

1027. M. F. Bird, "Who Comes from the East and the West? Luke 13.28-29/Matt 8.11-12 and the Historical Jesus," *NTStud* 52 (4, '06) 441-457.

The study examines Q 13:28-29 to demonstrate that despite recent objections the logion still possesses some utility in signifying Jesus' view that Gentiles would participate in the kingdom. It first considers the logion in its Matthean (Mt 8:11-12) and Lukan (13:28-29) settings and also identifies its function in Q. Next it establishes the authenticity of the logion as a saying of Jesus. Then it evaluates and responds to the arguments of D. C. Allison [see § 34-625] that the logion refers to the ingathering of the Diaspora. It concludes that the logion may express a partially realized eschatology in which the hope for the regathering of Israel and the incorporation of Gentiles into the kingdom are already becoming a burgeoning reality.—C.R.M.

1028. [Lk 15:11-32] O. A. Adewale, "Conflict Resolution in the Parable of the Prodigal Son as a Paradigm for Resolving Conflicts in Africa," *BibBhash* 32 (2, '06) 135-153.

There are three noticeable conflicts in the parable of the Prodigal Son in Lk 15:11-32: the younger son's request for his inheritance (v. 12), the younger son's squandering of his estate (v. 13), and the older son's refusal to join the feast (vv. 25-28a). The way in which the two serious interpersonal conflicts are handled by the father in the parable provides a paradigm that the church can offer the world as a recipe for conflict resolution.—C.R.M.

1029. [Lk 15:11-32] R. Bracchi, "Divise fra loro la vita. Rivisitazione della parabola del Figlio prodigo sul testo originale," *Salesianum* 68 (4, '06) 631-656.

In Lk 15:11-32 the father is the true protagonist. With reference to his sons, the father divides his "life" (βίος) between them and is shaken to the innermost parts of his body (σπλάγχνα). In this context the father's exclamation that "this son of mine was dead and has come back to life" appears with greater clarity as the focal point of what is a narrative of rebirth and new creation.—D.J.H.

Lk 16:14-18, § 51-1030.

1030. J. J. Kilgallen, "Luke 18,11 — Pharisees and Lucan Irony," *RevBib* 113 (1, '06) 53-64.

Whereas the Pharisee in Lk 18:11 thanks God that he is not avaricious, unjust, and adulterous, Jesus in Lk 16:14-18 describes the Pharisees as avaricious, unjust, and adulterous. This parallelism suggests that Luke wanted to emphasize the irony between what the Pharisees said and

what they did. It also explains why Jesus' saying about divorce, remarriage, and adultery occurs at Lk 16:18.—D.J.H.

1031. [Lk 19:1-10] V. Westhelle, "Exposing Zacchaeus," *ChristCent* 123 (22, '06) 27-31.

Luke's story about Zacchaeus (Lk 19:1-10) tells us how he became what he was promised to be by his name, since *zakkay* means "pure, innocent." He did not have much character and was held in low esteem. He knew that he needed some kind of healing. By coming down from the tree, he exposed his character for what it was, and in his vulnerability he was promised salvation.—D.J.H.

1032. B. S. Billings, "The Disputed Words in the Lukan Institution Narrative (Luke 22:19b-20): A Sociological Answer to a Textual Problem," *JournBibLit* 125 (3, '06) 507-526.

The article first reviews and finds wanting five attempts to explain the "shorter reading" of the words of institution in Luke's Gospel (omitting Lk 22:19b-20) found in Codex Bezae (D) and a small number of Italic and Syriac witnesses. Then it focuses on the historical, cultural, and social circumstances in which the manuscript tradition represented by Codex Bezae was transmitted with a view to ascertaining to what extent such factors may have shaped its textual witness (the social experience of the early Christian community as strangers and aliens, allegations of cannibalism and the drinking of human blood, and misunderstanding of the Christian ritual meal). It suggests that the intense local persecutions carried out against Christians in Gaul (ca. A.D. 177) provide a plausible *Sitz im Leben* for the textual tradition represented by Codex Bezae. It is reasonable to suppose that a scribe working in this environment might omit Lk 22:19b-20 in an attempt to avoid fresh accusations of *flagitia,* while leaving τοῦτό ἐστιν τὸ σῶμά μου as a cue for the initiated (baptized) to supply the missing sentences. If this theory is correct, the "longer reading" of Luke's words of institution may be affirmed as undoubtedly genuine.—C.R.M.

1033. F. Manns, "Quelques variantes du codex Bezae de Luc 24," *StudBibFranLibAnn* 55 ('05) 131-139.

According to Codex Bezae, the two disciples who encounter Jesus on the road after the resurrection were going to "Oulemmaous" instead of Emmaus (see Lk 24:13). The former name is known from Gen 28:19 LXX and associated with Jacob's vision of the ladder. The article first examines Jewish traditions about Jacob, and then focuses on the opening of the disciples' eyes in Lk 24:31. The article concludes that Codex Bezae's choice of the word Oulemmaous is theologically motivated, and that its evident knowledge of Jewish traditions challenges E. J. Epp's view that Codex Bezae is anti-Jewish.—C.R.M.

1034. K. Coyle, "The Road to Emmaus (Luke 24:13-35)," *East Asian Pastoral Review* [Manila] 43 (4, '06) 393-396.

The outward journey of Cleopas and his companion traveling to Emmaus is a symbol of an inward search. They are traveling in the wrong direction, away from the place of pain and failure. Because of their mystical experience in the company of the risen Jesus, their journey became a pilgrimage and their lives were transformed so that they might rejoin the journey of discipleship in Jerusalem.—D.J.H.

1035. F. Pérez Herrero, "Los discípulos de Emaús y el Resucitado (Lc 24,13-35). Explicación e implicación de un relato pascual," *Burgense* 47 (1, '06) 11-33.

The article suggests approaching the episode of the disciples on the road to Emmaus (Lk

24:13-35) as a drama in two complementary acts in which the first supplies the plot and the second the outcome. It first presents an explication of the account under two main headings: "when they were going on the way" (vv. 13-27 treated in four subsections: 13-16, 17-19a, 19b-25, 25-27), and "in the breaking of the bread" (vv. 28-35). Then it considers the implications of the account with reference to the way of maturation in the faith, the way of evangelization, and the Eucharist as the origin and project of the mission.—C.R.M.

John

1036. R. Bergmeier, "Die Bedeutung der Synoptiker für das johanneische Zeugnisthema. Mit einem Anhang zum Perfekt-Gebrauch im vierten Evangelium," *NTStud* 52 (4, '06) 458-483.

The article first suggests that a series of instances of μαρτυρέω/μαρτυρία in the Fourth Gospel appear to mark connections with Synoptic material, most notably its presentation of John the Baptist no longer as forerunner but now as witness of the preexistent Son in John 1. Next it provides examples to demonstrate John's knowledge, use, and transformation of Synoptic *Vorlagen.* Then it shows that what was originally the final instance of μαρτυρία in the Gospel at 19:35 forms an inclusion with the basic witness of John the Baptist in 1:29-34. Thus instead of the confession of the Roman centurion under the cross (Mk 15:39) the reader is expressly reminded of the proclamation of the first witness to Christ. An appendix (pp. 477-483) treats the employment of the "scriptural perfect" in the Fourth Gospel.—C.R.M.

1037. Y.-M. Blanchard, "Les écrits johanniques. Une communauté témoigne de sa foi," *EspVie* 116 (156, '06) 12-20; (157, '06) 9-18.

The fourth installment in this narrative analysis of the Johannine writings [see § 51-254] considers the role of the speaker or narrator in each of the three major works: the beloved disciple and the narrator (John's Gospel), the elder and the Johannine tradition (1 John), and the prophet John of Patmos (Revelation). The fifth and final installment discusses the two closings of John's Gospel (Jn 20:30-31; 21:24-25), the concluding comments by the elder in the Johannine letters, and the end of the book of Revelation. Then it considers the final warning in 1 Jn 5:21 ("Little children, keep yourselves from idols!") and Jesus the Word (see Jn 1:14) as the starting point of the Johannine writings.—D.J.H.

1038. D. Crump, "Re-examining the Johannine Trinity: Perichoresis or Deification?" *Scot JournTheol* 59 (4, '06) 395-412.

Examination of the Johannine references to questions of perichoretic union among Father, Son, and Holy Spirit indicates that the Johannine Spirit does not share in such mutual indwelling. Rather, the Spirit is inextricably linked to Johannine ecclesiology, performing the work of regeneration and illumination as Christ's earthly alter ego. John's pneumatology is thoroughly functional and salvation-historical, offering no insight into the Spirit's eternal or essential place within the Godhead. However, John does describe the disciples as a third member of a perichoretic trinity.—D.J.H.

1039. L. Legrand, "A Johannine Mission Model," *IndTheolStud* 43 (3-4, '06) 253-265.

The article presents significant characteristic features of the "mission method" followed by Jesus in the Fourth Gospel: the call of the disciples, individual communication, ongoing communication, a diversified apostleship, and a missionary diaspora.—D.J.H.

1040. M. Marcheselli, "Morte e 'immortalità' nel Vangelo secondo Giovanni," *Vivens Homo* [Bologna] 17 (2, '06) 287-306.

The article first identifies the vocabulary that accompanies the semantic domain of death and "immortality" in the Fourth Gospel with particular attention to the peculiarities of the use of the various terms and expressions. Then it considers Johannine reflection on this topic as it comes to expression in connection with the accounts of a man's healing in Jerusalem in John 5 (especially vv. 19-29) and the raising of Lazarus in John 11 (especially vv. 21-26). It concludes that dialogue with Jewish eschatological expectations offers the key to a fundamental reading of these passages.—C.R.M.

1041. G. Mlakuzhyil, "The Gospel of John. 'Believing' (Faith) in John's Gospel," *Vidyajyoti* 70 (10, '06) 775-785.

The article first discusses the "path of faith" of some significant characters in the Fourth Gospel: the disciples (Jn 1:35-51; 2–20), the Samaritan woman (4:4-42), the man born blind (9:1-41), and Martha and Mary (11:1-45). Then it highlights the "Christ-centered" character of "believing" in John and identifies the believer's active commitment to the person of Jesus as the most important aspect of Johannine faith.—C.R.M.

1042. G. Mlakuzhyil, "The Gospel of John. Love in John's Gospel," *Vidyajyoti* 70 (11, '06) 863-876.

Love is one of the most important Johannine themes. It involves God's boundless love for humankind, the mutual love of God the Father and Jesus the Son, the Father's and Jesus' love for the disciples and their love for Jesus, Jesus' new commandment of love, and Jesus' friends (John the Baptist; Lazarus, Martha, and Mary; the beloved disciple; Simon Peter; Mary Magdalene).—D.J.H.

1043. G. Mlakuzhyil, "The Gospel of John. The Spirit/Paraclete in John's Gospel," *Vidyajyoti* 70 (9, '06) 697-706.

The Fourth Evangelist uses many symbols and words to describe the Holy Spirit and its/her/his mission (e.g. dove, wind, breath, Spirit, water, mother, Paraclete) with respect to Jesus, his disciples, and the world.—D.J.H.

1044. J. T. Nielsen, "The Secondness of the Fourth Gospel. A Peircean Reading," *StudTheol* 60 (2, '06) 123-144.

In the context of C. S. Peirce's semiotics, the Johannine Jesus can be defined as a sign with secondness in all relations. It is fundamental to Peirce's sign theory that a sign has genuine triadic relations to the object and the interpretant. Christology, theology, and ethics as well as ecclesiology and eschatology are bound together in the semiotic process initiated by Jesus as the sign of God. The Johannine Jesus initiates a semiotic process that includes the believing community in his relation to God. As a consequence, the believers assume a conduct that corresponds to the crucified one.—D.J.H.

1045. F. F. Segovia, "The Counterempire of God: Postcolonialism and John," *PrincetonSem Bull* 27 (2, '06) 82-99.

After introductory comments about postcolonialism, the article discusses postcolonial biblical criticism in terms of its problematic, origins, and parameters. Then it offers a postcolonial reading of John's Gospel, with particular attention to the prologue in Jn 1:1-18. It summarizes the

"conscientization" in the prologue by way of the set of constitutive components undergirding the reality or setting of the Fourth Gospel: the other-world envisioned, the this-world acknowledged, and the web of relations among such worlds. With the prologue the Fourth Gospel strikes a radical postcolonial alternative—a vision of absolute otherness.—D.J.H.

1046. J.-M. Sevrin, "L'intrigue du quatrième évangile, ou la christologie mise en récit," *Rev ThéolLouv* 37 (4, '06) 473-488.

After raising the question whether an approach to the Fourth Gospel based on the general and basic definition of plot proposed by Aristotle (*Poetics* 1450ab) permits the identification of a thread that runs throughout the narrative that assures the coherence of the actions that compose it, the article examines the course of Jesus in the Fourth Gospel, the course of the disciples, and the continuity of the figures, respectively. It concludes that the plot centered on Jesus' action of "laying down his life" with sovereign freedom is the main plot that organizes all of the others (e.g. the trajectories of the disciples, shorter narratives read as anticipations or figures of the work accomplished by Jesus on the cross) and gives them unity.—C.R.M.

1047. S. E. Witmer, "Approaches to Scripture in the Fourth Gospel and the Qumran *Pesharim,*" *NovTest* 48 (4, '06) 313-328.

After arriving at a broad-based definition of "pesher," the article compares the Fourth Gospel and the Qumran Pesharim in terms of their content, exegetical technique, and structure with special attention to Jn 6:31-58. It concludes that while there are interesting similarities between the two corpora, the differences are significant enough to discourage referring to the exegesis of the Fourth Gospel as "pesher exegesis."—D.J.H.

1048. W. M. Wright, "The Theology of Disclosure and Biblical Exegesis," *Thomist* 70 (3, '06) 395-419.

The article seeks to integrate some elements of R. Sokolowski's theology of disclosure with biblical scholarship by means of an exegetical case study on the christological interpretation of Psalm 69 in John's Gospel. After setting forth the basic tenets of the theology of disclosure with special attention to the place of Scripture, it analyzes the interpretation of Psalm 69 in the Fourth Gospel (see Jn 2:17; 15:25; 19:28-30) and explores its convergences with the theology of disclosure. It concludes that the theology of disclosure, informed by Sokolowski's interpretation of intentionality, offers contemporary biblical exegesis an interpretive strategy that is informed by a realism-friendly epistemology and accounts for the modern turn to the subject.—D.J.H.

Jn, § 51-1490.

1049. [Jn 1:1-18] H. P. Thyssen, "Philosophical Christology in the New Testament," *Numen* 53 (2, '06) 133-176.

After suggesting that the Logos Christology of the NT represents the first germ of what later turns up in the Christology of the Apologists and noting W. Bousset's principle that doctrine comes first and learned scriptural demonstration comes afterwards, the article treats the connection between Christian doctrine and Hellenistic Judaism, the scriptural argument for Logos Christology in Justin's *Dialogue with Trypho,* the philosophical nature of Justin's Wisdom, the nonbiblical origin of the Logos Christology of John 1:1-18, the purpose of Logos Christology, ὁ Λόγος in the sense of "the Word," traditional and modern views, the Logos doctrine in other

parts of the NT (e.g. 1 Cor 8:6; Phil 2:6; Col 1:15), and a hypothesis of influence. It proposes that Apollos (see Acts 18:24) or a hellenized Jew like him connected worship of Jesus in the Christian community with Philo's philosophy in which the Logos was somehow a second God but not in conflict with monotheism. He or one of his pupils wrote a little theological tract in Greek rhetorical style that justified the adoration of Jesus as a divine being by means of the Logos doctrine. The author or somebody else found that it was suitable as an introduction to the Fourth Gospel. Five excursuses are included.—C.R.M.

1050. T. Veerkamp, "Der Abschied des Messias. Eine Auslegung des Johannesevangeliums. I. Teil: Johannes 1,1–10,21," *Texte & Kontexte* [Dortmund] 29 (109-111, '06) 1-160.

After treating the "preface" (Jn 1:1-18), this installment of an exposition of the Fourth Gospel treats the text from 1:19 to 10:21 under two main headings: the revealed Messiah (1:19–4:54), and the concealed Messiah (5:1–11:54). The first section is broken down into six principal sections (1:19-51; 2:1-12; 2:13–3:21; 3:22-36; 4:1-42; 4:43-54), and the second into three sections (5:1-47; 6:1-71; 7:1–10:21); each section is further subdivided.—C.R.M.

1051. [Jn 2:1-11] J. D. M. Derrett, "The First Miracle Resurrected," *ExpTimes* 118 (4, '07) 174-176.

Canticles 7:3(2) LXX ("Thy navel is a chased [or embossed] mixing-bowl. It shall never be short of mixed wine") is the source of Jn 2:1-11. The guests are arranged in a rough crescent. Another crescent was the Sanhedrin. So the Song of Songs alludes to the judicial center of Jewry, a scholarly gathering (*Targum of Canticles* 7:3[2]; 8:1-2). And wine is the symbol of the Torah.—D.J.H.

1052. [Jn 2:1-11] A. García-Moreno, "Caná, misterio de luz," *EstBib* 64 (1, '06) 51-84.

This investigation of the Cana episode in Jn 2:1-11 focuses on Jesus' response to his mother's intervention in favor of the newlyweds (2:4). His words seem strange since they imply a refusal on Jesus' part, and various explanations and translations have sought to mitigate their harshness. But only the reference to the "hour" of Jesus can allow us to understand the meaning of his answer. Although his mother could not then understand what Jesus was referring to, she accepted God's plan out of her firm faith.—D.J.H.

1053. B. Kowalski, "Die Tempelreinigung Jesu nach Joh 2,13-25," *MünchTheolZeit* 57 (3, '06) 194-208.

This narrative-critical analysis of the Temple cleansing according to Jn 2:13-25 first treats the text and its structure, considers the function and significance of the OT quotations (intertextuality) and differences from the Synoptic accounts, and discusses the context of the narrative: its place at the beginning of the Gospel, and its temporal dimension within the Johannine calendar of Jewish feasts. Then it deals with its Johannine theological emphases: misunderstanding, cultic criticism and cultic Christology, the hermeneutic of memory, faith, and relationship with the Jews.—D.J.H.

1054. R. Irudaya, "The Samaritan Mission of Jesus to the Marginalized. A Dalit Reading of John 4:1-42," *Vidyajyoti* 70 (9, '06) 646-665.

This Dalit reading of Jn 4:1-42 discusses the social-cultural stigma of the Samaritans during NT times, the mission of Jesus in the Fourth Gospel, Jesus' mission to the marginalized Samaritans, and mission in and with the marginalized (the case of the Dalits in India).—C.R.M.

1055. R. Irudaya, "Significance of Jesus' Mission with the Marginalized Samaritan Woman. A Feminist Reading of John 4, 1-42," *BibBhash* 32 (2, '06) 154-182.

After discussing the sociocultural status of Samaritan women during the time of Jesus, the article offers a feminist reading of Jesus' encounter with this marginalized figure as recounted in Jn 4:1-42 with attention to the liberative, revelatory, missionary, and testimonial impact of Jesus' mission to the Samaritan woman, respectively.—C.R.M.

1056. [Jn 4:1-42] F. Nwaigbo, "Church in Africa and Interreligious Dialogue in the Third Millennium: Jesus and the Samaritan Woman as a Paradigm," *Third Millennium* [Gujarat, India] 9 (4, '06) 38-57.

After suggesting that the narrative of Jesus and the Samaritan woman in Jn 4:1-42 provides a nonreductive framework for dialogue between the church and traditional African religions and setting out theological norms for interreligious dialogue today, the article explores the ways in which Jn 4:1-42 serves as a paradigm for interreligious dialogue. It concludes that dialogue is one of the realities of faith and that the Fourth Evangelist presents Jesus as a model of someone deeply involved in dialogue in the course of his mission.—C.R.M.

Jn 4:4-42, § 51-1477.

1057. J. Lobo, "In Search of True Worship. A Cross-Textual Reading of Jn 4:19-26 and Vacana 821:25," *Vidyajyoti* 70 (11, '06) 827-843.

After analyzing Jn 4:19-26 and *Vacana* 821:25 with respect to their historical and literary settings and motifs, the article attempts three different types of cross-textual hermeneutics in relation to these two texts: mutual critique and illumination, arriving at a common horizon of meaning by means of a creative juxtaposition, and superimposing an interpretive category or structure of one text onto another.—D.J.H.

Jn 5, § 51-1040.

1058. K. L. Johnson, "Just as the Father, So the Son: The Implications of John 5:16-30 in the Gender-Role Debate," *Priscilla Papers* [Minneapolis] 19 (1, '05) 13-17.

In Jn 5:16-30 Jesus argues that his equality in function with the Father is what demonstrates the equality of his divine status. If a parallel is to be made between the relationship between Father and Son and the relationship between men and women, the same holds true: The spiritual equality of Christian men and women is revealed in their functional equality.—D.J.H.

1059. G. Mlakuzhyil, "The Gospel of John. New Meaning of the Eucharist in John's Gospel (Jn 6; 13; 21)," *Vidyajyoti* 70 (8, '06) 613-622.

Even though an account of the institution of the Eucharist is absent from John's Gospel, various symbolic references within it provide a new interpretation of the Eucharist. The article discusses the Eucharist, the life-giving flesh and blood of Jesus, the bread of life (Jn 6); the symbolic footwashing, the new commandment of love, and the Eucharist (13); and the breakfast and the Eucharist (21:9-14).—C.R.M.

1060. [Jn 7:53–8:11] D. Greiner and M. Lafrançois, "La peine et la pardon: Jésus et la femme adultère," *LumVie* 55 (271, '06) 91-101

The article first considers the three sequences in the narrative about the woman taken in adul-

tery in Jn 7:53–8:11: a woman already condemned, Jesus' disconcerting attitude, and the face-to-face encounter between Jesus and the adulteress. Then it offers theological and pastoral reflections on the themes of law, justice, punishment, and pardon.—D.J.H.

1061. [Jn 7:53–8:11] J. W. Knust, "Early Christian Re-Writing and the History of the *Pericope Adulterae*," *JournEarlyChristStud* 14 (4, '06) 485-536.

Though the *pericope adulterae* (Jn 7:53–8:11) was not inherently about the hypocrisy and culpability of "the Jews," it came to be reread and rewritten in this way. The article treats the earliest citations of the story in the 2nd and 3rd centuries, its interpretation by Didymus the Blind, its appearance in the Fourth Gospel (from the earliest text of the story in Codex Bezae to the commentary of 4th and 5th century authors), and the afterlife of post-Constantinian interpretation. The transmission history of the *pericope adulterae* may point to a naturalization of anti-Jewish rhetoric such that stock charges against "the Jews" could influence Gospel books and patristic exegesis independently of shared interpretive traditions. At the same time, anti-Jewish interpretations of this story, first introduced in the 4th century, produced and maintained difference such that "Christians" knew they could not be "Jews," suggesting that boundaries may have been more slippery than Christian authors would admit.—C.R.M.

1062. C. Rico, "Jn 8,25: les aléas d'une transmission textuelle," *RevBib* 113 (3, '06) 398-435.

After examining the stylistic and syntactical objections against the traditional Greek text of Jn 8:25, the article considers the variant readings found in P^{66} and discusses the context of the dialogue to which Jn 8:25 belongs. It arrives at the following French translation: "Je vous ai dit le Principe, du fait même (ὅτι) que je vous parle."—D.J.H.

Jn 11, § 51-1040.

1063. [Jn 11:1-45] E. N. Athanasopoulou, "Το θέμα της ανάστασης στην κλασσική λογοτεχνία και στη χριστιανική παράδοση: το παράδειγμα της Ἀλκηστης και του Λαζάρου" [The Theme of Resurrection according to Classical Literature and according to the Christian Tradition: The Example of Alcestis and of Lazarus], *ActaPatByz* 16 ('05) 121-131.

While Euripides uses the restoration of Alcestis to life to show the value of human life within a marriage, John in 11:1-45 presents Lazarus as a paradigm of resurrection that symbolizes the victory of life over death.—D.J.H.

Jn 13, § 51-1059.

1064. [Jn 13:1-20] M. Perroni, "È possibile una convergenza tra sincronia e diacronia? Il caso di *Gv* 13," *RassTeol* 47 (4, '06) 585-599. [See § 48-1732.]

The article first considers two exemplary diachronic analyses of the Johannine footwashing narrative in Jn 13:1-20 by M.-É. Boismard (on the history of the composition of the text) and by C. Niemand (on isolating the primitive nucleus). Next it discusses P. F. Beatrice's treatment of the footwashing in early Christian liturgies. Then it offers reflections on the relationship between diachronic and synchronic approaches to studying Gospel texts.—D.J.H.

1065. S. M. Bryan, "The Eschatological Temple in John 14," *BullBibRes* 15 (2, '05) 187-198.

The article treats the Temple as the eschatological dwelling place of the righteous in Jewish

literature, the Messiah as the builder of the eschatological Temple, and Messiah and Temple in John 14. It concludes that Jn 14:2-3 should be seen within the context of a number of Jewish texts that portray the Temple, sometimes heavenly in nature, as the eschatological dwelling place of God's people, and of texts that grant the Messiah a role in the construction of the eschatological Temple.—C.R.M.

1066. J. H. Neyrey, "Worship in the Fourth Gospel: A Cultural Interpretation of John 14–17—Part II," *BibTheolBull* 36 (4, '06) 155-163.

This second installment [see § 51-294] in a cultural interpretation of John 14–17 focuses on how Jesus taught his disciples to listen. It first considers patron-broker-client relations and the roles of Jesus and the Paraclete as broker and subbroker, respectively. Then it shows how in the Johannine group the focus of worship is "text," both the Scriptures and the words of Jesus, and how his words become a portable shrine. It concludes that while John 14–17 has elements of a farewell address, it also contains materials related to worship and prayer that do not comfortably fit the model of a farewell address.—D.J.H.

1067. [Jn 14:6] W. L. Isley, "Jesus the True and Living Way," *Doon Theological Journal* [Dehradun, India] 3 (2, '06) 127-142.

Based on a theological interpretation of Jn 14:6, the article argues that Jesus' claim to be the way, the truth, and the life results in a spirituality that understands truth as a participatory lifestyle of continuous discovery within the knowledge of the triune God and is firmly anchored in the historical revelation of God to his covenant people.—D.J.H.

1068. [Jn 15:18–16:4] D. Kerber, "Elección y separación del mundo," *RevistBib* 68 (1-2, '06) 73-99.

In Jn 15:18–16:4a Jesus develops the themes of the election of his disciples and their separation from the world. After discussing the delimitation and coherence of the pericope and its structure, the article presents an exegesis of the text according to the following general outline: the world's hatred (15:18-20), the reason for the world's hatred (15:21-25), the testimony of the Paraclete and of the disciples (15:26-27), and the manifestations of the hatred made explicit (16:1-4a). It concludes by relating the pericope to earlier material in John 15.—D.J.H.

Jn 18–19, § 51-1297.

1069. [Jn 18:1–19:42] M. Stare, "'Es ist vollendet' (Joh 19,30). Zeitaspekt in der johanneischen Passionsgeschichte," *ProtoBib* 15 (2, '06) 77-92.

The narrative-critical analysis of the Johannine passion narrative (Jn 18:1–19:42) under the aspect of time and with regard to context shows that the connection between the passion and the Easter events is preprogrammed. An explicit ellipse, namely the great Sabbath, the feast of Passover after the day of Jesus' death, has an important function for understanding the entire narrative connection. The reckoning of time is oriented proleptically and analeptically to that day.—D.J.H.

1070. E. G. Pemberton, "The Seamless Garment: A Note on John 19:23-24," *AusBibRev* 54 ('06) 50-55.

The description of Jesus' garment in Jn 19:23-24 ("seamless, woven in one piece from the top") has been interpreted in many ways, especially as a symbol of unity (by early Christian

authors) and as a designation of Jesus as high priest. Attention to actual clothing found in excavations suggests that the description of Jesus' tunic is intended to contrast it with tunics customarily worn by Jewish males in the late 1st century A.D. The latter consisted of two panels, allowing one to be detached if it became ritually impure rather than discarding the entire garment. The implication is that Jesus was not concerned with ritual purity.—C.R.M.

Jn 19:30, § 51-1069.

1071. A. TASCHL-ERBER, "Erkenntnisschritte und Glaubenswege in Joh 20,1-18. Die narrative Metaphorik des Raums," *ProtoBib* 15 (2, '06) 93-117.

After preliminary remarks on the metaphorical quality of space, the article presents a narrative analysis of the story in Jn 20:1-18 under the rubric "steps on the way to Easter faith." While the narrated movements of the characters reflect their progressive inner realization of the significance of the Easter events, the dialogue embedded within the story deals with the question of where Jesus actually is (Christology). Thus a process of growing insight is presented in a narrative-theological way and communicated by the dialogue structures of the text.—C.R.M.

1072. [Jn 20:11-16] A. MEYER, "'Magdalena am Grab': Patrick Roth als Leser der Vierten Evangeliums. Eine Spurensuche aus exegetischem Interesse," *MünchTheolZeit* 57 (3, '06) 209-215.

In his novel *Magdalena am Grab* (2003), Roth develops the scenic performance and reading of Jn 20:11-16 on a literary level. Based on reader-response criticism and exegetical insights, the article demonstrates the surprisingly close affinity between this kind of elaboration of biblical texts and the genuine narrative style of the Fourth Gospel.—D.J.H.

1073. [Jn 20:24-29] L. DEVILLERS, "Thomas, appelé Didyme — Pour une nouvelle approche du prétendu jumeau," *RevBib* 113 (1, '06) 65-77.

The term δίδυμος applied to Thomas in Jn 20:24-29 should be interpreted not as "twin" but rather as "having a double meaning." In the account of the paschal christophany the Johannine Thomas appears as a new Janus, playing two roles, as a hinge between the first disciples and subsequent generations.—D.J.H.

1074. [Jn 20:26-29] S. HARSTINE, "Un-Doubting Thomas: Recognition Scenes in the Ancient World," *PerspRelStud* 33 (4, '06) 435-447.

Given the information gleaned from the recognition scenes in Homer's *Odyssey* and an understanding of the use of the word pair πιστός/ἄπιστος in the ancient world, it is probable that the presentation of Thomas in Jn 20:26-29 would have been understood by 1st-century readers as that of a loyal and faithful servant who waits for a sign of recognition that only his true master could provide. Perhaps "Thomas the loyal twin" is a more historically accurate description than "doubting Thomas."—D.J.H.

1075. C. H. DUROUSSEAU, "On John 20:28: What Did Thomas Say in Hebrew?" *JournRadRef* 13 (2, '06) 20-42.

The two-millennia old construal of ὁ κύριός μου in Jn 20:28 as equivalent to "my YHWH" is not correct. The Hebrew would have been *ʾAdoni* (not *ʾAdonai*), and the Aramaic would have been *Marʾi*. And θεός in ὁ θεός μου should be read as having the same metaphorical signification as it does in Ps 82:6, as Jesus taught in Jn 10:34-36. Three appendixes are included.—D.J.H.

1076. [Jn 20:30-31] M. Martin, "A Note on the Two Endings of John," *Biblica* 87 (4, '06) 523-525.

Both of the epilogues found in the Fourth Gospel (20:30-31; 21:25) are remarkably similar to the examples of epilogue prescribed by the rhetorician Aphthonius. Thus rhetorical criticism offers new evidence for the thesis that 20:30-31 is the original conclusion of the Gospel (echoing the claim in 1:17 that Jesus is the Christ) and that 21:25 was added later.—C.R.M.

Jn 21:9-14, § 51-1059.

1077. [Jn 21:15-19] S. Wells, "A Friend Like Peter," *ChristCent* 124 (3, '07) 24-25, 27-30.

The interchange between Jesus and Peter in Jn 21:15-19 revolves around two key words: love and know. Their conversation can be read on several levels: whether Jesus can still love Peter given what he knows, the relation between loving and knowing, whether Peter can accept a new relationship with Jesus, and the politics of friendship. The passage suggests that a leader may not be the best disciple, and that every Christian leader is first a follower. It also shows that beyond passion what is needed are forgiveness, friendship, and a new understanding of power.—D.J.H.

Jn 21:25, § 51-1076.

Acts of the Apostles

1078. D. E. Smith, "Fall Meeting 2006. Report on the Acts Seminar," *FourthR* 20 (1, '07) 21-22.

The article reports on the October 2006 meeting of the Acts Seminar and balloting on questions concerning Acts and Christian beginnings based on a paper by J. B. Tyson that makes a case for Acts as a myth of Christian origins.—C.R.M.

Acts, §§ 51-803, 838, 997, 999, 1001, 1005–1006, 1011, 1013.

1079. T. Stancil, "A Text-Critical Evaluation of Acts 2:42," *Faith & Mission* [Wake Forest, NC] 23 (3, '06) 17-36.

This analysis of the external and internal evidence for the omission or inclusion of καί between κοινωνίᾳ and τῇ κλάσει τοῦ ἄρτου in Acts 2:42 concludes that the καί was part of the original text.—C.R.M.

1080. J. Susaimanickam, "By the Name of Jesus Christ. Reflections on Acts 4: 8-12," *Ind TheolStud* 43 (3-4, '06) 309-324.

In his brief speech in Acts 4:8-12 Peter puts forward the nucleus of the "Jesus kerygma" and reproduces his previous discourses in summary form. This article reflects on various themes in the text: from accusation to affirmation, by the name of Jesus Christ, Jesus the Savior, and so forth.—D.J.H.

1081. N. Mundhenk, "The Invisible Man (Acts 4.9-10)," *BibTrans* 57 (4, '06) 203-206.

The crippled beggar who was healed in Acts 3:1-10 and unexpectedly appears in 4:10 ("this man") seems to have been with Peter and John all the time. Translations should make clear that he was also present in 4:3, 7, and 15.—D.J.H.

1082. [Acts 4:23-31] H.-G. Gradl, "Alles liegt in deiner Hand. Ein Gebet der ersten Christen," *ErbAuf* 82 (4, '06) 436-439.

According to Acts 4:23-31 the early Christians in Jerusalem answered the opposition they experienced against their preaching with a prayer. The article reflects on the text under three headings: a profound shaking, an ardent prayer, and a little Pentecost.—C.R.M.

Acts 5:15, § 51-1024.

1083. [Acts 6:1-7] A. Gooley, "Deacons and the Servant Myth," *PastRev* 2 (6, '06) 3-7.

The article discusses what is really happening in Acts 6:1-7, how *diakonia* was defined as services and deacons as a kind of ordained social worker/charity work, and restoring the diaconate. It concludes that those described as *diakonoi*/deacons in Scripture and the early traditions of the church were engaged in a vast array of activities (e.g. proclaiming the gospel) and were not simply servants of charity and justice.—C.R.M.

1084. [Acts 6:1–7:60] N. Taylor, "Stephen in History and Tradition," *ScriptBull* 37 (1, '07) 21-29.

The article discusses the story of Stephen in Acts 6–7 (with some attention to Luke's creative redaction), Stephen's speech (7:2-53) as reflecting the theology of the historical Stephen and the movement he represented, the death of Stephen (7:54-60), and Stephen and early Christianity.—C.R.M.

1085. [Acts 6:1–8:3] T. Malipurathu, "Mission as Witnessing. A Biblical Reflection," *Vidyajyoti* 70 (11, '06) 807-826.

After general comments on the word "witness" (μάρτυς and cognates) in the NT and its use in Luke-Acts, the article considers the depiction of Stephen as the witnessing believer in Acts 6:1–8:3, and offers some comments on the historical situation behind the narrative. Finally it delineates some lessons the passage holds for our times.—C.R.M.

1086. [Acts 10:1–11:18] D. L. Matson and W. S. Brown, "Tuning the Faith: The Cornelius Story in Resonance Perspective," *PerspRelStud* 33 (4, '06) 449-465.

The article seeks to identify the various sources of theological authority that interact to bring about the resolution of the controversy over the place of Gentiles in the church as described in Acts chapters 10–11 and 15, and to demonstrate their congruence at key junctures in the narrative by means of a "resonance model" analysis (based on the "Wesleyan Quadrilateral"). After describing the model and introducing the Cornelius story, it treats the dissonance of Simon Peter (10:1-48), the dissonance of the Jerusalem church (11:1-18), and dissonance at the Jerusalem Council (15:1-21). It concludes that what began on a strong note of dissonance between God's word and God's command is resolved on a note of maximal resonance (a long and fruitful process of "tuning the faith").—C.R.M.

Acts 15, § 51-1201.

Acts 15:1-21, §§ 51-1086, 1157.

1087. T. Witulski, "Apologetische Erzählstrategien in der Apostelgeschichte — Ein neuer Blick auf Acts 15:36-19:40," *NovTest* 48 (4, '06) 329-352.

The article inquires whether it is possible to perceive in the presentation of the so-called sec-

ond and third missionary journeys of Paul in Acts 15:36–19:40 the imprint of Luke's compositional interests on the various pericopes and the total presentation. In order to answer this question it offers exegetical analyses of the individual mission pericopes with attention to what the connections shared among them reveal about Luke's narrative strategy: prologue (15:36–16:10), Philippi (16:11-40), Thessalonica (17:1-9), Athens (17:16-34), Corinth (18:1-17), narrative transition (18:18-23, 24-28), and Ephesus (19:1-40). It concludes that the high point of the entire presentation is to be found in the Lukan Paul's speech on the Areopagus in which Luke provides an apologetic pattern that his Christian readers can employ to defend themselves against pagan reproaches and accusations in both the religious and juridical-political spheres. —C.R.M.

1088. [Acts 17:1-10] E. Green, "El anuncio del evangelio ante el poder imperial en Tesalónica," *Kairós* [Guatemala City] 39 ('06) 9-21.

After describing Paul's mission to Thessalonica as narrated in Acts 17:1-10 with reference to 1 Thessalonians, the article reviews the political history of Macedonia from the time of Philip II to Paul. Then it focuses on the announcement of a new king in Thessalonica (see Acts 17:7) and the consequent threat the preaching of the gospel represented to the special privileges that Thessalonica enjoyed within the empire.—C.R.M.

1089. B. Winter, "Rehabilitating Gallio and His Judgement in Acts 18:14-15," *TynBull* 57 (2, '06) 291-308.

The article reviews what we can learn from the extant witnesses about the man Lucius Junius Gallio Annaeus and his education, medical condition, character, and career, respectively. It argues that contrary to the portrait of him painted by some NT scholars (e.g. J. Murphy-O'Connor), Gallio deserves to be rehabilitated and no longer relegated to an incidental role in NT chronology based on the Delphi inscription of Claudius. Due weight should be given to the first judgment made at a provincial Roman criminal hearing on the status of the first Christians as recorded in Acts 18:14-15.—C.R.M.

Acts 19:12, § 51-1024.

Acts 22:3, § 51-1094.

1090. K. Litwak, "One or Two Views of Judaism. Paul in Acts 28 and Romans 11 on Jewish Unbelief," *TynBull* 57 (2, '06) 229-249.

The study examines Luke's presentation of Paul's statements regarding Jewish unbelief in Acts 28:16-31 (with attention to Paul's message to Israel, his remnant theology, the interpretation of 28:28, and 28:28 as rhetoric) and Paul's own epistolary discussion of the same subject in Romans 11 to see whether they are compatible. It finds that the two texts share significant conceptual and verbal features: Paul's self-identification as an Israelite, a mixed response to Paul's preaching evidencing a believing remnant of Jews and an obdurate group of Jews, and Paul's strategy of announcing plans to preach to Gentiles in order to provoke his Jewish listeners to jealousy. It concludes that the two texts agree on important issues and do not contradict each other in any respect.—C.R.M.

Acts 28:24, § 51-970.

EPISTLES—REVELATION

Epistles (General)

1091. T. Sorg, "Zum Erscheinen einer neuen Kommentarreihe. 'Historisch-Theologische Auslegung (HTA) — Neues Testament,'" *TheolBeitr* 37 (6, '06) 334-338.

After commenting on the prehistory of the new Historisch-Theologische Auslegung commentary series on the NT, its guiding principles, and methodological schema, the article provides brief summaries on the first volumes to appear: G. Maier on James, H.-W. Neudorfer on 1 Timothy, and E. J. Schnabel on 1 Corinthians. Then it offers three summary observations on the series (edited by Maier, R. Riesner, Schnabel, and Neudorfer) and judges that future volumes may be awaited with positive expectations.—C.R.M.

Paul

1092. F. Adeyẹmi, "Paul's 'Positive' Statements about the Mosaic Law," *BiblSac* 164 (653, '07) 49-58.

The article examines some positive statements that Paul makes about the Mosaic Law (Rom 3:31; 7:7-12; 1 Tim 1:8) in order to ascertain how they are to be understood in light of other statements that Paul makes (e.g. Rom 3:20, 28; 6:14; Gal 2:16; 3:11) that indicate that the Mosaic Law was abolished at the cross for believers. It argues that Paul used the positive statements only to support his point about the termination of the Mosaic Law for participants in the new covenant.—C.R.M.

1093. S. J. Chester, "Paul and the Introspective Conscience of Martin Luther: The Impact of Luther's *Anfechtungen* on His Interpretation of Paul," *BibInt* 14 (5, '06) 508-536.

Exploration of Luther's handling of Phil 3:6, of the manner in which it fits into his overall interpretation of Paul, and of his exegesis of texts speaking of Paul's Christian conscience all confirm the same point: Luther does not project his own *Anfechtungen* (struggles with spiritual despair) back onto Paul, or assume that justification by faith provided for Paul the means of stilling a troubled conscience. It appears that the assumption of an introspective conscience on Paul's part belongs primarily to the modern era. It seems that NT scholars have criticized Luther's reading of Paul as anachronistic partly on the basis of a line of interpretation of Luther that is now itself regarded as anachronistic by Luther specialists.—D.J.H.

1094. B. D. Chilton and J. Neusner, "Paul and Gamaliel," *BullBibRes* 14 (1, '04) 1-43.

The article identifies a program of topics that Paul might have taken up in his discipleship with Gamaliel (see Acts 22:3), subjects and in some cases even halakic principles important in certain formal constructions of the Mishnah plausibly identified with the patriarchate in general and with (a) Gamaliel in particular. It outlines subjects treated in such constructions that are also covered in Paul's letters. It suggests that there are affinities between Paul's teaching in his letters and views of Gamaliel as articulated in the Mishnah, Tosefta, and Talmud (leaving open the identity of the Pharisee who personally instructed Paul).—C.R.M.

1095. E. de la Serna Quilmes, "La justificación por la fe. Una mirada teológica del trabajo paulino," *RevistBib* 68 (1-2, '06) 101-115.

Paul's theology of justification by faith and not by the works of the Law is not confined to his

letters to the Galatians and Romans. Rather, it can be glimpsed even in his insistence on manual labor as part of his way of preaching the gospel. The article develops this thesis with reference to Paul's strategy of preaching, why Paul did manual labor, and Paul's economic problems with the Corinthian community.—D.J.H.

1096. K. P. Donfried, "Rethinking Paul. On the Way toward a Revised Paradigm," *Biblica* 87 (4, '06) 582-594.

After describing the dominant Pauline paradigm in the 1960s, the article revisits that paradigm in 2006 with regard to the importance of Romans, the Jewishness of Paul and his interaction with the Greco-Roman world, the interpretation of Acts, and the place of justification in Pauline theology. Then it considers the distinctive perspectives of the Dead Sea scrolls and their value in the process of rethinking Paul. It concludes that Paul's Jewishness remains foundational for a proper understanding of his theology; and that Paul's proclamation of the gospel employed a political-religious language that was in tension and conflict with the political ideology of the Roman empire, and this resulted in the suffering, imprisonment, and persecution of the apostle as well as his congregations who were situated in the midst of the religious, cultural, and political dynamics of the Greco-Roman world.—D.J.H.

1097. W. Härle, "Paulus und Luther. Ein kritischer Blick auf die 'New Perspektive,'" *Zeit TheolKirch* 103 (3, '06) 362-393.

The fuller German version of the article published in English in *Lutheran Quarterly* [§ 51-330], the article contends that contrary to some proponents of the "new perspective" on Paul, there is a fundamental concurrence between Paul and Luther.—D.J.H.

1098. R. A. Harrisville, "Before πίστις Χριστοῦ: The Objective Genitive as Good Greek," *NovTest* 48 (4, '06) 353-358.

A search of the Perseus 2.0 database for all forms of the noun πίστις and the verbal form πιστεύω plus the genitive in those Greek authors who wrote in the 1st century B.C. or earlier provides ample evidence that πίστις plus the objective genitive is quite normal and indeed constitutes good Greek. To be sure, the subjective genitive was also uncovered. Those who wish to make Paul into a staunchly consistent employer of certain Greek constructions will be disappointed to hear that his predecessors in the language were themselves not so stiff in their use but rather allowed the context of the construction to determine its meaning.—C.R.M.

1099. R. R. Jeal, "Clothes Make the (Wo)man," *Scriptura* 90 ('05) 685-699.

After introductory comments on the rhetoric of clothing and a look at clothing and body in the Pauline letters, the article offers a sociorhetorical interpretation of the image of being clothed with or putting on a person and its implications for behavior and a political discourse of body. It treats Gal 3:27; Rom 13:14; Col 3:8-10; and Eph 4:22-24. It concludes that these passages demonstrate an awareness of the ability of the imagery of garments to elicit transformation in human lives.—C.R.M.

1100. J. R. D. Kirk, "The Sufficiency of the Cross (II): The Law, the Cross, and Justification," *ScotBullEvangTheol* 24 (2, '06) 133-154.

With reference mainly to Pauline texts, this installment considers God's response to the failure of humanity under the Law of Moses; the righteousness requisite to stand in the judgment of God; the blessing and curse of the Law; an alternative construal of the solution—union with

Christ biblically defined; and the OT witness to Jesus. It concludes that the cross of Christ evacuates the entire system of salvation by works of the Law of all its purported merit.—D.J.H.

1101. S. C. Mimouni, "Les Judéens et les Grecs chez Paul de Tarse à partir d'une lecture de Giorgio Agamben. À la recherche de 'l'homme messianique,'" *AnnStorEseg* 22 (2, '05) 291-303.

Starting from ideas expressed by Agamben, the article shows how the so-called universalism in Paul's writings, deriving from messianic faith in Jesus, should not be interpreted in traditional terms but as the result of a "division of division" of the Law, which renders it inoperative. The "remnant" obtained from such divisions becomes an interpretive tool for Rom 11:1-26 where it finds meaning not in eschatological time but rather in Paul's present conceived as messianic time.—D.J.H.

1102. S. Romanello, "Paolo e la Legge. Prolegomeni a una riflessione organica," *RivistBib* 54 (3, '06) 321-356.

After noting that Paul's soteriological reasoning moves from the solution of Christ's death to the problem of the Law, this discussion of Paul and the Law treats justification (not through works of the Law but through faith in Jesus Christ), the Law and legalism, the Law and sin, the positive value of the Law as divine revelation, and a preliminary attempt at a hermeneutic that accounts for Paul's seemingly contradictory statements on the Law (the Law is the Law of God but relationship with God is granted by faith in his Son). For Paul, even though the Law is of divine origin, it is incapable of dealing with sin and so cannot stand against the eschatological gift of the Son who accomplishes the divine promises of salvation.—C.R.M.

1103. D. C. Sim, "The Appearances of the Risen Christ to Paul: Identifying Their Implications and Complications," *AusBibRev* 54 ('06) 1-12.

After noting that Paul's statements about his encounters with the risen Lord involve a number of implications and complications that have not been fully explored, the article seeks to identify and assess these important consequences of the Pauline witness. It treats the exclusiveness of Paul's revelations with particular attention to Gal 1:11-18, the complications of Paul's testimony in light of revelations to others (Mt 28:16-20; Lk 24:13-52; Acts 1:3-11; Jn 20:19-28; 21:1-23), and further complications (controversy over Paul's apostleship and/or the Law-free gospel). Much turmoil and angst in the early church could so easily have been avoided had the risen Christ seen fit to provide to others what he revealed to Paul.—C.R.M.

1104. T. D. Still, "Did Paul Loathe Manual Labor? Revisiting the Work of Ronald F. Hock on the Apostle's Tentmaking and Social Class," *JournBibLit* 125 (4, '06) 781-795.

With reference to R. F. Hock's contention that Paul looked askance at his trade and work in general, the article seeks to ascertain how Paul viewed (his) manual labor. After summarizing Hock's work on the centrality of Paul's leatherworking trade in his life and ministry, it examines pertinent texts from the Thessalonian and Corinthian letters. It concludes that Hock's assumption that Paul's origins were upper class is unestablishable, and that his view that Paul loathed manual labor like a typical Greek or Roman aristocrat is untenable.—C.R.M.

1105. P. Trudinger, "St. Paul, the Damascus Road, 'My Gospel,' and Jesus," *Faith and Freedom* [Oxford] 59 (2, '06) 102-107.

Paul was of pivotal influence in the formulation of Christian doctrinal claims. He encountered

Jesus on his way to "the land of Damascus" (Qumran) in pursuit of James and his Jerusalem followers. Later Paul took a lively interest in the kind of scriptural interpretation practiced at Qumran and came to assert that Jesus was the Christ. When his messianic interpretation roused displeasure at Qumran, Paul departed on his own mission. The Petrine-Johannine branches of primitive Christianity adopted his triumphalistic view of Jesus' death as a victory over sin and death. Although the major elements of Paul's gospel came to be written into the four Gospels, they were not part of the gospel of God that Jesus proclaimed.—C.R.M.

1106. I. Ullern-Weité, "Les 'relectures de Paul' et la question du contemporain. Questionnements à partir d'un séminaire," *AnnStorEseg* 22 (2, '05) 501-509.

Starting from a cognitive perspective of religious history, the article examines some recent readings of Paul by P. P. Pasolini, M.-F. Baslez, and A. Badiou, respectively. It aims to draw attention to ambiguities in the approaches underlying such readings, in order to bring the figure of Paul and his philosophical interpretations back within a historical context that is extraneous to both a priori emblematic syncretism and transhistorical reconstructions.—D.J.H.

1107. W. Verlaguet, "La mystique de Paul — Le Paul des mystiques," *FoiVie* 105 (4, '06) 53-70.

With reference to various Pauline texts (Gal 1:11-17; 1 Cor 9:1-2; 2 Cor 12:2-5; etc.), the article first discusses Paul as a mystic insofar as he spoke of his personal experiences of Christ and God and attributed them to direct divine revelation. Then it considers how mystics, especially Mechthild of Magdeburg, understood Paul. Finally it reflects on Paul's theme of "new creation" (see 2 Cor 5:17; Rom 6:10-11).—D.J.H.

1108r. F. Watson, *Paul and the Hermeneutics of Faith* [*NTA* 49, p. 421].

J. L. Martyn, "Francis Watson, *Paul and the Hermeneutics of Faith,*" *ScotJournTheol* 59 (4, '06) 427-438.—In showing that Paul was a consummate reader of Scripture, Watson has written a stunning book, bringing to us a remarkable confluence of *wissenschaftlich* control and interpretive imagination. The article considers what he means by intertextual conversation, the two types of readers (punctiliar and linear) that this book will have, and the possible impact that its bold thesis may have in biblical studies. T. Engberg-Pedersen, "Once More a Lutheran Paul?" 439-460.—After sketching the basic content of the book, the article considers how the book works as an exegesis of the Pauline letters, discusses the exact content and validity of the book's claims on its own chosen premises, and sketches an alternative understanding of Paul's relationship with Scripture. It concludes that Watson's big idea that Paul was a reader of Scripture just like any other contemporary Jew, operating within a single "intertextual field," is a miss, but a splendid miss. [In the same issue (pp. 461-468) Watson replies to Martyn and Engberg-Pedersen.]—D.J.H.

1109. K.-k. Yeo, "On Confucian *Xin* and Pauline *Pistis,*" *Sino-Christian Studies* [Taiwan] 2 ('06) 25-51.

The essay explores the different understandings of Confucius in the *Analects* and of Paul in Galatians regarding the concept of trust—*xin* and *pistis* (πίστις), respectively. An intertextual reading suggests how Confucius may be helpful for reading Paul. Confucius speaks of trust or trustworthiness (*xin*) as the glue that holds a society together; without it all live in fear of betrayal. Paul argues that Christians' faith (*pistis*) in Christ and their trust (*pistis*) in the faithfulness (*pistis*) of Christ are windows that bring light to the dark world of fear.—C.R.M.

Paul, §§ 51-954, 1250r, 1489.

1110. R. Kangas, "The Mingled Spirit—The Key to the Christian Life," *Affirmation & Critique* [Anaheim, CA] 11 (2, '06) 3-15.

Concentrating on Paul's letter to the Romans, the article advances the thesis that the "mingled spirit" is the key to Christian life. The secret of everything in God's eternal economy is in the life-giving Spirit who is now in our regenerated human spirit and who has become one spirit with our spirit.—D.J.H.

1111. T.-L. N. Yee, "God Promises, Speech Act and the Gospel: A Prolegomenon to the Understanding of Romans," [in Chinese] *Sino-Christian Studies* [Taiwan] 2 ('06) 173-204.

The article argues that the gospel "first to the Jew and also to the Greek" is "God promises." The prologue to Romans expresses the divine speech act against which God's righteousness and other theological themes are bound and subsequently unveiled. Through this illocutionary act of God, Paul explicates his gospel. All the episodes in the letter—Abraham, Israel, Jesus, the Roman communities, and even Paul—are hinged on the one God who through his faithfulness brings to a climax what he had promised in Christ (the content of God's gospel) and with Christ as the eschatological embodiment of the God who promises.—D.J.H.

1112. J. R. D. Kirk, "Appointed Son(s): An Exegetical Note on Romans 1:4 and 8:29," *Bull BibRes* 14 (2, '04) 241-242.

What we have in Rom 1:4 and 8:29 is more than simply common word usage. We have a common development of a common theme, where the work of God for his chosen people (8:29) is told in terms of the work of God for his resurrected Son (1:4).—D.J.H.

1113. J. L. Narvaja, "'Jesucristo, predestinado Hijo de Dios.' Algunas notas sobre la cristología de los Padres a partir de los comentarios a *Romanos* 1,4," *Stromata* 62 (3-4, '06) 269-299.

After placing Rom 1:4 in its Pauline context, the article considers how it has been interpreted by modern commentators: C. K. Barrett, J. A. Fitzmyer, K. Kertelge, R. Pesch, and U. Wilckens. Then it discusses how it was understood by various Greek patristic writers (Origen, Apollinarius of Laodicea, John Chrysostom, Cyril of Alexandria, Theodoret of Cyrrhus) and Latin patristic authors (Ambrosiaster, Jerome, Augustine). It concludes that the various interpretations reflect the contexts of the theological debates in which the patristic writers were engaged, and illustrate the theological method of the Fathers.—D.J.H.

Rom 1:18-32, § 51-805.

1114. H. Bowsher, "To Whom Does the Law Speak? Romans 3:19 and the Works of the Law Debate," *WestTheolJourn* 68 (2, '06) 295-303.

Those to whom the law speaks according to Rom 3:19 must include Gentiles. Whereas περιτομή divides, νόμος unites. It is the νόμος understood as the moral law representing the just requirement of all people that Paul had in mind when he stated that "we establish the law" (3:31).—D.J.H.

1115. B. Vickers, "Grammar and Theology in the Interpretation of Rom 5:12," *TrinJourn* 27 (2, '06) 271-288.

The best way to read Rom 5:12 is to interpret ἐφ' ᾧ as a relative clause (not "because"), and

translate the whole verse as, "Therefore, just as through one man sin came into the world, and death came through sin, so in this way death spread to all people on account of which condition all sinned." This reading maintains a forensic, representational relationship between Adam and humanity while accounting for the structure of the verse.—D.J.H.

1116. [Rom 5:12-21] B. Byrne, "Musing on Evolution and Paul: A Clarification," *Aus CathRec* 83 (4, '06) 474-477.

A valid interpretation of Rom 5:12-21 does not commit one to a belief in the existence of a single historical ancestor in a rigidly historical sense. What remains perennially valid is what Paul was saying about human existence "in Adam," in its alienation from God and need for redemption.—D.J.H.

1117. P. Spitaler, "Analogical Reasoning in Romans 7:2-4: A Woman and the Believers in Rome," *JournBibLit* 125 (4, '06) 715-747.

Over against traditional assessments of Paul's analogy in Rom 7:2-4 that regard it as unbalanced or asymmetrical, the present study suggests that Paul's reasoning is symmetrical. The keys that unlock its symmetry are hidden within the ambiguous syntax of the clause τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ (v. 2a) and the grammar of the phrase ὁ νόμος τοῦ ἀνδρός (v. 2b). If the first phrase is understood as "bound to the law by way of the man who is alive" and the second as "the law that governs the man," then vv. 2ab are the core of Paul's argument and clarify the logic of its movement from contrasting statement (v. 1), via analogy (vv. 2-4), to conclusion (vv. 5-6). The study traces this trajectory from beginning to end with a brief discussion of the various functions of 7:1, an examination of the analogy, and a short analysis of the concluding verses.—C.R.M.

1118. K. Yates, "'Sons of God' and the Road to Grace (Romans 8:12-17)," *Journal of the Grace Evangelical Society* [Irving, TX] 19 (37, '06) 23-32.

In Rom 8:12-17 there is a difference between being a "child of God" and being a "son of God." All believers are children of God by faith in Christ, and have eternal life and cannot forfeit it. Children of God then have the option to be led by the Spirit and present their bodies for obedience, can claim the title of mature "son," and obtain rewards both in this life and in the world to come.—D.J.H.

1119. M. Theobald, "Das Seufzen der Kreatur — Sprache der Hoffnung? Eine Auslegung von Röm 8, 18-30," *BibLiturg* 79 (3, '06) 160-168.

After placing Rom 8:18-30 in its context in Paul's letter to the Romans, the article presents a structured translation and an exposition of the text. It shows how the passage's thesis in 8:18 (the nothingness of present sufferings in comparison with the abundance of future glory) is developed in four phases: the groaning of the creature as a sign of hope (8:19-22); no contradiction of hope (8:23-25); the Holy Spirit as a translator of our sighs and cries before God (8:26-27); and all things work to the good for those whom God has called (8:28-30).—D.J.H.

1120. M. S. Gignilliat, "Working Together with Whom? Text-Critical, Contextual, and Theological Analysis of συνεργεῖ in Romans 8,28," *Biblica* 87 (4, '06) 511-515.

The article examines the enigmatic specifics of Rom 8:28 and proposes a reading that makes good contextual, grammatical, and theological sense. The collaborative idea associated with the verb συνεργεῖ is between the Spirit's activity on behalf of the saints according to God's will

(8:27) and God's providential care for his people via the Spirit's activity. Thus Rom 8:28 may be rendered: "And we know that in all things God is working together (with the Spirit) for good to those loving God."—C.R.M.

Rom 8:29, § 51-1112.

1121. M. J. Cook, "Paul's Argument in Romans 9-11," *RevExp* 103 (1, '06) 91-111.

The article first outlines the essentials of Paul's argument in Romans 9–11 in five stages (e.g. stage one: Israel's failure to believe does not mean that God's promises to the Hebrew patriarchs have failed). Then it offers five "important clarifications" for applying Romans 9–11 in Christian-Jewish dialogue today (e.g. Romans 9–11 should be studied in light of the community at Rome). It concludes that although Romans supports the view that Paul recognized anti-Judaism as a menace, Paul's own theology provided the theoretical structure for later Christian anti-Semitism.—C.R.M.

1122. F. S. Spencer, "Metaphor, Mystery and the Salvation of Israel in Romans 9-11: Paul's Appeal to Humility and Doxology," *RevExp* 103 (1, '06) 113-138.

This study of Paul's perspective on Israel and "the Jews" in Romans 9–11 probes two key metaphors influencing Paul's thought: a foot race (9:14-18; 9:30–10:4; 11:11-15), and an olive tree (11:16b-36), respectively. Far from mere window dressing, these images fund Paul's theological and ecclesiological convictions at their deepest levels. The article concludes with some "talking points" for contemporary Jewish-Christian dialogue.—C.R.M.

1123. [Rom 10:6-8] S. R. Coxhead, "Deuteronomy 30:11-14 as a Prophecy of the New Covenant in Christ," *WestTheolJourn* 68 (2, '06) 305-320.

The article first argues that Deut 30:11-14 should be interpreted as forming an integral part of the grand restoration prophecy in 30:1-10. Then it shows that this interpretation of Deut 30:11-14 is confirmed by Paul's use of this part of Scripture in Rom 10:6-8. In his christological midrash Paul clearly took Deut 30:11-14 to be speaking of the internalization of eschatological Torah in the hearts of the people of Israel in the age of the new covenant, and that the "commandment" or "word" spoken of by Moses was a prophetic reference to Jesus Christ as the ultimate Word of God and to the derivative word of the Christian gospel.—D.J.H.

Rom 11, § 51-1090.

1124. H. Zeigan, "Die Wurzel des Ölbaums (Röm 11,18). Ein alternative Perspektive," *Proto Bib* 15 (2, '06) 119-132.

In Rom 11:17-24 Paul uses the metaphor of an olive tree to describe his convictions about the blindness of parts of Judaism and the inclusion of the Gentiles in God's people. The article contends that the root referred to in Paul's discussion signifies faith. It is the faith that is common to all Christian believers (Jews as well as Gentiles) and that all those who are not Christians (the branches broken off) are lacking.—C.R.M.

1125. J. Sievers, "How Irrevocable? Interpreting Romans 11:29 from the Church Fathers to the Second Vatican Council," *Gregorianum* 87 (4, '06) 748-761.

Until recent times Rom 11:29 ("for God's gifts and calling are irrevocable") had been interpreted by exegetes and theologians to refer to God's faithfulness and to the reliability of his gifts

and promises. But the question how this might apply to contemporary Jews and Judaism was almost never asked before the 20th century. The new approach began with K. Barth between 1933 and 1942 and has borne fruit in Vatican II's *Nostra aetate* (1965) and subsequent Roman Catholic church pronouncements.—D.J.H.

1126. R. W. Miller, "The Text of Rom. 11:31," *Faith & Mission* [Wake Forest, NC] 23 (3, '06) 37-53.

On the basis of both external and internal evidence, the article shows that the original text of Rom 11:31 did not contain the second νῦν (or ὕστερον). The omission is both geographically widespread and ancient, and is probable in the light of both intentional and unintentional errors. Moreover, the context, Paul's style, and his theology confirm that he did not write either νῦν or ὕστερον but used an aorist subjunctive with a future meaning to speak of God's future plan for his chosen people ("in order that they also might receive mercy").—D.J.H.

1127. N. Kiuchi, "Living Like the Azazel-Goat in Romans 12:1b," *TynBull* 57 (2, '06) 251-261. [See § 45-1831.]

The difference between Levitical sacrificial rituals and the idea of sacrifice in Rom 12:1 is that in the latter the sacrificial animal is replaced by the believer. Unlike all other sacrifices, the Azazel-goat is a sacrifice (Lev 16:10)—a sin offering—that is not killed. By alluding to the Azazel-goat ritual, Paul exhorts believers to present their bodies as a sacrifice; in other words, to live a self-sacrificial life.—D.J.H.

1128. W. W. Combs, "Romans 12:1-2 and the Doctrine of Sanctification," *Detroit Baptist Seminary Journal* [Allen Park, MI] 11 ('06) 3-24.

The article first provides a historical overview of Rom 12:1-2 to show how it came to occupy such a prominent place in many presentations of sanctification. Then it engages in an exegesis of the passage in an attempt to set forth its true significance. It argues that Rom 12:1-2 cannot be used to support the requirement of a special, one-time act of dedication as a necessary requirement for sanctification. The passage is better viewed as a basic summary of the demands of the gospel for believers living in a secular world.—C.R.M.

1129. [Rom 12:14–13:7] A. G. Olree, "Government as God's Agent: A Reconsideration of Romans 12 and 13," *Stone-Campbell Journal* [Loveland, OH] 8 (2, '05) 181-197.

After noting some questionable core assumptions about government's role in the divine order, the article examines Paul's teaching in Rom 12:14–13:7, with particular attention to Paul's view of individual retribution and government retribution, and Paul's conception of the "wrongdoer," respectively. It concludes that nothing in the passage supports the idea that laws ought to be enacted to proclaim God's reign, offer thanksgiving to God, reward righteousness, or punish sin in general.—C.R.M.

1130. R. T. George, "'Be Subject to the Governing Authorities': Reading Romans 13:1-7 in the Matrix of Roman Patronage," *Doon Theological Journal* [Dehradun, India] 3 (2, '06) 105-126.

The article reads Rom 13:1-7 within the matrix of the Roman patronage system to see whether Paul's ethical injunctions reflect the social import of the patron-client relationship. After noting previous research on this topic, it treats the historical setting of Rom 13:1-7, the Roman system of patronage, Rom 13:1-7 through the lens of Roman patronage, and Paul's political trope. It con-

cludes that Paul recognizes the face of Roman imperial rule but exhorts Christians to act within the political reality for the sake of their smooth integration into society and their survival.—C.R.M.

1131. D. E. Fredrickson, "A Piece of Scripture on Part of the Bible: Listening to Romans 15:1-6," *WordWorld* 26 (4, '06) 412-418.

Romans 15:1-6 is one of the few texts in the Bible that contains an explicit theory of Scripture. By quoting Ps 69:9 Paul assumes that Scripture is a repository of examples of Christ's not pleasing himself. The quotation indicates agreement with the basic claim made by the exact words cited and by the implied approval of the whole Bible. Paul looked to Scripture for an example, and the reader gets that and a sample of the whole Bible to boot.—D.J.H.

1132. M. Reasoner, "Chapter 16 in Paul's Letter to the Romans: Dispensable Tagalong or Valuable Envelope?" *Priscilla Papers* [Minneapolis] 20 (4, '06) 11-16.

The article presents an examination of each of the five sections of Romans 16 (vv. 1-2, 3-16, 17-20, 21-23, 25-27). Romans 16 lets us know that real people, including women leaders, those with slave backgrounds, and those both with and without Jewish connections were meant to hear and benefit from Paul's letter.—C.R.M.

1133. J. Pester, "The Operation of the Mingled Spirit in First Corinthians: Producing and Sustaining the Fellowship of the Body of Christ according to the Demonstration, Teaching, and Pattern of Paul," *Affirmation & Critique* [Anaheim, CA] 11 (2, '06) 31-50.

First Corinthians reveals the operation of the "mingled spirit" which both produces and sustains the fellowship of the body of Christ. Paul's method of writing demonstrates the operation of the mingled spirit; the content and structure of his teaching correspond to the process of the mingled spirit; and his writing reveals a living that serves as a pattern of the operation of the mingled spirit.—D.J.H.

1134. [1 Cor 1:10-17] J. L. Schmalenberger, "Pastoring Chloe's People: Pathology and Ministry Strategies for Conflicted Congregations," *CurrTheolMiss* 34 (1, '07) 38-45.

Taking its starting point from the report by "Chloe's people" about quarrels in the Corinthian church (1 Cor 1:10-17), the article discusses various aspects of congregational conflicts: antagonists in the church, sources of conflict, attempts at resolving conflicts, and maintaining a congregation relatively free of conflict.—D.J.H.

1135. [1 Cor 6:9-10] G. R. Jepsen, "Dale Martin's '*Arsenokoitês* and *Malakos*' Tried and Found Wanting," *CurrTheolMiss* 33 (5, '06) 397-405.

Martin's suggestions that in 1 Cor 6:9-10 ἀρσενοκοίτης refers to economic exploitation by means of sex and μαλακός is a sexist slur on effeminacy are not convincing. We would be better advised to look to Scripture for guidance in understanding Paul's meaning, especially Lev 18:22; 20:18; and Rom 1:22-32. For Paul, playing the penetrating male (ἀρσενοκοίτης) or the penetrated male (μαλακός) in a homosexual act was contrary to revelation, nature, and design. For Martin, Scripture is no longer the norm for the faith and life of the church.—D.J.H.

1136. R. A. López, "Does the Vice List in 1 Corinthians 6:9-10 Describe Believers or Unbelievers?" *BiblSac* 164 (653, '07) 59-73.

The article first summarizes five views on the interpretation of 1 Cor 6:9-10 under the following headings: loss of salvation, lack of salvation, loss of fellowship, missing the kingdom, and loss of

rewards. Then it proposes that Paul listed vices in 1 Cor 6:9-10 that describe unbelievers in order to exhort believers to live godly lives. It supports this position with five arguments.—C.R.M.

1137. C. A. Wanamaker, "Connubial Sex and the Avoidance of Πορνεια: Paul's Rhetorical Argument in 1 Corinthians 7:1-5," *Scriptura* 90 ('05) 839-849.

After comments on the "rhetography" of 1 Corinthians 7, the mode of discourse, and the argumentative context of 1 Corinthians 7, respectively, the article explores the argumentative texture embedded in the discourse of 7:1-5. The thrust of Paul's reasoning in this passage leads to the logical conclusion that celibacy within marriage, except under very specific and agreed conditions, is not a virtue, as suggested by the Corinthians' maxim in v. 1b.—C.R.M.

1138. P. Arzt-Grabner and R. E. Kritzer, "Bräutigam und Braut oder Vater und Tochter? Literarisches und Dokumentarisches zu 1Kor 7,36-38," *BibNotiz* 129 ('06) 89-102.

Over against the traditional interpretation of 1 Cor 7:36-38 that the passage concerns the relationship between a father and a daughter who has been promised to a young man for marriage, contemporary scholars contend that Paul here addresses the relationship between a bridegroom and a bride. The article examines the key terms in the passage (ἀσχημονεῖν, παρθένος, ὑπέρακμος, γαμίζω) in light of documentary papyri and literary texts that have not been adequately taken into account, and also considers the bearing of Greco-Roman marriage contracts on this passage in the context of chapter 7. It finds that the results favor the traditional interpretation.—C.R.M.

1139. [1 Cor 8–10] S. Kim, "*Imitatio Christi* (1 Corinthians 11:1): How Paul Imitates Jesus Christ in Dealing with Idol Food (1 Corinthians 8–10)," *BullBibRes* 13 (2, '03) 193-226.

In dealing with the problem of meat offered to idols in 1 Corinthians 8–10, Paul follows Jesus' teachings (see 1 Cor 8:13; 9:19-22; 10:23-33) regarding the absolute demand of love for God and for neighbor (Mk 12:28-34 parr.; cf. 9:42-50 parr.; 10:44-45 par.); about food and purity (Mk 7:15 par.); as well as his conduct exemplifying these teachings—his self-giving for others unto death (1 Cor 8:11) and his free association with sinners. Since Paul echoes such sayings of Jesus and such conduct of his, it is clear that in seeking to imitate Christ (1 Cor 11:1) Paul has in view these teachings and the conduct of Jesus. Thus even while Paul's idea of *imitatio Christi* affirms the centrality of Christ's death, it is not in isolation from Jesus' life and teaching.—C.R.M.

1 Cor 9:5, § 51-1023.

1140. J. L. Verbruggen, "Of Muzzles and Oxen: Deuteronomy 25:4 and 1 Corinthians 9:9," *JournEvangTheolSoc* 49 (4, '06) 699-711.

In its OT context Deut 25:4 deals with the economic responsibility of someone using someone's else's property, and Paul seems to follow this principle in his quotation of it in 1 Cor 9:9. Far from using an allegorical interpretation, Paul applies the principle of which the law is a concrete example to his own situation as an apostle sent by God working on behalf of the Corinthian church. Just as in the world where a person is rewarded for service, so Paul and Barnabas should have the right to be supported by the people benefiting from their ministry.—D.J.H.

1 Cor 10:11, § 51-805.

1 Cor 11:1, § 51-1139.

1141. A. Bearden, "On Whether 1 Corinthians 11:2-16 Allows an Egalitarian Exegesis," *Priscilla Papers* [Minneapolis] 19 (4, '05) 16-21.

After noting the three most prominent complementarian objections to an egalitarian interpretation of 1 Cor 11:2-16, the article treats the world behind the text, of the text, and in front of the text. It shows that Paul does not here set up a hierarchical relationship for men and women.—C.R.M.

1142. P. B. Payne, "Wild Hair and Gender Equality in 1 Corinthians 11:2-16," *Priscilla Papers* [Minneapolis] 20 (3, '06) 9-15, 18.

The article presents a detailed exegetical analysis of 1 Cor 11:2-16 that demonstrates that the structural logic of the passage makes perfect sense and all its vocabulary can be understood within its normal range of meaning once the "head coverings" are understood as "wild hair" as explained in vv. 14-15. Men's effeminate hair symbolized homosexuality, and women's hair let down loose symbolized sexual freedom. Consequently Paul prohibited those leading in worship from either practice.—C.R.M.

1143. [1 Cor 11:3] A. F. Johnson, "A Meta-Study of the Debate over the Meaning of 'Head' (*Kephalē*) in Paul's Writings," *Priscilla Papers* [Minneapolis] 20 (4, '06) 21-29.

The article attempts to summarize without critique the most significant scholarly treatments (e.g. S. Bedale, J. A. Fitzmyer, W. Grudem, M. D. Hooker, R. Scroggs) that have emerged since 1954 in the debate over the meaning of "head" (κεφαλή) in Paul's letters (especially 1 Cor 11:3 and Eph 5:23). It concludes with nine points that should be taken into consideration in all future discussions of κεφαλή and how 1 Cor 11:3 and Eph 5:23 are interpreted and applied.—C.R.M.

1144. [1 Cor 11:3] C. C. Kroeger, "Toward an Understanding of Ancient Conceptions of 'Head,'" *Priscilla Papers* [Minneapolis] 20 (3, 06) 4-8.

With reference to various literary and other ancient sources, the article shows that the term κεφαλή ("head") often means "source" or "beginning," that is, something productive of life. This usage is important not only because of the debate over the proper role of husband and wife in Christian marriage but also because 1 Cor 11:3 speaks of God as "head" of Christ.—D.J.H.

1145. B. L. Merkle, "Paul's Arguments from Creation in 1 Corinthians 11:8-9 and 1 Timothy 2:13-14: An Apparent Inconsistency Answered," *JournEvangTheolSoc* 49 (3, '06) 527-548.

The article treats the broad and immediate contexts, respectively, of Paul's arguments from creation first in 1 Cor 11:8-9 and then in 1 Tim 2:13-14. It shows that it is not inconsistent to reject the need for women to wear head coverings while still affirming that women are not to teach or have authority over men. The reason for the distinction is that in 1 Corinthians 11 Paul only indirectly uses the argument from creation to affirm head coverings for women; the direct application of his reasoning is to show that creation affirms gender and role distinctions between men and women. In contrast, the argument from creation in 1 Timothy 2 applies directly to Paul's prohibition and therefore is transcultural.—C.R.M.

1146. E. B. Ebojo, "Should Women Be Silent in the Churches? Women's Audible Voices in the Textual Variants of 1 Corinthians 14:34-35," *Trinity Theological Journal* [Singapore] 14 ('06) 1-33.

The article offers an alternative text-critical evaluation of 1 Cor 14:34-35 in light of the his-

tory of its transmission in order to appraise better the historical value of "non-original" variants enshrined in some extant manuscripts. The transposition of vv. 34-35 after v. 40 in some manuscripts points to different stages in the development of the text in some localities. It seems that the scribes who transposed vv. 34-35 and added ὑμῶν after γυναῖκες together with other modifications transformed the injunction to silence from a universally binding directive to a situation-specific resolution that pertained only to some women in the Corinthian church of Paul's time who were engaged in some forms of unedifying behavior.—C.R.M.

1147. W. O. Walker, "1 Corinthians 15:29-34 as a Non-Pauline Interpolation," *CathBibQuart* 69 (1, '07) 84-103.

The study argues that 1 Cor 15:29-34 is an interpolation, neither composed by Paul nor included by him in his Corinthian letter. The argument is based on considerations of (1) context, (2) vocabulary, and (3) content, with attention to (4) the self-contained unity of the verses when removed from their present context, (5) the essential irrelevance of the absence of text-critical evidence for interpolation, (6) the inevitably cumulative nature of any argument for interpolation, and (7) the possible origin of the interpolation. There are plausible reasons to suggest that the passage originated in Marcionite or proto-Marcionite circles.—C.R.M.

1148. P. Jones, "Paul Confronts Paganism in the Church: A Case Study of First Corinthians 15:45," *JournEvangTheolSoc* 49 (4, '06) 713-737.

The paper proposes that in 1 Cor 15:45 Paul engages in polemic against gnosticizing aberrations and makes the biblical doctrine of creation one of the non-negotiables of the metanarrative of the gospel's worldview. It treats the exegetical details of the verse, the immediate surrounding context in vv. 42-49, the meaning of vv. 46-49, the meaning of vv. 42b-44b, the immediate preceding context of vv. 35-42a, the Corinthian situation, and the practical implications of Paul's teaching of the fundamental relation of creation to resurrection.—C.R.M.

1149. [1 Cor 15:50] A. Johnson, "On Removing a Trump Card: Flesh and Blood and the Reign of God," *BullBibRes* 13 (2, '03) 175-192.

In light of D. B. Martin's and J. R. Asher's more nuanced understandings of the background of 1 Corinthians 15, the article contends that the phrase σάρξ καὶ αἷμα in 15:50 still does not provide support for arguing that Paul himself holds to the idea that the "fleshly" material of the present human body is by nature problematic. In the rhetorical context of the chapter the phrase functions as a part of Paul's overall argument that even the fleshly material of the human body will be transformed and yet remain fleshly material capable of participating in the coming kingdom of God.—C.R.M.

1150. Sr. Anne-Étienne, "La vie de l'apôtre Paul traversée par le mystère pascal. Une lecture de 2 Corinthiens 1–5," *FoiVie* 105 (4, '06) 43-52.

In 2 Corinthians 1–5 Paul explains to the Corinthian Christians—his readers—the way in which he moved forward with Christ by associating them directly with the person of Christ and his own life. The article traces this process in four steps: the unveiling of Paul's countenance (chap. 1), the pardon that restores (2–3), the passage through testing or the victory of desire (4), and the joy of being in Christ (5).—D.J.H.

1151. M. Quesnel, "Le voile ne résiste pas au souffle de l'esprit: 2 Co 3,17a," *RevBib* 113 (3, '06) 457-466.

In interpreting 2 Cor 3:17a one must take account of the meaning of πνεῦμα as "gust of

wind." The veil that covers Moses' face (and the heart of Jews reading Scripture) does not stand up to a gust of wind. The "gust" tied to the presence of the risen Lord is capable of setting free veiled hearts and faces.—D.J.H.

1152. P. Grelot, "Comment traduire 2 Cor 5,21?" *RevBib* 113 (1, '06) 94-99.

The term ἁμαρτία applied to Christ in 2 Cor 5:21 is best understood as a "sacrifice for sin." The article discusses the background of this usage in the OT and NT, considers how its occurrence in 2 Cor 5:21 has been treated by French translators and commentators, and reflects on its theological significance.—D.J.H.

1153. A. Pitta, "Il 'discorso del pazzo' o periautologia immoderata? Analisi retorico-letteraria di 2 Cor 11,1–12,18," *Biblica* 87 (4, '06) 493-510.

The study treats the delimitation and disposition of the fool's speech in 2 Cor 11:1–12:18, the word of the cross and the fool's speech, the issue of measure, and the immoderation of Paul's speech. Paul's immoderate discourse marks it as more than a fool's speech, but it works because Paul's opponents lack measure and moderation. The main thesis of the section (11:5-6) announces an apology for Paul's superiority that is proved not by verbose or empty elocution but by the facts: gratuity in evangelization, ministerial relationships with Christ, and visions and revelations. All of these facts are balanced by means of a paradoxical boasting in one's weakness.—C.R.M.

1154. [2 Cor 11:32-33] A. Bunine, "La date de la première visite de Paul à Jérusalem," *RevBib* 113 (3, '06) 436-456; (4, '06) 601-622.

In 2 Cor 11:32-33 Paul informs us that he fled from Damascus to escape from a mysterious "ethnarch of King Aretas." After a critical examination of three attempts to explain what Paul said, the first installment presents at length the new theory proposed by D. A. Campbell [§ 47-346]. The second installment shows the weakness of Campbell's theory, and suggests that Aretas may have taken Damascus as a preventative measure when he heard that the legate of Syria, Vitellius, was preparing an expedition against him. It concludes with reflections on the implications for the chronology of Paul's first visit to Jerusalem.—D.J.H.

Galatians–Philemon

1155. T. Söding, "Die Rechtfertigungstheologie des Galaterbriefes im Streit der Interpretationen," *TheolLitZeit* 131 (10, '06) 1003-1020.

Paul's letter to the Galatians originated in controversy and remains in controversy today. The article first considers the conflict of interpretations in the early church and in the west, the new perspective on Paul, and the present challenge. Next it discusses the lines of conflict in Galatians (with the Galatian opponents, the opponents at Antioch, and Peter) and the overcoming of conflict. Then it reflects on Paul's controversial gospel as the horizon of the teaching on justification, the gospel of Christ and pseudo-gospels, the truth of the gospel in light of the teaching on justification, and the teaching on justification and the canon.—D.J.H.

1156. K. K. Yeo, "Musing with Confucius (the *Analects*) and Paul (Galatians) on a 'Theological-cultural' Chinese Journey," *AsiaJournTheol* 20 (2, '06) 385-398.

Both Confucius and Paul sought to create a political and religious community according to the

will of God, the *ming* (mandate) of *tian* (heaven). The article compares their political ethics under three headings: the rule of virtue; democracy and guardianship; and representation, equality, and freedom. The Christ of God found in Galatians brings Confucian ethics to its fulfillment while protecting the universal church from the aberrations of Chinese history and China against the aberrations of Christian history in the west.—D.J.H.

Gal, § 51-1109.

Gal 1:11-18, § 51-1103.

Gal 2, § 51-1201.

1157. J. B. Dabhi, "Was Paul Right? Reconstructing the Issue Narrated by Paul in Gal 2,1-10," *BibBhash* 32 (3, '06) 225-244.

After a literal translation of Gal 2:1-10, this attempt to offer a reconstruction of the issue under debate in this passage offers a close reading of the text with attention to what is at stake. Then it discusses the purpose of Paul's letter to the Galatians, whether the event mentioned in Gal 2:1-10 is the same as that treated in Acts 15:1-21 (it probably is), and the reconstruction of Paul's mission to Galatia and the resulting conflict.—C.R.M.

1158. [Gal 3:26-29] A. Saldanha, "'The Faith of Christ.' The Objective Basis of the Unity between Jew and Greek," *IndTheolStud* 43 (3-4, '06) 425-469.

Analysis of Paul's arguments from experience and Scripture in Gal 3:1-25 shows that the conclusion in Gal 3:26-29 concerns not merely the status of Gentiles but necessarily also upholds the unity of Jews and Gentiles in Christ. The objective basis of Christian existence is the faith of Christ. Baptism is a participation in this objective basis by which Jews and Gentiles reveal that they are one in Christ.—D.J.H.

1159. [Gal 3:28] R. F. Castleman, "The Last Word: Gender, Grace and a Greek Conjunction," *Themelios* 32 (1, '06) 57-59.

The Greek sequence of οὐδέ, οὐδέ, καί in Gal 3:28 is telling: "In Christ, there is neither Jew nor Greek, there is neither slave nor free, there is neither male and female." This distinction is not reflected in some translations but it is significant to appreciate Paul's point that gender distinction is a created identity maintained and fully redeemed in Christ to bear together the image of God in the work and mission of the church.—C.R.M.

1160. [Gal 4:6] S. Tsang, "Aramaic-Speaking Gentiles? 'Abba' Metaphor as Spiritual Experience of the Jesus Tradition," [in Chinese] *CGSTJourn* 42 ('07) 113-133.

By the time of the composition of the letter to the Galatians, the term "Abba" (of Palestinian origin) had been ingrained firmly within the Galatian Christian community. Paul used this metaphor to attack the agitators by excluding them from the spiritual family of Jesus. In this recipient-oriented reading, the use of the "Abba" metaphor exhorts with great urgency those on the fringe to return to the fold.—D.J.H.

1161. A. Davis, "Allegorically Speaking in Galatians 4:21–5:1," *BullBibRes* 14 (2, '04) 161-174.

The study argues that in Gal 4:21–5:1 Paul employs neither the literary genre of narrative alle-

gory characteristic of classical Greek literature nor a method of Greek rhetoric. Rather, by the phrase "allegorically speaking" (4:24) Paul refers to an ancient method of argument that employed literary devices to mark and draw attention to key words and concepts embedded in the Hebrew Scriptures. The introduction to Paul's argument contains no allegorical devices (4:21-23). The focal point of the argument (4:24-28) employs five obscure metaphors (e.g. v. 24b—the women are two covenants) combined with four ironic contradictions (e.g. associating the Sinai Law with Hagar). The concluding verses contain warning remarks (4:29–5:1).—C.R.M.

1162. J. Punt, "Revealing Rereading. Part 1: Pauline Allegory in Galatians 4:21-5:1," *Neotestamentica* 40 (1, '06) 87-100.

The article situates Paul's allegory in Gal 4:21–5:1 in the context of 1st-century hermeneutics and exegetical practices, highlights the counter-conventional force of Paul's reinterpretation of the Genesis narrative about Abraham's wives, and identifies Paul's allegorical reading of Scripture in Gal 4:21–5:1 as an example of Paul's boldest exegesis.—C.R.M.

1163. J. Punt, "Revealing Rereading. Part 2: Paul and the Wives of the Father of Faith in Galatians 4:21-5:1," *Neotestamentica* 40 (1, '06) 101-118.

The paper investigates Paul's interpretation of Abraham's wives and their offspring in Gal 4:21–5:1 as an allegorical, counter-conventional understanding of the Genesis narratives. It shows in particular how this reading exemplifies Paul's precarious position with regard to gender, ideology, and power. After characterizing allegory in Gal 4:21–5:1 as an option in 1st-century hermeneutics, it examines Paul's argument in more detail with attention to how he uses Abraham's wives as allegories of promise in the context of the broader setting of religiously-focused gender roles as well as the opposition between freedom and the hegemony of imperialism.—C.R.M.

1164. G. K. Beale, "The Old Testament Background of Paul's Reference to 'the Fruit of the Spirit' in Galatians 5:22," *BullBibRes* 15 (1, '05) 1-38.

The expression "the fruit of the Spirit" in Gal 5:22 and its manifestations appear to be a general allusion to Isaiah's promise that the Spirit would bring about abundant fertility in the coming new age. Uppermost in Paul's mind were Isaiah's repeated prophecies (chaps. 32 and especially 57) that in the new creation the Spirit would be the bearer of plentiful fruitfulness, which Isaiah often interprets to be godly attributes such as righteousness, patience, peace, joy, holiness, and trust in the Lord, traits either identical or quite similar to those in Gal 5:22-23. An excursus on pp. 30-38 treats the divine identification of πνεῦμα in relation to "fruit" in Isa 57:16-21.—D.J.H.

1165. [Gal 6:2] T. A. Wilson, "The Law of Christ and the Law of Moses: Reflections on a Recent Trend in Interpretation," *CurrBibRes* 5 (1, '06) 123-144.

While the phrase "the law of Christ" in Gal 6:2 has traditionally been taken as a circumlocution for Christian living or as a reference to some other "law," a growing number of interpreters claim that it refers to the Law of Moses. The article discusses the emergence of this recent trend in interpretation, its exegetical and theological milieu (questioning the law-gospel contrast in light of the "new perspective" on Paul, the perceived failure of 20th-century quests for a Jewish background, narrowing the interpretative context to Galatians), the law of Christ as the Law of Moses, and the consequences for Pauline exegesis.—C.R.M.

1166. P. W. Gosnell, "Honor and Shame Rhetoric as a Unifying Motif in Ephesians," *Bull BibRes* 16 (1, '06) 105-128.

The article attempts to show how honor and shame language, saturating every section of Ephesians, ties together all of its varied contents as the writer repeatedly orients the readers toward the honored status that accrues to them as a result of their conversion. After setting out the basics of the honor and shame model, it treats introductory honor and shame issues in Ephesians, presents a general overview of the letter's honor and shame argument, and engages in a detailed examination of that argument in each section of the letter (1:3-14; 1:15-23; 2:1-10; 2:11-22; etc.).—C.R.M.

1167. I. Jolivet, "The Ethical Instructions in Ephesians as the Unwritten Statutes and Ordinances of God's New Temple in Ezekiel," *RestorQuart* 48 (4, '06) 193-210.

The article proposes that the story that Ezekiel tells of God's relationship with Israel and the nations gives Ephesians its coherence. It first discusses judgment, reconciliation, and acquisition of knowledge of God in Ezekiel. Then it treats the statutes and ordinances of the new temple in Ephesians. It suggests that the implied author of Ephesians envisioned himself as a priest/prophet whom God commissioned to further the work of the priest/prophet Ezekiel. More specifically he saw himself as charged with completing the divine ministry that God had assigned to Ezekiel in Ezek 43:11 and thus teaching God's new covenant people the ethical ordinances of the divinely constructed temple.—C.R.M.

1168. G. A. Klingbeil, "Metaphors and Pragmatics: An Introduction to the Hermeneutics of Metaphors in the Epistle to the Ephesians," *BullBibRes* 16 (2, '06) 273-293.

After a review of recent discussions of metaphors in the context of biblical hermeneutics, the article underlines the importance of pragmatics in the hermeneutical process. Then it attempts to draw a metaphorical map of Ephesians, resulting in a comprehensive list of the metaphors used. Finally it discusses the pragmatic force and reason for using these metaphors and particularly their important interaction.—C.R.M.

1169. E. Marks, "The Mingled Spirit in Ephesians—The Secret of Experiencing Christ for the Building Up and Reality of the Body of Christ," *Affirmation & Critique* [Anaheim, CA] 11 (2, '06) 16-30.

With reference to the letter to the Ephesians, the article focuses on the "mingled spirit" as the key for experiencing Christ for the building up and reality of the body of Christ. The oneness of God's Spirit with our spirit is mentioned in each chapter (Eph 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18).—D.J.H.

1170. [Eph 2:11-22] B. H. Dunning, "Strangers and Aliens No Longer: Negotiating Identity and Difference in Ephesians 2," *HarvTheolRev* 99 (1, '06) 1-16.

In order to do justice to the subtlety and complexity of the relation between Pauline theology and Eph 2:11-22, one must attend to the ancient discourse of citizens, strangers, and resident aliens. After discussing the representation of difference and otherness in antiquity, the article focuses on the distinctive way in which Eph 2:11-22 uses the resident-alien topos not to valorize the self as other but rather as a useful means for thinking about how cultural multiplicity becomes unity or even singularity. It concludes that in Ephesians alien rhetoric functions as part of a larger project both to make Pauline theology intelligible to a non-Jewish audience and also to discipline difference and identity in a particular and potentially problematic way (the program of hierarchy and control that follows in chapters 4–6).—C.R.M.

1171. [Eph 2:13-14] A. V. Martin, "The Ephesian Moment. The Possibilities of Cultural Reconciliation in a Cosmopolitan Environment," *DocLife* 55 (8-9, '06) 24-77.

With reference to the coming together of Jewish and Gentile Christians at Ephesus in the early church (see Eph 2:13-14), the article identifies the "Ephesian moment" as a moment in history suitable for initiatives to be taken to find a deeper unity and mutual enrichment between people from various cultural backgrounds. It first discusses the characteristics of cosmopolitan cities in the Roman empire and the early church as a transcultural experiment. Then it considers the experience of contemporary transcultural congregations and church relations in the Republic of Ireland, and the Ephesian moment in the cosmopolitan cities of Europe, the United States, and many other places (grasping the Ephesian moment: in the state, in the church, in local transcultural churches, and to build good relations between culturally different separate Christian communities and people of different faiths).—C.R.M.

1172. [Eph 3:14-21] J. J. Bartolomé, "'Que Cristo habite en vuestros corazones por medio de la fe' (Ef 3,17). La oración de un apóstol por su comunidad," *EstBib* 63 (4, '05) 559-574.

Few statements in the NT express the effectiveness of faith so marvelously as Eph 3:17, which makes Christ an inhabitant of the human heart. After briefly summarizing the distinctiveness of the letter to the Ephesians, the article considers the affirmation in 3:17 in its context through an exegetical reading of 3:14-21: introduction (vv. 14-15), first petition (vv. 16-17), second petition (vv. 18-19a), third petition (v. 19b), and final doxology (vv. 20-21). Then it reflects on the concept of the believing heart as the human space where Christ dwells.—C.R.M.

Eph 3:17, § 51-1172.

1173. L. Nortjé-Meyer, "Questioning the 'Perfect Male Body': A Critical Reading of Ephesians 4:13," *Scriptura* 90 ('05) 731-739.

After considering the metaphor of the body in Ephesians, the article discusses the metaphor of the "perfect man" in Eph 4:13, and the perfect male body in antiquity, respectively. It concludes that the use of the male body as an image to explain the metareality of God is misleading and a false image of the transcendental.—C.R.M.

1174. A. Pénicaud, "Le couple, chemin d'alliance. Une lecture d'Éphésiens 5, 21-33," *Sémiot Bib* 124 ('06) 38-60.

This semiotic analysis of Eph 5:21-33 explores the similarities and the differences (or limits) in the analogy developed with regard to the relationships between husband and wife and between Christ and the church. It concludes that Eph 5:21-33 proposes to its readers a way of sanctification that passes through an inversion of egoist logics of domination into dynamics of openness and service.—D.J.H.

Eph 5:23, § 51-1143.

1175. J. A. Marchal, "Imperial Intersections and Initial Inquiries. Toward a Feminist, Postcolonial Analysis of Philippians," *JournFemStudRel* 22 (2, '06) 5-32.

By surveying and critically engaging previous approaches to Paul's letter to the Philippians by scholars who focus on postcolonialism, Roman imperialism, and feminism, the article indicates the need for further collaboration and a strengthened, multiaxial approach to Paul's letters writ-

ten, distributed, and still used in various imperial settings. The resources for this approach can be found in feminist scholarship on colonial and postcolonial contexts, from both within and outside the field of biblical studies.—D.J.H.

1176. D. W. Jowers, "The Meaning of μορφή in Philippians 2:6-7," *JournEvangTheolSoc* 49 (4, '06) 739-766.

The article contends that in Phil 2:6-7 μορφή ("form") means something like "essence" (οὐσία). After criticizing other proposals for interpreting μορφή (as the equivalent of εἰκών, visible appearance, force-field, or condition, respectively), it refutes the objections that might stand in the way of equating μορφή and οὐσία. It concludes that Phil 2:6-7 indicates that Christ exists both in the "form of a God" and in the "form of a servant."—D.J.H.

1177. A. H. Synman, "Philippians 2:19-30 from a Rhetorical Perspective," *ActaPatByz* 16 ('05) 289-307.

This analysis of Phil 2:19-30 utilizes a text-centered approach in which the focus shifts from the formal to the functional. The passage divides into two sections mainly due to the sending of Timothy (2:19-24) versus Epaphroditus (2:25-30) as well as the apologetic tone of the latter passage. The basic rhetorical strategy in this section of the letter is to assure the Philippians that Paul's future plans are in the best interest of everyone and for the advancement of the gospel.—C.R.M.

Phil 3:6, § 51-1093.

1178. S. W. Henderson, "God's Fullness in Bodily Form: Christ and Church in Colossians," *ExpTimes* 118 (4, '07) 169-173.

This exploration of the concept of fullness in Colossians first considers the relationship between Christ and the church in the letter's two statements about Christ's fullness (Col 1:19; 2:9) and establishes the close connection between Christology and ecclesiology in these passages. Next it draws on other passages in Colossians that feature the language of fullness in an effort to determine the nature of that fullness and its implications for the life of the Colossian community. Finally it offers a hermeneutical reflection that attempts to carry the message of fullness forward to the church in our own age.—C.R.M.

1179. C. C. Bing, "The Warning in Colossians 1:21-23," *BiblSac* 164 (653, '07) 74-88.

After considering the status of the readers in the Colossian church and the problem they faced, the article discusses hope in the NT as a whole and in Colossians, respectively. Then it considers five views on the nature of the warning in Col 1:21-23 (e.g. a warning of losing eternal salvation, a warning about the believer's evaluation at the judgment seat of Christ). It concludes that the warning in these verses shows that Christian assurance can be subverted by false doctrine and legalistic tendencies.—C.R.M.

1180. J. G. Cook, "Pagan Philosophers and 1 Thessalonians," *NTStud* 52 (4, '06) 514-532.

The opposition to Paul and the Christian faith can be illustrated by examining attacks by later pagan philosophers (Celsus, Porphyry, Hierocles, Julian, etc.) on some of the positions and themes that appear in 1 Thessalonians (with particular attention to 4:15-17). The original audience of 1 Thessalonians probably shared many characteristics with these critics. The topics include Jesus Christ, his death and resurrection, faith, gods and idols/images, Satan, wrath/final

judgment, prophecy, meeting Christ in the clouds, and moral teaching. The difficulties that the antagonistic philosophers had with the Christian proclamation cast some light on the difficult transition that Paul's Thessalonians had to make from paganism to Christianity.—D.J.H.

1 Thess, § 51-1088.

1181. C. Coulot, "À la venue du Seigneur (1 Th 4, 13-18)," *RevSciRel* 80 (4, '06) 499-509.

In 1 Thess 4:13-18 Paul sketches a theology of the resurrection and the parousia, which he develops in later letters (especially in 1 Corinthians 15). After a brief introduction to the passage, the article discusses the introduction to the paraenesis (1 Thess 4:13), the theological foundation (4:14), the scenario of the parousia (4:15-17), and the short concluding exhortation (4:18).—D.J.H.

1182. J. W. Aageson, "The Pastoral Epistles and the Acts of Paul: A Multiplex Approach to Authority in Paul's Legacy," *LexTheolQuart* 40 (4, '05) 237-248.

We need to adopt a multiplex or multilayered approach to the development of early Christianity in general and Paul's legacy in particular. Intersecting in subtle ways, the Pastoral epistles and *Acts of Paul* represent two remarkably poignant and divergent outgrowths of the Pauline legacy. Both represent extensions of Pauline authority, but the social situation of the author and the community determines in each case how the tradition will be reshaped. Thus 1 Timothy and Titus use household imagery to represent godliness, while *Acts of Paul and Thecla* points to a countercultural center of authority.—C.R.M.

1183. [Pastorals] R. Fuchs, "Bisher unbeachtet — zum unterschiedlichen Gebrauch von ἀγαθός, καλός und καλῶς in den Schreiben an Timotheus und Titus," *European Journal of Theology* [Carlisle, UK] 15 (1, '06) 15-33.

The article argues on the basis of Septuagintal, Koine, and NT Greek usage—especially in the Pastorals—that the word καλός for God's goodness bears the connotation of usefulness and helpfulness and has less to do with perception by the human mind or eye, and that ἀγαθός has more the sense of the inner foundation of the person who does good. The one has more to do with external witness, and the other with the reality of individuals and communities.—D.J.H.

1184. S. H. Polaski, "'Let No One Despise Your Youth': The Deconstruction of Traditional Authority in the Pastoral Epistles," *LexTheolQuart* 40 (4, '05) 249-263.

The article investigates what the description of the various groups in the Pastoral epistles (bishops, elders, deacons, widows, women) reveals about the congregation's self-identification. It first establishes the extent to which the model of the Greco-Roman household underlies the theological as well as the social structure of the church in the Pastorals. Then it suggests that by creating an exception in the fictive context for the recognized heirs of Paul, Timothy and Titus, who do not fit the household model (i.e. both are young and there is no mention of their wives or children), the Pastorals open the possibility of spiritual giftedness for other nonelite members of society.—C.R.M.

1185. A. Hock, "Equipping the Successors of the Apostles: A Comparative Study of the Ethical Catalogues in Paul's Pastoral Letters (1Tim 1:9-10; 6:4-5; 2Tim 3:2-4; Ti 3:3)," *Est Bib* 64 (1, '06) 85-98.

The catalogues of vices in the Pastorals form a foundation upon which Paul builds his

attempts to equip the successors of the apostles for their task of teaching. Questions regarding the ethical validity of the Torah are clarified by 1 Tim 1:9-10. The psychology of false teachers and its outcome is illustrated by 1 Tim 6:4-5. A future setting of dangerous circumstances is envisioned by 2 Tim 3:2-4. And Titus 3:3 reminds the truthful teacher of his own pre-Christian past, a fact that behooves him to be gentle and patient. The catalogues of vices encourage the hearer/reader to seek for the directly opposite virtues. These will unfailingly render the picture of a perfect teacher and of flawless doctrine.—D.J.H.

1186. B. G. Upton, "Can Stepmothers Be Saved? Another Look at 1 Timothy 2.8-15," *Feminist Theology* [London] 15 (2, '07) 175-185.

The article considers what the text found at 1 Tim 2:8-15 meant originally, what it has meant subsequently, and what it might mean in the future. In this passage the author seems so much on the defensive in the face of "false teachers," who teach a form of religion based on a celibate lifestyle in which women do all the things he is inveighing against, that he has claimed that women (or woman) can only be saved through childbirth and ensuing, submissive behavior. But is this community or any of its heirs one within which one would want to seek salvation?—C.R.M.

1187. R. W. Wall, "1 Timothy 2:9-15 Reconsidered (Again)," *BullBibRes* 14 (1, '04) 81-103.

The purpose of the Pastor's appeal to Scripture in 1 Tim 2:9-15 is not to provide negative reasons that underwrite patriarchal relationships within either the Christian congregation or the Christian household. He rather recalls the relevant moments of Eve's story in Genesis as typological of God's redemptive purpose for all women. In this sense Eve's creation (2:13; cf. Genesis 2), her deception and sin (2:14; cf. Genesis 3), and ultimately her restored relationship with God envisaged when bearing her first children (2:15a; cf. Gen 4:1-2) is prospective of every woman's religious experience with God. Viewed from this angle the role Scripture performs in this passage is to insinuate a theological (and missionary) rather than an ontological (and sociological) motive upon the Pastor's prior instructions.—C.R.M.

1 Tim 2:13-14, § 51-1145.

1188. R. Clark, "Family Management or Involvement? Paul's Use of προΐστημι in 1 Timothy 3 as a Requirement for Church Leadership," *Stone-Campbell Journal* [Loveland, OH] 9 (2, '06) 243-252.

A closer look at προΐστημι in 1 Tim 3:4, 5, and 12 suggests that it refers not to control but to involvement in the family and church. After a brief reflection on Christian leadership and power, the article discusses leadership, the family, and Roman fathers, and observes that the words used for "manage" in the Greek world are different from προΐστημι used in 1 Timothy. Elders and deacons were to be family oriented and involved with children, spouses, and house slaves.—C.R.M.

1 Tim 6:4-5, § 51-1185.

1189. R. Dalrymple, "A Preaching Strategy for 2nd Timothy," *Ministry* [Franklin, TN] 10 (1, '05) 55-62.

The article provides an overview of the structure of 2 Timothy from which a series of up to eleven sermons can be formulated.—D.J.H.

2 Tim 2:9, § 51-755.

2 Tim 3:2-4, § 51-1185.

Titus, § 51-1185.

1190. G. Mahecha, "De dos males, el menor. Un acercamiento irreverente a la carta de Filemón," *Vida y Pensamiento* [San José, Costa Rica] 26 (2, '06) 65-78.

Using conflict analysis, the article reflects critically on the solution whereby Onesimus continued to be Philemon's slave. After considering general aspects of Paul's letter to Philemon, it discusses the groups represented in the letter, analyzes the solution offered by Paul and its consequences, and shows how a specific solution developed into a universal concept.—D.J.H.

Hebrews

1191. D. A. deSilva, "The Invention and Argumentative Function of Priestly Discourse in the Epistle to the Hebrews," *BullBibRes* 16 (2, '06) 295-323.

Focusing on intertexture as a primary resource by which the author of the letter to the Hebrews evokes "priestly discourse," the article first offers a rhetorical analysis of the author's use of intertexture within those verses of Hebrews that are evocative of priestly discourse. Next it explores how the author of Hebrews reconfigures the specific "story line" of priestly discourse in the Jewish Scriptures and to what rhetorical ends he selects (and deselects) elements of that story. Then it theorizes about the logic of the "inner reasoning" of priestly discourse as a mode of argumentation based on the analysis of Hebrews.—C.R.M.

1192. E. Güting, "The Methodological Contribution of Günther Zuntz to the Text of Hebrews," *NovTest* 48 (4, '06) 359-378.

After discussing how Zuntz (1902-92) defined the task of textual criticism, the article considers his analysis of 1 Corinthians and Hebrews in *The Text of the Epistles* (1953), his discovery of traces of an early editing of Hebrews, and his rehabilitation of the testimony of the Byzantine text and the "Western Text" (especially of Hebrews). It concludes that Zuntz opened up research on the achievements of editors, the methods of ancient philologists, and the traces that correctors left in their work.—D.J.H.

1193. A. A. Just, "Entering Holiness: Christology and Eucharist in Hebrews," *ConcTheol Quart* 69 (1, '05) 75-95.

Taking seriously the liturgical context of Hebrews as an epistle written for Christians who regularly celebrated the Lord's Supper, the article shows how the Christology of Hebrews suggests a eucharistic reading of the epistle. To understand the high-priestly Christology of Hebrews is to affirm that the hearers believed that this Christology was enfleshed at the altar.—C.R.M.

1194. F. Manzi, "Affidabilità di Cristo e Melchisedek. A proposito di un commentario recente alla Lettera agli Ebrei," *RivistBib* 54 (2, '06) 207-230.

After a brief description of C. Marcheselli-Casale's *Lettera agli Ebrei* (2005), the article focuses first on his treatment of the fidelity of Christ: the semantic ambiguity of πιστός, Christ

as πιστός like Moses, God as πιστός, and the πίστις of Christians mediated through the πιστός of Christ. Then it considers his discussion of Melchizedek: Melchizedek at Qumran, the question of a hymn to Melchizedek in Heb 7:2-3, the relation between Melchizedek and the Melchizedekians, and Melchizedek and ecumenism. It concludes that despite some weak points, the commentary is a useful instrument for studying Hebrews.—D.J.H.

1195. F. H. Cortez, "From the Holy to the Most Holy Place: The Period of Hebrews 9:6-10 and the Day of Atonement as a Metaphor of Transition," *JournBibLit* 125 (3, '06) 527-547.

In Heb 9:6-10, by means of a period (a sentence that compresses several ideas into a complete thought and has a circular structure) as a rhetorical device, the author of Hebrews defines the role that the imagery of the Day of Atonement will play in his argument. The author of Hebrews primarily intended the Day of Atonement not as a typology of Jesus' death but rather as a "parable" or illustration of the transition from the "current age" and its old covenant into the "age to come" and its new covenant. This insight makes possible a new assessment of the imagery of the Day of Atonement and Jesus' sacrificial death in Hebrews 8–10.—D.J.H.

1196. S. H. Geiger, "Hebrews 10:14—Τοὺς ἁγιαζομένους . . . : Justification or Sanctification?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 103 (4, '06) 281-286.

The term ἁγιαζομένους in Heb 10:14 should be rendered "those who are set apart." It refers to persons being set apart from their earlier unbelieving state to be connected with God's declaration of innocence through conversion. It is emphatic rather than redundant.—D.J.H.

1197. J. P. Tanner, "For Whom Does Hebrews 10:26-31 Teach a 'Punishment Worse than Death'?" *Journal of the Grace Evangelical Society* [Irving, TX] 19 (37, '06) 57-77.

Those being warned in Heb 10:26-31 are true regenerate Christians who were in danger of abandoning their confession of Christ and his blood. Their punishment worse than death would be failure to enter God's "rest."—D.J.H.

1198. D. E. Hartley, "Heb 11:6—A Reassessment of the Translation 'God Exists,'" *Trin Journ* 27 (2, '06) 289-307.

The common understanding of ὅτι ἔστιν in Heb 11:6 as "that he [God] exists" has little contextual support, appears philosophically and theologically problematic, and is based on an unnecessary grammatical construal. The article offers an alternative that appears philosophically sound, culturally congruent, contextually justifiable, and grammatically feasible: "God is faithful and he becomes a rewarder of those who diligently seek him." It is God's faithfulness rather than his existence that provides the basis for his being a "rewarder."—D.J.H.

1199. [Heb 12:1-13] R. B. Sisson, "Overcoming the Fear of Death: Physical Body and Community in Hebrews," *Scriptura* 90 ('05) 670-678.

The athletic analogy employed in Heb 12:1-3 draws upon tacit knowledge of the ideological and religious aspects of the Greek games in ways reminiscent of Epictetus (1.24.1-2; 3.22.51-54) and Paul (Phil 1:27-30). What the author of Hebrews describes is a common *agōn* (12:4-13) to which he and his community have been called in which endurance of suffering is expected of all. In Hebrews the two dimensions of reality (vertical-cosmological and horizontal-historical) meet in the earthly Christ whose endurance on the cross demonstrates to humans how the fear of suffering and death can be overcome.—C.R.M.

Heb 13:2, § 51-1257.

1200. G. J. Steyn, "The Occurrence of Psalm 118(117):6 in Hebrews 13:6: Possible Liturgical Origins?" *Neotestamentica* 40 (1, '06) 119-134.

This investigation of the quotation of Ps 118(117):6 in Heb 13:6 discusses text-critical, traditional-historical, and hermeneutical aspects of the quotation, respectively. Either the author took the quotation from a *florilegium* or the author knew the broader context of the psalm himself and Ps 118(117):8 led him to the connection between the quotations of Heb 13:5 (Gen 28:15; Deut 31:6, 8; Josh 1:5) and Heb 13:6. He may also have known the psalm from the liturgies of the Jewish festivals, possibly from a liturgical tradition based on a Greek version.—C.R.M.

Catholic Epistles

1201. M. Myllykoski, "James the Just in History and Tradition: Perspectives of Past and Present Scholarship (Part I)," *CurrBibRes* 5 (1, '06) 73-122.

After sketching the history of scholarship on James the Just, the brother of Jesus, this first installment in a survey of recent scholarship deals with the following issues: James and the family of Jesus in the Gospels; Jesus' resurrection and the leadership of James; James, Peter, and Paul—the apostolic council and the conflict in Antioch (Galatians 2 and Acts 15); what the apostolic decree reveals about James's relationship to Gentile Christians; Gal 2:1-10 and the agreement in Jerusalem—Where did James stand?; and Gal 2:11-14—the quarrel between the apostles as evidence for Jewish Christianity.—D.J.H.

1202. L. Orlando, "La lettera di Giacomo. Liturgia e medio Giudaismo," *Antonianum* 81 (3, '06) 431-461.

After noting the "problematic" character of the letter of James, the article discusses its authorship, addressees and purpose, date and place of composition, and literary genre. Then it considers various approaches to its structure (continuous and thematic, rhetorical, structural, etc.), teaching on justification in comparison with Paul's teaching, and intertextual reading (with reference to OT, Middle Jewish, and NT texts).—D.J.H.

1203. L. Perrin, "Une lecture de l'épître de Saint Jacques," *SémiotBib* 123 ('06) 43-59.

The article presents a semiotic analysis of the various parts of the letter of James (1:1-18; 1:19-27; 2:1-13; etc.), with particular attention to its figurative elements and their capacity to construct an organization of signification.—D.J.H.

1204. M. F. Whitters, "The Letter to James and the Season of Advent: Common Themes," *WordWorld* 26 (4, '06) 429-435.

The article considers what James would have to say about Advent, especially in its traditional themes of pilgrimage, prophecy, and piety. It focuses on three passages (Jas 1:1; 4:4-6; 5:10) that deal with the identity of God and our identity in relation to God.—D.J.H.

Jas, § 51-1478.

1205. [Jas 1:17-18] J. D. Miller, "Can the 'Father of Lights' Give Birth?" *Priscilla Papers* [Minneapolis] 19 (1, '05) 5-7.

According to Jas 1:17-18, God "the Father of lights . . . gave us birth." The most likely reason why scribes and translators have ignored or obscured the birth metaphor here is their discomfort with a feminine image of God.—D.J.H.

1206. P. Chatelion Counet, "Pseudepigraphy and the Petrine School: Spirit and Tradition in 1 and 2 Peter and Jude," *HTSTeolStud* 62 (2, '06) 403-424.

After comments on pseudepigraphy as a communal activity and the hypothesis of a Petrine school, respectively, the article identifies and discusses four "patterns of religion" developed by the Petrine school in Rome responsible for 1–2 Peter and Jude: tradition and Spirit—the concern to ensure the continuity of the tradition; truth and righteousness—the strong relation between faith and conduct; disobedience of the ungodly—contrasting those who have the Spirit with apostates and unbelievers; and ethics, sanctification, and eschatology—an ethical awareness of a community of saints at the end of time.—C.R.M.

1207. K. H. Jobes, "The Syntax of 1 Peter: Just How Good Is the Greek?" *BullBibRes* 13 (2, '03) 159-173.

Comparison of the quality of the syntax in 1 Peter with that of Josephus and Polybius, as well as other NT writings (1 Thessalonians, Hebrews 5–9), indicates an author whose first language was not Greek. The presence of Semitic interference in the Greek of 1 Peter opens the way for considering a Semitic author for whom Greek was a second language.—D.J.H.

1208. F. Manzi, "'Tamquam lapides vivi': memoria e testimonianza di Cristo nella *Prima lettera di Pietro,*" *EphLiturg* 120 (3, '06) 333-345.

Starting from the citation of 1 Pet 2:4-6 in the preface for the Mass *In Dedicatione Ecclesiae* in the *Missale Romanum,* the article discusses 1 Peter as a Petrine encyclical written from Rome for Christianity in the Diaspora. Then it considers the original and creative memory of Christ as the basis of Christian witness, the example of Christ and the imitation of Christians, and the Christian style of witness.—D.J.H.

1209. S. Tracy, "Domestic Violence in the Church and Redemptive Suffering in 1 Peter," *CalvTheolJourn* 41 (2, '06) 279-296.

Both liberal feminists and evangelical traditionalists have failed to read texts in 1 Peter that deal with redemptive suffering (especially 2:23-24) and submission of slaves and females (2:18; 3:1) in their proper social context. Rather than contributing to the abuse of women in Christian homes, these texts give very helpful principles to correct the abuse of Christian women by their spouses. These principles include responding with godly behavior, seeking to give a blessing (2:11-12; 3:8-9), and providing a good example (2:21-25). Nevertheless, 1 Peter does not preclude modern abuse victims from assertively responding to their abusers and seeking to stop the abuse.—D.J.H.

1210. G. Forbes, "Children of Sarah: Interpreting 1 Peter 3:6b," *BullBibRes* 15 (1, '05) 105-109.

Any interpretation of 1 Pet 3:6b that gives the participles ἀγαθοποιοῦσαι and φοβούμεναι conditional force, either directly or indirectly, cannot be sustained. It departs from the surrounding participles used as imperatives in the household code, and more importantly, is foreign to the theology of 1 Peter. A more viable alternative is to take them as imperatives: a command to action in light of new covenant status as Sarah's children ("doing good and not being terrified").—D.J.H.

1211. J. K. Brown, "Just a Busybody? A Look at the Greco-Roman Topos of Meddling for Defining ἀλλοτριεπίσκοπος in 1 Peter 4:15," *JournBibLit* 125 (3, '06) 549-568.

After a lexical discussion of ἀλλοτριεπίσκοπος (see 1 Pet 4:15), the article discusses the

wider semantic range surrounding the topos of meddling in the Greco-Roman context (terminology; its serious nature; and connotations of injustice and improper roles, including gender roles), and its possible connotation of moving outside one's proper role at 1 Pet 4:15. It shows that ἀλλοτριεπίσκοπος in 1 Pet 4:15 fits the parameters of the Greco-Roman topos of meddling and likely refers to movement outside of culturally appropriate social boundaries. The admonition in 4:15 to avoid such insubordinate behavior fits the Petrine concern for ensuring that Christian behavior reproached by pagan neighbors is truly good and not evil (2:11-12; 4:15-16). Moreover, the prohibition against behaving as an ἀλλοτριεπίσκοπος provides a thematic parallel to the submissive behavior commended earlier in the household code (2:11–3:12).—C.R.M.

1212. J. D. Charles, "The Angels under Reserve in 2 Peter and Jude," *BullBibRes* 15 (1, '05) 39-48.

In both 2 Peter and Jude rebellious angels, a paradigm of hard-heartedness that appears frequently in Jewish tradition, serve as moral types to warn the readers. In 2 Peter they function with three other paradigms to illustrate the contrast of incontrovertible judgment over against merciful deliverance. For a readership in a pervasively Gentile social climate, the juxtaposition of deliverance of the righteous and judgment of the wicked was encouraging and reassuring. In Jude the angels are part of an initial triad of examples from Jewish tradition that represent categorical judgment. They serve as a weapon in Jude's apocalyptic rhetorical arsenal, thus mirroring a readership that was very likely Palestinian Jewish Christians.—D.J.H.

1213. [1–3 Jn] T. Nicklas, "'Die letzte Stunde' (1 Joh 2,18): Johannesbriefe und Apokalypse," *BibLiturg* 79 (3, '06) 189-192.

Although the Johannine letters and Revelation were not composed by the same author and do not represent the same group of theologians, there are links between them in matters of eschatology ("the last hour," see 1 Jn 2:18) and with regard to the ethical consequences drawn from eschatology.—D.J.H.

1–3 Jn, § 51-1037.

1 Jn 1:2, § 51-760.

1 Jn 2:18, § 51-1213.

1214. T. Nicklas, "'Gott ist die Liebe' (1 Joh 4,8b) — 1 Joh als Knotenpunkt biblischer Theologie," *BibLiturg* 79 (4, '06) 245-248.

The emphasis on love in 1 John provides the nodal point for biblical (OT and NT) ethics and theology. God is not only presented as the one who loves, but also God's essence is characterized as love (see 1 Jn 4:8, 16).—D.J.H.

Jude, §§ 51-1206, 1212.

Revelation

1215. A. P. Abir, "Comedy in the Context of Tragedy: A Structural Study of the Book of Revelation," *IndTheolStud* 43 (3-4, '06) 357-374.

After noting the context of Revelation and the debate about its genre, the article proposes that

the book should be understood as a liturgical drama consisting of introductory scenes and eight acts with some intervals. It concludes that the author was very careful to present a drama of comedy in the context of tragedy.—D.J.H.

1216. D. E. Aune, "The Apocalypse of John and Palestinian Jewish Apocalyptic," *Neotestamentica* 40 (1, '06) 1-33.

After discussing similarities and differences between Revelation and Palestinian Jewish apocalypses (here limited to *4 Ezra, 2 Baruch,* and *1 Enoch* 37–71), the article discusses a series of shared apocalyptic motifs (e.g. the terror of humanity before the throne of judgment, the Messiah seated on the throne of God and judging the wicked). Then it focuses on the motif of the New Jerusalem found in Palestinian Jewish apocalypses and in Qumran documents called "Description of the New Jerusalem" and *Temple Scroll.* It concludes that the author of Revelation was an immigrant to the Roman province of Asia from Palestine with an intimate knowledge of many apocalyptic sources and traditions.—C.R.M.

1217. G. Franz, "Propaganda, Power and the Perversion of Biblical Truths: Coins Illustrating the Book of Revelation," *Bible and Spade* [Akron, PA] 19 (3, '06) 73-87.

The article examines coins from Domitian's reign (the self-deified emperor) and shows how Roman provincial coins can illuminate the messages to the seven churches in Revelation 2–3. It concludes that Revelation was written during Domitian's reign and constituted a subtle polemic against him.—D.J.H.

1218. M. L. Hitchcock, "A Critique of the Preterist View of Revelation and the Jewish War," *BiblSac* 164 (653, '07) 89-100.

This discussion of the preterist view (as espoused by K. L. Gentry) that several verses in Revelation predicted the Jewish War of A.D. 70 treats the thematic focus of Rev 1:7, alleged correspondences between events of the Jewish War and predictions in Revelation, and the alleged correspondence of three specific time frames in Revelation (see 9:5; 11:2; 13:5) with the time of Nero. It concludes that the preterist view that Rev 1:7 predicted the "coming" of Christ in A.D. 70 and that other verses in Revelation prophesied the destruction of Jerusalem by the Romans is untenable.—C.R.M.

1219. A. Mitescu, "Appunti su lessico liturgico giudaico-cristiano dell'*Apocalisse di Giovanni di Patmos.* 2. Le *Middot* del Tempio e del Regno di Dio," *Teresianum* 57 (2, '06) 567-598.

After general comments about Revelation 11, this installment [see § 50-1857] discusses the dimensions (*middot*) of the Solomonic-Herodian Temple, the symbolism of the numbers and the fullness of the reign of Christ, and the "witnesses" according to the Torah and apostolic Christianity. It concludes with a glossary of Jewish-Greek terms and phrases pertaining to the sanctuary, with particular attention to their roots in Jewish texts and their use in Revelation.—D.J.H.

1220. J. Noē, "An Exegetical Basis for a Preterist-Idealist Understanding of the Book of Revelation," *JournEvangTheolSoc* 49 (4, '06) 767-796.

The article first explains four different approaches to the book of Revelation: preterist, premillennial, amillennial, and postmillennial. Then it evaluates these views with respect to the dating of the book's composition, honoring the time statements, recognizing fulfillment, and

acknowledging ongoing relevance and timeless applications. It concludes that a synthesis of the preterist and idealist views (and in this order) better encompasses the full and proper character of Revelation than any one view in and of itself.—D.J.H.

1221. E. H. Pagels, "The Social History of Satan, Part Three: John of Patmos and Ignatius of Antioch: Contrasting Visions of 'God's People,'" *HarvTheolRev* 99 (4, '06) 487-505.

This installment [see §§ 36-1621; 39-93] shows how in Revelation, John, that fervently Jewish follower of Jesus, attacked rival Gentile prophets and teachers of Jesus in Asia who followed Pauline teaching. It also indicates how this picture fits into current discussion about the emergence of boundaries between "Jews" and "Christians," and in Ignatius' words between "Judaism" and "Christianity." Moreover, it suggests how John in Revelation 12, by conflating two distinct biblical traditions characterizing evil powers—one involving "that old serpent" (the chaos dragon and his beastly allies), and the other "the *satan*" and his angelic armies—intends to "out" those "insiders" whom he detests as in effect secret allies of the "outside" enemies who threaten and persecute God's people.—D.J.H.

1222. B. Rossing, "End Game," *ChristCent* 123 (23, '06) 22-25.

In response to questions, the author discusses how she came to focus on the book of Revelation, the "Left Behind" series, proper attitudes toward eschatology and empire, and our need for apocalypses to bring us visions of hope and radical diagnoses of the sorrows of empire.—D.J.H.

1223. L. Snyder, "Argument as Intervention in the Revelation of John: A Rhetorical Analysis," *Stone-Campbell Journal* [Loveland, OH] 8 (2, '05) 245-259.

Rhetorical analysis shows that the author of Revelation contrasted mundane and transcendent worldviews. By intervening in the ontology, epistemology, and axiology of his readers, he argued in favor of the transcendent worldview by urging them to favor God's reality over that of their culture, to believe God's interpretation of their situation over their own limited one, and to value God's purposes in their history over those of a materialistic world.—D.J.H.

1224. Stanislas S., "The 'Slaughtered and Standing' Lamb in the Book of Revelation," *IndTheolStud* 43 (3-4, '06) 471-494.

After discussing the image of the lamb in the OT and NT, the article considers the reappropriation of the lamb in the Christology of Revelation, with particular attention to the portrayal of the Lamb "standing as if it had been slaughtered" in Rev 5:6-13, the referent of the Lamb, the Lamb engaged in battle, and the Lamb as the spouse of the New Jerusalem. It concludes that the image of the slaughtered and victorious Lamb perfectly fits the image of Jesus as the Messiah crucified and risen, conquered and victorious in Revelation.—D.J.H.

1225. N. Vinel, "L'A-Ω des Septante, version grecque d'Ex 17,12," *RevBib* 113 (2, '06) 201-210.

The Alpha-Omega symbolism found in Revelation had a Hellenistic-Jewish precedent in the Septuagint of Exod 17:12. The Hebrew word *ʾmwnh* as an attribute of Yhwh in Deut 32:4 led the Septuagint translators to a rendering of the targumic type based on the symbolism of beginning, middle, and end.—D.J.H.

Rev, §§ 51-1037, 1213.

1226. K. DE SMIDT, "The Acts of God and the Spirit in the Church(es) and in the World: A Meta-Theology of ὁ θέος and ὁ πνεῦμα in Revelations 1:4," *ActaPatByz* 16 ('05) 166-195.

The theology of Rev 1:4 and of Revelation as a whole is highly theocentric. The "seven spirits" is a title for the Holy Spirit in relation to God and the churches. This implies the wholeness of life that God continued to mediate through the Spirit within the believing community and in the world. God establishes his end-time reign through the Spirit.—D.J.H.

1227. [Rev 2–3] M. DEN DULK, "The Promises to the Conquerors in the Book of Revelation," *Biblica* 87 (4, '06) 516-522.

The promises to the conquerors in Revelation 2–3 follow a salvation-historical order exhibiting the following correspondences: Ephesus in Rev 2:7—the tree of life in paradise (Gen 2:9); Smyrna in 2:11—no (second) death (Gen 2:17); Pergamum in 2:17—sacred objects in the holy of holies (Exod 16:32-34; 28:9-10; 28–29); Thyatira in 2:26-28—Balaam's messianic prophecy (Num 24:17); Sardis in 3:5—the (idolatrous) events at Sinai (Exod 32:32-33[34]); Philadelphia in 3:12—the Jerusalem Temple; and Laodicea in 3:21—the ministry and exaltation of Jesus.—D.J.H.

1228. D. E. GRAVES, "Local References in the Letter to Smyrna (Rv 2:8-11), Part 4: Religious Background," *Bible and Spade* [Akron, PA] 19 (3, '06) 88-96.

The social-historical setting of Rev 2:8-11 is illuminated by the etymological background of Smyrna's name, its primacy (first of Asia), persecution at the hands of Jews, and role of the imperial cult in fostering many martyrs.—D.J.H.

Rev 7:4-8, § 51-1230.

1229. F. TAVO, "The Outer Court and Holy City in Rev 11:1-2: Arguing for a Positive Appraisal," *AusBibRev* 54 ('06) 56-72.

On the basis of Ezekiel 40–48, the article argues that the measuring of the temple, the altar, and worshipers in Rev 11:1 implies the spiritual preservation of the church at worship. Yet if the church at worship cannot be spiritually harmed as long as it functions as a worshiping community, this does not exempt it from having to endure physical afflictions. A suffering and persecuted church at the hands of its enemies is the reality signified by the unmeasured outer court in 11:2. As the outer court and the holy city are appositional, the suffering church and its heavenly dimension are intimately related.—D.J.H.

1230. [Rev 13:17-18] A. VALDEZ, "El número 666 y las doce tribus de Israel," *RevistBíb* 68 (3-4, '06) 191-214.

The article first explains and analyzes critically the two main interpretations (in terms of gematria and symbolism) of the number 666 in Rev 13:17-18. Then it examines the list of the twelve tribes of Israel in Rev 7:4-8 in the light of other lists of them in the OT and early Jewish writings, and suggests that it may provide the key to the correct symbolic and typological interpretation of 666.—D.J.H.

1231. F. X. GUMERLOCK, "Nero Antichrist: Patristic Evidence for the Use of Nero's Naming in Calculating the Number of the Beast (Rev 13:18)," *WestTheolJourn* 68 (2, '06) 347-360.

Liber genealogus, a 5th-century Donatist Latin text, refers to a procedure used by some Christians that added the sum of the letters in the word *Antichristus* and multiplied it by four (the number of letters in Nero's name) to arrive at 616 as the number of the beast in Rev 13:18. Therefore

against critics who regard the Nero identification as a novelty not found in the early church, *Liber genealogus* shows that it did exist in the earliest centuries of Christian history.—D.J.H.

1232. P. G. R. de Villiers, "The Septet of Bowls in Revelation 15:1–16:21 in the Light of Its Composition," *ActaPatByz* 16 ('05) 196-222.

The seven bowls in Rev 15:1–16:21 represent a special example of the compositional skills of the author of Revelation. Deeply integrated into the narrative, the seven bowls reflect God's desire for a world that has lapsed into the firm grip of evil to heed the prophetic call and to discern the liberating, exodic character of salvation. Only in the joyful celebration of God the creator can this world arrive at its true destiny.—D.J.H.

1233. R. S. Schellenberg, "Seeing the World Whole: Intertextuality and the New Jerusalem (Revelation 21–22)," *PerspRelStud* 33 (4, '06) 467-476.

By depicting heaven on earth in the vision of the New Jerusalem in Revelation 21–22—sexuality without impurity, holiness without exclusion, prosperity without oppression, and civilization without pollution—John provides a world of wholeness that stands over against the conflicted lives of his auditors. Insofar as John's auditors persist in the worship of God and in the ethical resistance he advocates, John's vision transports them from the fragmented world of Babylon to the wholeness of the New Jerusalem.—D.J.H.

1234. L. Painchaud, "Identité chrétienne et pureté rituelle dans l'*Apocalypse* de Jean de Patmos: l'emploi du terme *koinon* en Ap 21,27," *LavalThéolPhil* 62 (2, '06) 345-357.

In the Greek language of 1st-century Palestinian Judaism, the word κοινόν refers to ritual impurity. Its use as a criterion of exclusion from the New Jerusalem in Rev 21:27 (see 21:8; 22:15) is at odds with other NT passages that reject the notion of ritual impurity and the rules regarding it. Though long overlooked, this aspect should be added to the list of Jewish traits of John's work in Revelation.—D.J.H.

BIBLICAL THEOLOGY

1235. R. W. Yarbrough, "James Barr and the Future of Revelation in History in New Testament Theology," *BullBibRes* 14 (1, '04) 105-126.

Two words sum up the attitude that NT theology could take toward the concept of "revelation in history" using Barr's *The Concept of Biblical Theology* (1999) as a guide: rapprochement and repudiation. After providing background to the debate over revelation in history, the article discusses ways in which Barr can be taken as supporting a more tolerant attitude toward revelation in history, and another reading that suggests Barr would more happily be seen as repudiating a revelation in history component in biblical theology. It concludes that the keen spirit of historical criticism that gives Barr's work its bite and appeal may too often circumscribe the results at which exegesis and synthesis can arrive.—C.R.M.

Christology

1236. M. L. Barré, "Psalm 110: A Journey in Faith and Understanding," *BibToday* 44 (6, '06) 348-352.

After considering what Psalm 110 meant to its original audience as a prophetic oracle, the

article provides an overview of Ps 110:3-7, discusses references and allusions to this psalm in the Gospels, and notes its appearances elsewhere in the NT.—C.R.M.

1237. J. J. Buckley, "Roger Haight's Mediating Christology," *ModTheol* 23 (1, '07) 107-112.

The article expands on a comment made in a review of Haight's *Jesus Symbol of God* (1999) and clarifies what was meant by the phrase "mediating theology." It also notes that Haight's *The Future of Christology* (2005) is the future of Christology in the sense that our social circumstances, caught between Christendom and postmodernity, will generate mediating theologies for the foreseeable future (though it is not the future of Christology *simpliciter*).—C.R.M.

1238. J. L. Dunn, "Jesus Scholarship and Paradigm Shifts in Christology," *Colloquium* 38 (2, '06) 140-157.

The article considers recent discussions among Catholic theologians (J. P. Galvin, W. P. Loewe, E. A. Johnson, R. Haight) regarding theological issues related to historical Jesus scholarship. It concludes that Christology must walk the path between two perils: that of "christianizing" Jesus and losing him in a historical sense; and that of not articulating his salvific significance today and losing his relevance.—D.J.H.

1239. C. A. Gieschen, "Confronting Current Christological Controversy," *ConcTheolQuart* 69 (1, '05) 3-32.

After a brief overview of the past two centuries of christological controversy concerning Jesus' divinity, the article comments on early historical evidence of Jesus' divine identity and highlights the worship of Jesus by Jews prior to the first NT writings as the most important evidence of his divinity. Then it sets forth four often underappreciated theological categories that should be used in defending the divine identity of the Son: Jesus' death as universal atonement, the Son's preincarnate existence, Jesus' possession of the divine name, and Jesus' self-identification as the Son of Man.—C.R.M.

1240r. L. W. Hurtado, *Lord Jesus Christ* [*NTA* 48, p. 189].

D. P. Scaer, "Recent Research on Jesus: Assessing the Contribution of Larry Hurtado," *ConcTheolQuart* 69 (1, '05) 48-62.—The article discusses Hurtado's book in relation to past and current research on the divinity of Jesus and in relation to the NT writings and the Q document. Hurtado has swum against the prevailing currents of scholarship in locating a well developed Christology at the well springs of the Jesus movement in the Jewish community. His arguments may prove to be the most significant advance in NT studies in our times.—C.R.M.

1241r. Ibid.

J. W. Voelz, "A Review of Larry Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity,*" *ConcTheolQuart* 69 (1, '05) 33-47.—After a brief overview of Hurtado's main points, the article identifies the bases for Hurtado's claim that belief in Jesus' divinity was early and widespread, focuses on six key points (three theological and three hermeneutical) that must not be overlooked, and enumerates five challenges arising from the book for traditional Christians.—C.R.M.

1242. P. Lakeland, "Not So Heterodox. In Defense of Roger Haight," *Commonweal* 134 (2, '07) 19-22.

Debate over Haight's work in *Jesus Symbol of God* (1999) and other writings focuses on the meaning of the word "symbol," his approach to historical change in relation to revelation, and his embrace of religious pluralism. However, Haight's postmodern apologetics addresses a dif-

ferent age and reflects the changed assumptions of Catholics regarding their faith and the beliefs of others. He argues that in affirming the divinity of Jesus, Christians should not insist that other religions are false or devoid of truth. Whether he is right or wrong about any particular theological question, Haight has a legitimate role in the church's ongoing self-reflection.—D.J.H.

1243. A. S. Malone, "Is the Messiah Announced in Malachi 3:1?" *TynBull* 57 (2, '06) 215-228.

It appears that in Mal 3:1 there are only two figures involved. YHWH Sabaoth speaks of his pending arrival, preceded by a probably-human messenger. The coming "Lord" YHWH is further labeled "the Lord" and also the enigmatic "messenger of the covenant." When Jesus and the Evangelists apply the prophecy, it is clear that Jesus is no less than the coming YHWH, "the Lord (of all the earth)." The christological value lies in equating the Messiah with YHWH and not in trying to distinguish between the two.—D.J.H.

1244. J. Moltmann, "The Resurrection of Nature: An Aspect of Cosmic Christology," *Concilium* (5, '06) 81-89.

Jesus' resurrection is to be interpreted not only as God's eschatological and historical action, but as the first achievement of this transient world as re-created in its true and everlasting form. The cosmic Christology of the early Christian communities (e.g. 1 Cor 8:6; Col 1:15-20; *Gospel of Thomas* 77) shows that what they wanted was not a new religion but a new world marked by the peace of the cosmos and the reconciliation of humankind.—C.R.M.

1245. C. Morrison, "Psalm 132: A Covenant Forever," *BibToday* 44 (6, '06) 353-358.

The main events of David's life in 1 Samuel 16–1 Kings 2 are reprised in the poetry of Psalm 132. This psalm agrees with 2 Samuel 7 on the essence of David's story: God made a covenant with his servant, and that covenant is forever. This messianic hope finds further expression in Gabriel's announcement to Mary in Lk 1:32-33. [The same issue (p. 359) contains a study guide and bibliographic suggestions regarding the messianic psalms.]—D.J.H.

1246. G. Ossom, "Making Jesus a Journey Companion of the Krobo: A Theological View Point," *BibBhash* 32 (3, '06) 210-224.

The article discusses three biblical images of Jesus in terms of a "mission Christology" that might adequately present the person of Jesus to the Krobo people of Ghana and elicit discipleship: Jesus as Immanuel, Jesus as healer, and Jesus as life.—C.R.M.

1247. G. J. Polan, "Psalm 2: The Reign of God and His Anointed One," *BibToday* 44 (6, '06) 337-342.

As Psalm 2 tells of a future descendant of David who will rule in God's stead, be called Son of God, and announce the reign of God, it is no wonder that the NT authors refer to it repeatedly to show its fulfillment in Jesus Christ.—D.J.H.

1248. P. Royannais, "Qui est Jésus?" *EspVie* 116 (161, '06) 1-10.

In answering the question, Who is Jesus?, we must not distinguish a priori between Jesus and the Christ, humanity and divinity, and history and faith. It is through the cross that one knows who Jesus is. There are various Christologies, and like narrative Christology and dogma they have limits. In biblical and patristic thought Christology is the theology of salvation.—D.J.H.

1249. R. L. Salvador, "Psalm 72: The Royal King," *BibToday* 44 (6, '06) 343-347.

As a prayer for God's anointed, Psalm 72 reminds heads of state and ordinary citizens that the

well being of the people depends on justice and righteousness prevailing in the land, and that the king's primary function is to uphold justice.—D.J.H.

Christology, §§ 51-868, 1049, 1339.

Church and Ministry

1250r. E. Agosto, *Servant Leadership. Jesus & Paul* [*NTA* 50, pp. 387-388].

J. W. Thompson, *Conversations in Religion and Theology* [Malden, MA] 4 (2, '06) 143-149.—Although Agosto's thesis that Jesus and Paul offer countercultural models for the contemporary church is helpful, several features of his portrayal of early Christian leadership are not convincingly argued. The category of leadership is not well defined, and thus in his analysis of the Gospel tradition all texts become comments on the community's leaders. His use of social-scientific analysis to the exclusion of other approaches leads to a one-dimensional reductionism in his portrayal of leadership. Despite these shortcomings the book is rich in details about aspects of the social world of antiquity and the formation of the Christian movement. [The same issue contains a response (pp. 149-154) by Agosto.]—C.R.M.

1251. M. F. Bird, "'A Light to the Nations' (Isaiah 42:6 and 49:6): Intertextuality and Mission Theology in the Early Church," *Reformed Theological Review* [Doncaster, Australia] 65 (3, '06) 122-131.

The "light to the nations" passages in Isa 42:6 and 49:6 constituted a significant force in the development of the mission theology of the early church. Isaiah's visionary statement about the Servant as a light for the Gentiles was appropriated and realized not by Second Temple Judaism but rather by Jesus, Paul, and the early church.—D.J.H.

1252. B. J. Capper, "Apôtres, maîtres de maison et domestiques: Les origines du ministère tripartite," *ÉtudThéolRel* 81 (3, '06) 395-428.

The pattern for the threefold ministry of bishops, priests, and deacons may be found in the NT period, when peripatetic ministers first visited small house-churches. These usually met in the dining rooms of local householder-patrons who hosted the Christian meal with the assistance of trusted household servants. In second-generation Christianity a transition occurred to larger meetings in new, more public spaces. Single bishops presided over the new, larger meeting spaces and Eucharists. They replaced the peripatetic class, having arisen as apostolic delegates or being appointed from among settling peripatetics or particularly gifted local Christians. They were assisted at the Eucharist by deacons, who arose from the earlier class of trusted household servants. The householder-patrons then combined to form the eldership.—D.J.H.

1253. G. Linton, "House Church Meetings in the New Testament Era," *Stone-Campbell Journal* [Loveland, OH] 8 (2, '05) 229-244.

The article first summarizes the evidence for the residential setting of early Christian gatherings (NT evidence for house churches, types of residences in the Greco-Roman world), and then describes the role of the meal in Christian fellowship. The normal practice of the first Christians was to gather in homes to share a meal. Such assemblies involved much social interaction and personal participation in an informal and celebratory atmosphere.—C.R.M.

1254. J. K. McVay, "Biblical Metaphors for the Church and Adventist Ecclesiology," *AndUniv SemStud* 44 (2, '06) 285-315.

The essay first surveys NT metaphors for the church with reference to the work of P. S. Minear. Next it proposes a set of evaluative questions and employs them to analyze five clusters of biblical metaphors for the church: corporeal—the church as body; architectural—the church as building/temple; agricultural—the church as plant/field/vineyard/vine; martial—the church as army; and familial and marital—the church as family and bride. Finally it reflects on how these metaphors should impact our thinking with particular reference to Seventh-day Adventist understandings of the church.—C.R.M.

1255. B. E. Reid, "What's Biblical about . . . the Diaconate?" *BibToday* 45 (1, '07) 51-52.

In NT times there was not yet a fixed job description or an ordination rite for those who perform diaconal ministry. All kinds of service come under the root word *diakoneō*.—D.J.H.

1256. M. Saucy, "Between Da Vinci and Rome: The New Covenant as a Theological Norm in Early Christianity," *TrinJourn* 27 (2, '06) 199-225.

Evangelicalism must part ways with both the "lost Christianities" approach and Roman Catholicism's confident claim to direct succession from the original church. The reason why is the OT, particularly the eschatological promise for a new covenant. In the new covenant we find the matrix for determining the essence of true Christianity and the platform by which the claims of all "Christianities" must be evaluated. The new covenant hope clearly indicates that there were legitimate heirs of the OT story in the early Christian period, but how completely the genius of the new covenant was apprehended is questionable.—D.J.H.

1257. M. Theobald, "'Vergesst die Gastfreundschaft nicht!' (Hebr 13,2). Biblische Perspektiven zu einem ekklesiologisch zentralen Thema," *TheolQuart* 186 (3, '06) 190-212.

Taking its starting point from Heb 13:2 ("Do not neglect to show hospitality to strangers"), the article places that text in the context of "visitor" stories in the OT and Greek mythology, and discusses Jesus the itinerant prophet as guest and host according to Luke, hospitality in the network of the early churches, Mt 25:35 ("I was a stranger, and you welcomed me") as the normative text for hospitality in the early church, and hospitality as ecclesial self-expression.—D.J.H.

1258. N. T. Wright, "The Biblical Basis for Women's Service in the Church," *Priscilla Papers* [Minneapolis] 20 (4, '06) 5-10.

The article discusses key NT texts on women's service in the church: Gal 3:28; the Gospels and Acts; 1 Corinthians; and 1 Timothy 2. It shows how these texts have been seriously misread and urges a changed understanding of what the Bible says about how men and women are to relate to one another within the church.—C.R.M.

Various Themes

1259. Anon., "The Jews in the New Testament," *Scripture in Church* [Dublin] 37 (145, '06) 117-127.

The article presents excerpts from the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scripture in the Christian Bible concerning different viewpoints within postexilic Judaism, the 1st century A.D. in Palestine, and the Jews in Luke-Acts.—D.J.H.

1260. G. Aranda, "La enseñanza bíblica de la *Deus caritas est*," *ScriptTheol* 38 (3, '06) 983-1004.

Pope Benedict XVI's encyclical *Deus caritas est* brings out the originality and contribution of the individual books of the Bible in the light of 1 Jn 4:16. The culminating point is the contemplation of the pierced heart of Christ according to John's Gospel. The love of God and of neighbor is the thread that gives unity to Scripture. The gospel is a testimony to the history of this love, and still inspires this love in people today.—D.J.H.

1261. V. Araya-Guillén, "El evangelio de la gracia de Dios," *Vida y Pensamiento* [San José, Costa Rica] 26 (2, '06) 9-32.

After comments about the nature of God's grace, the article discusses the fundamental biblical vision of grace, and reflects on the dimensions of grace as grace-filled existence. At every point in the presentation there are quotations of and references to pertinent biblical (mainly NT) texts.—D.J.H.

1262. C. L. Blomberg, "Definición neotestamentaria de la herejía (o, ¿Cuándo Jesús y los apóstoles se enojan de verdad?)," *Kairós* [Guatemala City] 39 ('06) 37-59.

The Spanish version of an article that originally appeared in *Journal of the Evangelical Theological Society* [§ 46-1803]. It sketches a NT theology of false teachers and concludes that correct behavior is at least as crucial as correct theology.—C.R.M.

1263r. C. Bryan, *Render to Caesar* [*NTA* 50, p. 189].

A. M. Parrent, "Jesus and the Peace of God," *SewaneeTheolRev* 50 (1, '06) 195-203.—Bryan's work is not only biblically grounded but also historically rooted, theologically informed, and ethically relevant. After stating Bryan's thesis, the article describes the content of his work, and offers three critical observations. It concludes that the book's contemporary relevance is equal to its value as a scholarly contribution to the literature on the early church. [The same issue (pp. 204-205) contains a brief review of Bryan's book by G. F. Snyder.]—D.J.H.

1264. K. Butting, "Gottes Segen für Lesben und Schwule. Biblische Reflexionen," *Diakonia* 37 (5, '06) 333-339.

The Bible reflects patriarchal assumptions about sexuality and gender. At the same time it shows that men and women are created for reconciliation and community, of which marriage and family are only a part. God's blessing is meant for all who reach out for understanding and peace.—D.J.H.

1265. É. Cothenet, "Figures de parents dans la Bible," *EspVie* 116 (162, '06) 1-7.

After surveying various aspects of how parents are portrayed in the OT, the article considers Mary and Joseph as well as the topics of marriage, education and family life, and the role of women in the NT.—D.J.H.

1266. A. De Mingo, "Pluralismo ético en el Nuevo Testamento: El caso de la moral familiar," *Moralia* [Madrid] 29 (112, '06) 405-415.

The article first describes different NT perspectives on "family values": Jesus as a critic of the family as an institution, Paul's moral teachings for evangelizing households, and the conservative morality of the Pastorals. It concludes that this pluralism should be understood not as the

effect of relativism but rather as the expression of an effort to incarnate Jesus' liberating message in the concrete situations in which early Christian communities lived.—D.J.H.

1267. J. R. Donahue, "Living between Memory and Longing," *America* 195 (19, '06) 26-28.

Advent ritualizes the biblical theme of God as one who constantly draws near to humankind. God's longing and love take flesh in biblical figures of expectation such as Isaiah, John the Baptist, and Mary and Joseph.—D.J.H.

1268. Y. Dreyer, "Heteronormatiwiteit, homofobie en homoseksualiteit — 'n roetekaart vir 'n inklusiewe kerk (Heteronormativity, Homophobia and Homosexuality — Mapping for an Inclusive Church)," *HTSTeolStud* 62 (2, '06) 445-471.

Heteronormativity embedded in a patriarchal mindset is central to the dynamics of belief patterns that determine among other things gender roles, heterosexual marriage, and aversion to sexual minorities. The article focuses on the hatred of gays as a consequence of heteronormativity, showing how an approach to Scripture that uncritically accepts patriarchy can lead to the justification of homophobia. It proposes biblical-theological perspectives for a postmodern church that is inclusive and loyal to the spirit of the Christian gospel.—C.R.M.

1269. M. Fabri dos Anjos, "Resurrection as Process of a New Life," *Concilium* (5, '06) 90-99.

The article reflects on resurrection as a great process of moral transformation in the sense of the true ethical personality that forms persons through their free choices and responsibilities. Trust in God's faithfulness, encouraged by signs and by the greatest sign shown in Jesus, opens up the way to commitment to God's justice, notwithstanding the unjust and death-dealing violence evident in the processes of history.—C.R.M.

1270. N. C. Habel, "Earth Ministry: A Third Mission of the Church," *LuthTheolJourn* 40 (3, '06) 108-116.

The church has a mission to serve, sustain, and heal the earth. Drawing on OT and NT texts, the article discusses earth as a spectacular creation, the current environmental crisis, and the church's mission to proclaim the good news to the "whole creation" (Mk 16:15).—D.J.H.

1271. D. Hercsik, "Il rapporto fra antica e nuova alleanza," *CivCatt* 158 (3757, '07) 40-53.

After clarifying some terminological and theological problems pertaining to the terms *bĕrît* and *diathēkē*, the article discusses three aspects of the "old covenant": as law, as promise, and as personal relationship with God. Then it reflects on the abiding validity of the old covenant in relation to the new covenant.—D.J.H.

1272. Z. C. Hodges, "Justification: A New Covenant Blessing," *Journal of the Grace Evangelical Society* [Irving, TX] 19 (37, '06) 79-85.

More than one thing happens to persons when they believe Christ for eternal life. They are regenerated (born again), washed from sin (forgiven), sanctified (made holy and fit for the presence of God), and justified (declared righteous). Justification frees the believer from all accountability in the final judgment.—D.J.H.

1273. J. Isaak, "The Biblical Witness/Invitation to an Alternative World: A Reading Strategy for the Journey," *Direction* 35 (2, '06) 222-234.

Taking its starting point from chapter 2 in R. Sider's *The Scandal of the Evangelical Con-*

science (2005) and his assertion that the biblical vision is in stark contrast to contemporary Christian behavior, the article considers Jesus' vision and the biblical vision, focuses on texts about same-sex relations in Paul's letters (1 Cor 6:1-11; Rom 1:18-32; 1 Tim 1:3-20), and discusses the merits of four different reading strategies (literalist, principle, transcendence, analogical extension). It concludes that Jesus' invitational message is the same for us all—gay or straight: Seek first the kingdom of God.—D.J.H.

1274. M. M. Jacobs, "Eve: Influential Glimpses from Her Story," *Scriptura* 90 ('05) 765-778.

It was more or less between 200 B.C. and A.D. 400-500 that Eve experienced a flourishing period in terms of attention received, that her "nature" was established, that she landed in the "sin-bin" for many centuries, and that her story gained greater momentum by its incorporation into the Christian faith. The article mainly focuses on this period (e.g. Ben Sira; *Life of Adam and Eve;* 1 Tim 2:8-15; the Church Fathers) of a longer trajectory. It shows that Eve's story was retold and propagated uncritically because it was mostly interpreted from the side of the privileged male insider.—C.R.M.

1275. C. Janssen, "Die Autorität der Armen," *ZeitZeichen* 7 (9, '06) 32-34.

In the western tradition of biblical interpretation there has been a tendency to make poverty and poor people invisible. But according to the Gospels, Jesus and his disciples preached an ideal of poverty. Moreover, since in NT times 90% of the population belonged to the lower classes, it was the poor who preached the gospel (see Lk 4:18). The women who played important roles in the early church knew poverty firsthand, and early Christians tried to make the vision of an egalitarian community sketched in Acts 4:32-37 into a reality.—D.J.H.

1276. M. Jensen, "The Genesis of Hell: Eternal Torment in the Consciousness of Early Christianity," *Reformed Theological Review* [Doncaster, Australia] 65 (3, '06) 132-148.

While asserting in vehement terms the reality of hell, the NT provides nothing like a direct or comprehensive description of its topography or its inhabitants. Rather, relationship to Christ the judge is the central motif. In the early patristic period hell became more terrifying, painful, and grotesque than ever before.—D.J.H.

1277. R. W. Jenson, "The Trinity in the Bible," *ConcTheolQuart* 68 (3-4, '04) 195-206.

The doctrine of the Trinity is in Scripture if one abandons modernity's notion that statement in so many words as formulated is the only way that a doctrine can appear there. Moreover, the doctrine of the Trinity appears in the NT and in the OT, severally and jointly. Scripture tells the drama of God with his people, showing three *personae* of the drama, each of which is other than the other two and is the same God as the other two.—D.J.H.

1278. W. C. Kaiser, "Correcting Caricatures: The Biblical Teaching on Women," *Priscilla Papers* [Minneapolis] 19 (2, '05) 5-11.

The Scriptures constantly elevate women and give them places of honor and credit along with their male counterparts. This article seeks to correct some mistranslations and misinterpretations associated with the following biblical passages: Gen 2:18; 3:16 (twice); Exod 38:8 and 1 Sam 2:22, etc.; 1 Tim 2:8-15; 1 Cor 14:34-38 and 11:2-16.—D.J.H.

1279. W. Kirchschläger, "Die Ehe als Sakrament. Eine biblische Spurensuche," *BibLiturg* 79 (4, '06) 228-237.

The article first considers the NT basis for the church's sacramental activity: Jesus Christ as

the personal sign of God's love, the ongoing significance of Jesus' activity in proclaiming God's reign, and carrying on activity in the name of Jesus. Then it discusses the biblical roots of marriage as a sacrament: marriage as an image of God's saving history, as a sign of God's purpose for community, as a witness for the relational character of the Christ event, and as an actualization of the church and of vocation and discipleship.—D.J.H.

1280. A. J. Köstenberger and D. A. Croteau, "Reconstructing a Biblical Model for Giving: A Discussion of Relevant Systematic Issues and New Testament Principles," *Bull BibRes* 16 (2, '06) 237-260.

While acknowledging that Christians are not required by Scripture to tithe [§ 51-1281], the article analyzes several arguments for the continuation of tithing as flowing from larger systematic considerations. Then it offers some NT principles for giving, and concludes that these principles require a relationship with God and radical obedience.—D.J.H.

1281. A. J. Köstenberger and D. A. Croteau, "'Will a Man Rob God?' (Malachi 3:8): A Study of Tithing in the Old and New Testaments," *BullBibRes* 16 (1, '06) 53-77.

After surveying references to tithing in the OT (prior to the Mosaic Law, in the Mosaic Law, and in the historical and prophetic books), the article examines three NT passages that refer to tithing (Mt 23:23 par.; Lk 18:9-14; Heb 7:1-10) and shows that none of these passages has tithing as its primary subject and that none of them commands tithing for the new covenant believer.—D.J.H.

1282. T. Lenchak, "What's Biblical about . . . the Sign of the Cross," *BibToday* 44 (6, '06) 381-383.

The sign of the cross is rooted in various biblical signs used to mark those who belong to God, in blessings given and received in the Bible, and in Jesus' death on the cross for our salvation.—D.J.H

1283. R. Lessing, "Dying to Live: God's Judgment of Jonah, Jesus, and the Baptized," *Conc Journ* 33 (1, '07) 9-25.

The article considers the statement in Jonah 2:1 (MT) about the prophet's being in the inner parts of the fish for three days and three nights in order to explore the judgment/salvation sequence as it relates to Jonah, Jesus, and the baptized. When Jonah is swallowed by the great fish, when Jesus undergoes the events from Good Friday to Easter, and when people are thrust into the baptismal waters, all three are paradoxically placed under God's judgment and given his salvation. They are dying in order to live.—D.J.H.

1284. J. McDermott, "It's the End of the World (and I Feel Fine)," *America* 195 (18, '06) 18-21.

Apocalypticism is the belief that God has revealed the imminent end of the ongoing struggle between good and evil in history. Apocalyptic texts such as Daniel and Revelation seek to help people survive in their own troubled times. This literature is particularly relevant in the Advent season and because of the state of our world.—D.J.H.

1285. D. J. Moo, "Nature in the New Creation: New Testament Eschatology and the Environment," *JournEvangTheolSoc* 49 (3, '06) 449-488.

The paper shows that the NT stands in continuity with the OT in affirming the continuing

importance of the natural world in the plan of God by examining the exegetical issues presented by the relevant texts, situating the relevant passages within a broader biblical-theological context, and associating the texts with certain specific broader themes that bind the Scriptures together. It first examines several passages on the future of the created world (Rom 8:19-22; new heavens and new earth in 2 Peter 3 and Revelation 21). Next it considers passages and concepts about the present state of the created world (Col 1:20; "new creation" in 2 Cor 5:17 and Gal 6:15; dominion, stewardship, and the image of God). Then it reflects on the ethical implications of the NT eschatological perspective.—C.R.M.

1286. J. D. Myers, "The Gospel Is More than 'Faith Alone in Christ Alone,'" *Journal of the Grace Evangelical Society* [Irving, TX] 19 (37, '06) 33-56.

The gospel is more than faith alone in Christ alone. Rather, it includes elements of the kingdom of God on earth, and facts about justification, sanctification, glorification, security in heaven, contentment on earth, and eternal reward. A chart on pp. 53-56 lists fifty truths that the NT includes in its definition of the gospel.—D.J.H.

1287. J. Nelson-Pallmeyer, "Another Inconvenient Truth. Violence within the 'Sacred Texts,'" *FourthR* 20 (1, '07) 9-15.

The "inconvenient truth" is that violence-of-God traditions dominate the Bible (e.g. exodus, exile, apocalyptic worldview) and the Quran. When Jews, Christians, or Muslims use religion to justify violence against others or project God as the source of justified violence, they can do so based on reasonable readings of their "sacred" texts. We must take an honest look at and counter the violence-of-God traditions at the heart of our "sacred" texts.—C.R.M.

1288. F. Neugebauer, "Der Gott der Lebenden und das ewige Leben," *ZeitTheolKirch* 103 (3, '06) 394-421.

With reference to NT texts such as Mk 12:18-27 ("the God of the living"), 1 Pet 1:9 (the salvation of souls), Mt 25:31-46 (the Son of Man and humankind), and 1 Cor 15:24-28 (God as all in all), the article reflects on the themes of eternal life, the disarming of sin and death, the eternal community of the children of God, the inclusion of the creation (see Rom 8:21), the erasing of evil, and the language of hope.—D.J.H.

1289. C. Niemand, "Gegenwart als 'wahrgenommene' Zukunft. Erfahrungen und Einschätzungen von Zeit im Neuen Testament," *TheolPraktQuart* 154 (4, '06) 365-374.

After brief observations about the concept of time, the article discusses how time was understood in Jewish apocalypticism, Jesus' preaching of God's kingdom, and the early Christian kerygma. Then it considers tensions within the NT between imminent expectation of the parousia and the delay of the parousia. It concludes that, according to the NT, Christians live "between the times."—D.J.H.

1290. D. Senior, "Understanding the Divide between Judaism and Christianity. What Happened Centuries Ago? Why Does It Matter Now?" *NewBlackfr* 88 (1013, '06) 67-72.

The Pontifical Biblical Commission's 2001 statement on the Jewish people and their Sacred Scriptures in the Christian Bible affirms the extraordinary debt the Christian Bible owes to the Jewish Scriptures, emphasizes the validity of the Jewish interpretation of Scripture, and maintains that the post-A.D. 70 rupture between Judaism and Christianity does not represent a definitive break between the two communities. The Gospel of Matthew is best seen not as an

anti-Jewish Gospel but as the product of a community trying to remain faithful to its Jewish heritage and at the same time face an unanticipated future involving the Gentile world.—C.R.M.

1291. T. Söding, "Die Einheit des Zeugnisses in der Vielfalt der Zeugen. Eine neutestamentliche Perspektive," *Catholica* 60 (3, '06) 163-183.

After reflecting on unity and diversity as a theme of biblical theology, the article discusses the concept of witness in the NT, Jesus as a witness and the witnesses to him (in John's Gospel and Revelation), the apostles as witnesses of Jesus Christ and their witness, and the witness of the biblical writings and the unity of the church (see 1 Tim 2:5-6).—D.J.H

1292. G. A. van den Heever, "Making Body Politic: The Rhetoric of Early Christian Baptismal Discourse," *Scriptura* 90 ('05) 709-721.

Early Christian texts in which references to baptism occur speak from and into a context of social formation, literally a context in which Christianity is still being manufactured and defined in opposition to the variety of Greco-Roman religious options. Both Reformed theology and contemporary folk understandings of baptism speak from and into a context where Christianity and society have become coextensive. Thus historical interpretations of baptism will not communicate in contemporary settings because the two sets of contexts are incompatible.—C.R.M.

1293. I. W. C. van Wyk, "The Final Judgment in African Perspectives," *HTSTeolStud* 62 (2, '06) 703-729.

After noting that African churches show little interest in the biblical notion of the final judgment, the article discusses various reasons for this situation, examines biblical texts on the final judgment from an African perspective, and suggests ways in which this notion can be introduced to African Christianity in a positive way.—C.R.M.

1294. N. Vorster, "Transformation in South Africa and the Kingdom of God," *HTSTeolStud* 62 (2, '06) 731-753.

After comments on the meaning of transformation, the article shows that the NT relates transformation to the coming kingdom of God and observes that Christians have a duty to promote the principles of God's kingdom in all spheres of life. Then it offers an evaluation of political and socioeconomic transformation in South Africa.—C.R.M.

1295. R. N. Wilkin, "Should We Rethink the Idea of Degrees of Faith?" *Journal of the Grace Evangelical Society* [Irving, TX] 19 (37, '06) 3-21.

Faith is the persuasion or conviction that something is true. The NT passages that purportedly teach degrees of faith (Mk 9:24; Lk 17:5; Mt 6:30; etc.) do not in fact do so. It is time that we drop the idea of degrees of faith.—D.J.H.

1296. G. J. Williams, "Abraham in Christian Tradition," *ScriptBull* 37 (1, '07) 1-11.

The article discusses Abraham in Christian tradition under the following headings: Abraham our father, Abraham the father of Israel, the Christian Abraham, Abraham and eternal life, Abraham the model of faith, and Abraham and Christianity today.—D.J.H.

1297. N. T. Wright, "God and Caesar: The Bible, Postmodernity and the New Imperialism," *St Mark's Review* [Barton, Australia] 201 ('06) 3-13.

According to John 18–19, the confrontation between the Word and the world comes to its climax and focus as Jesus stands before Pilate. After showing that postmodernity can do no more

than raise an ineffectual protest against imperialism, the article proposes that a fully biblical theology is capable of showing a different way forward, and that the church's controlling narrative is a love story rather than a power story.—D.J.H.

THE WORLD OF THE NEW TESAMENT

1298. C. Bernabé Ubieta, "Asociaciones y familias en el mundo del cristianismo primitivo," *EstBíb* 64 (1, '06) 99-125.

After noting some early investigations, the article focuses on the most important works on voluntary associations in the Greco-Roman world for the study of early Christianity. Then it discusses the basic features of such associations: terminology and origin, size, division and taxonomy (with examples of the various types), kinds, organization (hierarchical or egalitarian?), their relation to Christian assemblies and Jewish synagogues, the distinctive characteristics of the Jewish synagogues and Christian assemblies, the functions of the *collegia* (social, religious, funerary), and the legal aspect of the voluntary associations.—D.J.H.

1299r. D. Boyarin, *Border Lines. The Partition of Judaeo-Christianity* [*NTA* 49, p. 430].

V. Burrus et al., "Boyarin's Work: A Critical Assessment," *Henoch* 28 (1, '06) 7-30.—Burrus (pp. 7-12) observes that Boyarin dramatically challenges the scholarly consensus that bestows on the early rabbis the privilege of having been the first to cry "heretic!" His main and most innovative point is that the very tactic that differentiates protorabbinic Judaism and pre-Nicene Christianity (as each construes the other as a "heretical" version of itself) also marks commonality and thus lack of differentiation. R. Kalmin (pp. 12-19) identifies Boyarin's most significant claim to be that Judaism and Christianity constituted a single continuous entity without a clear boundary, until Jewish and Christian thinkers imposed one between the 4th and 6th centuries. But there are problems with Boyarin's synthesis that he is unable to resolve convincingly. H. Lapin (pp. 19-24) suggests that Boyarin's argument, which he positions as historiographical, seems instead to be a narrative about the dialectical unfolding of discourse in time and space. The particular narrative that he has adopted may overly limit the possibilities for reading the material that survives. J. Marcus (pp. 24-30) notes that Boyarin's defamiliarizing thesis ventures nothing less than a revision of our view of the nature of and relation between Judaism and Christianity in the first five Christian centuries or so. The main problem with the book is the circularity of its argument. [In the same issue (pp. 30-44) Boyarin responds and reflects critically on his book under four main rubrics.]—C.R.M.

1300. S. P. Brock, "Syriac Literature: A Crossroads of Cultures," *Parole de l'Orient* [Kaslik, Lebanon] 31 ('06) 17-35.

After discussing the constituent elements of the Syriac heritage (ancient Aramaic, ancient Mesopotamian, Jewish, and Greek), the article discusses translations into Syriac (from Hebrew, Greek, and Middle Persian and Arabic) and out of Syriac (into Armenian, Georgian, Sogdian, Persian, Greek, etc.). Then it notes some influential translations from Syriac into Greek and into Arabic.—D.J.H.

1301. A. Fürst, "Christentum im Trend. Monotheistische Tendenzen in der späten Antike," *ZeitAntChrist/JournAncChrist* 9 (3, '05) 496-523.

Recent scholarship on the history of religion in late antiquity has detected a tendency toward monotheism within the pagan world that raises questions about the view that this period was

dominated by the opposition between Christian monotheism and pagan polytheism. The article surveys archaeological, epigraphical, and literary evidence of "pagan monotheism" (better "henotheism") in the philosophy, politics, and religion of the ancient world. It suggests that the development of religious ideas and practices from the 2nd century A.D. onwards is quite complex, and that Constantine's promotion of the Christian church was not at all the decisive turning point claimed by Christian propaganda. Rather, the success of the Christian religion owes much to the favorable circumstances of a more general "trend" toward monotheism. Consequently our conceptions of "Christianity" and "paganism" and the interactions between them in late antiquity should be reexamined.—C.R.M.

1302. P. A. Harland, "Familial Dimensions of Group Identity (II): 'Mothers' and 'Fathers' in Associations and Synagogues of the Greek World," *JournStudJud* 38 (1, '07) 57-79. [See § 50-683.]

Greek inscriptions point to the relative importance of fictive parental and familial language in cities of the Greek East at the beginning of the common era. This is also the case with small, unofficial associations specifically. In many respects this is an important framework for understanding the adoption, continued use, and contemporary interpretation of the titles "mother of the synagogue" and "father of the synagogue" within Greek-speaking Jewish Diaspora contexts. The use of parental metaphors or titles among both associations and Jewish synagogues places these groups solidly within the social, cultural, and civic landscape of the Greek-speaking Mediterranean. Both share this means of expressing honor, hierarchy, positive relation, and belonging within small-group settings.—C.R.M.

1303. M. Kister, "Some Early Jewish and Christian Exegetical Problems and the Dynamics of Monotheism," *JournStudJud* 37 (4, '06) 548-593.

The article shows that Jewish theological formulas or interpretations of biblical passages (e.g. Isa 45:5-7; Job 9:2-33; Dan 4:31-32; Gen 1:26-27) that in one period successfully served one side of a polemic about monotheism often became in a later period and in another context a springboard for an adversary's attack or an insidious theological problem. The article attempts to illuminate the inner dynamics of Judaism as a monotheistic religion and to observe the potential of inherent theological tensions in Second Temple and rabbinic Judaism for the emergence of Christian and gnostic theological concepts and interpretations that were in conflict with Jewish ones.—D.J.H.

1304. C. Markschies, "Gesund werden im Schlaf? Die antiken Schlafkulte und das Christentum," *TheolLitZeit* 131 (12, '06) 1233-1244.

The article first discusses the coexistence in ancient Greece between scientific approaches to healing and the therapeutic regimen based at temples of the healing god Asclepius that included sleep or incubation. Next it considers what happened to such healing sanctuaries after the christianization of the Roman empire and how Christians incorporated the healing tradition of incubation. Then it suggests some reasons to account for the surprising continuity of healing through sleep from pagans to Christians.—C.R.M.

1305. M. C. Paczkowski, "Gerusalemme - 'ombelico del mondo' nella tradizione cristiana antica," *StudBibFranLibAnn* 55 ('05) 165-202.

The holy city of Jerusalem inspired a series of exegetical and theological speculations by the rabbis and early Christian writers. Jerusalem was considered to be the "navel of the earth" in connection with the "foundation stone" of the entire universe. Although Christians highlighted various alternative central loci (Golgotha, the Holy Sepulchre/place of the resurrection), the

holy city never lost its pivotal significance. This is confirmed by the phenomenon of pilgrimage and various ancient representations of the Holy Land (e.g. the Madaba mosaic). The idea of the "navel of the world" was translated into the architectonic and liturgical symbolism of churches. From the beginning of the crusades up to the 16th century, Jerusalem was placed at the center of all world maps.—C.R.M.

1306. J. F. Quack, "Les mages égyptianisés? Remarks on Some Surprising Points in Supposedly Magusean Texts," *JournNearEastStud* 65 (4, '06) 267-282.

Persians who lived in Egypt are the most plausible candidates for the authorship of the texts written in the names of Zoroaster and Ostanes, and at the same time containing many Egyptian influences. A great deal of the pseudo-Zoroastrian and pseudo-Ostanean literature available to us from Egypt may possibly reflect the cultural contact of Persians with their Egyptian milieu that began in the Achaemenid period but continued for centuries thereafter.—D.J.H.

1307. V. Vorster, "The Rhetoric of Graeco-Roman Erotic Love versus Early Christian Rhetoric," *Scriptura* 90 ('05) 740-764.

Lovemaking in the Greco-Roman world was determined by the phallus as sexual signifier. Although the construction of desire was done from a male perspective and although the "one-sex model" catapulted "man" as agent of desire construction, hierarchy was maintained by relegating desire to the dysfunctionality of the female recessive body. Early Christianity appropriated the "one-sex model" not only as a principle for the structuring of its communal system but also for the construction of its belief system. The principles upon which the "one-sex model" functioned remained the regulatory body that initiated and regulated the particular social mechanisms and power relations of early Christianity.—C.R.M.

Archaeology

1308. Y. Adler, "The Ritual Baths Near the Temple Mount and Extra-Purification Before Entering the Temple Courts: A Reply to Eyal Regev," *IsrExplJourn* 56 (2, '06) 209-215.

There are ample examples in the rabbinic corpus that would explain the possible functional uses of the ritual baths uncovered in close proximity to the Temple Mount in Jerusalem. Therefore Regev's theory of "extra-purification" prior to entering the Women's Court [§ 50-1324] is unconvincing.—D.J.H.

1309. J. Alvar, R. Gordon, and C. Rodríguez, "The Mithraeum at Lugo (*Lucus Augusti*) and Its Connection with *Lego VII Gemina*," *JournRomArch* 19 ('06) 266-277.

Archaeological exploration in Lugo (the ancient Roman town *Lucus Augusti* in Spain) has uncovered a high-status *domus*-complex within which was found a remodeled room identified as a mithraeum. It is one of just a handful of Mithraic monuments in *Hispania* that can confidently be dated to the 3rd century A.D. or later. The article discusses the cella, two Latin inscriptions, and the relation of what appears to be a private shrine in a centurion's house to the local military post.—C.R.M.

1310r. F. Díez Fernández, *El Calvario y la Cueva de Adán. El resultado de las últimas excavaciones en la Basílica del Santo Sepulcro,* Instituto Bíblico y Oriental 1 (Estella [Navarre]: Verbo Divino—Instituto Bíblico y Oriental, 2004).

J. Gutiérrez Herrero, "El Santo Sepulcro: nova et vetera. Glosa a una obra de reciente

publicación," *CiudDios* 219 (3, '06) 809-837.—The volume reports on Díez Fernández's many campaigns with regard to the tomb at Calvary and the Cave of Adam beneath it. After a brief sketch of past research on the Holy Sepulchre, this article describes Diez's Fernández's archaeological excavations there and the historical conclusions that have emerged from them, surveys references in Christian apocryphal literature to the cave of Calvary, discusses the ceramic materials discovered in the excavations, and notes the excavator's conclusion that the Basilica of the Holy Sepulchre was very likely built on the actual place of Jesus' crucifixion and death.—D.J.H.

1311. T. Grüll, "A Fragment of a Monumental Roman Inscription at the Islamic Museum of the Haram ash-Sharif, Jerusalem," *IsrExplJourn* 56 (2, '06) 183-200.

The fragment of a Latin inscription now at the Islamic Museum of the Haram ash-Sharif in Jerusalem published in this article seems to refer to L. Flavius Silva Nonius Bassus. The monumental honorary arch, as well as the milestones erected by L. Flavius Silva Nonius Bassus, the second governor after the destruction of Jerusalem in A.D. 70, clearly proves that the Roman military and civilian establishment instantly began to form a genuinely Roman Jerusalem, beginning a process that reached its zenith with the foundation of Aelia Capitolina half a century later.—D.J.H.

1312. Y. Hirschfeld, "En-Gedi: 'A Very Large Village of Jews,'" *StudBibFranLibAnn* 55 ('05) 327-354, plates 11-34.

Taking its title from Eusebius' description of En-Gedi, the article first describes the oasis and the village of En-Gedi, and the village in the Second Temple period. Then it focuses on En-Gedi at its peak in the late Roman and Byzantine periods: the construction of the village houses, perfume street, the alley-entry, the lower pool, the building of three shops, the truncated house, and so on. Finally it discusses the small finds as evidence of prosperity and other sites in the oasis. It concludes that the excavations of En-Gedi have provided a rich and detailed picture of daily life in a Jewish village in the times of the Mishnah and Talmud, in which the people developed a unique and flourishing economy.—D.J.H.

1313. Y. Hirschfeld and O. Peleg, "A Glass Pendant from Tiberias," *IsrExplJourn* 56 (2, '06) 201-208.

During the 2004 excavations at Tiberias a glass disc pendant with a stamped motif was found in a layer of compact earth in the foundations of the basilical complex. On the front of the pendant is what appears to be a stylized frog with a large oval body, small oval head, and four curved legs. The pendant, together with coins and other artifacts (pottery and glassware), supports a 4th century A.D. date for the construction of the basilical complex. Because of its prodigious reproductive capacity, the frog was a symbol of creation, fertility, birth, and regeneration.—D.J.H.

1314. L. J. Hoppe, "Archaeology and Politics: An Unfortunate Mix," *BibToday* 45 (1, '07) 39-44.

The article discusses examples of how politics has affected negatively those who want to learn about antiquity through archaeological excavation: Jericho, the Dead Sea scrolls, sites in the West Bank, Jerusalem, and Iraq.—D.J.H.

1315. D. M. Jacobson, "The Northern Palace at Masada — Herod's Ship of the Desert?" *Pal ExplQuart* 138 (2, '06) 99-117.

After noting the striking differences in design of the two palace complexes on Masada attrib-

uted to Herod the Great, the article reexamines the architectural lineage of the Northern Palace with attention its overall design and the procedures that might have been used in setting out its plan. Similarities between some of the architectural features of Hellenistic pleasure boats and the Northern Palace reinforce the impression that Herod created for himself the ambiance of a luxurious pleasure boat in the fastness of the Judean desert. This model may have been inspired by the construction of Caesarea and its harbor, which was underway when the Northern Palace was being designed and built (ca. 20-15 B.C.). The design and decoration of the Northern Palace at Masada offers graphic evidence of the infusion of Roman influences.—C.R.M.

1316. U. LEIBNER, "Identifying Gennesar on the Sea of Galilee," *JournRomArch* 19 ('06) 229-246.

Analysis of the historical sources shows that the ancient "Valley of Gennesar" is to be identified with the el-Ghuweir valley lying north of Tiberias and west of the Sea of Galilee. Excavation and survey evidence from sites in the valley demonstrates that the site known in recent generations as Ghuweir Abu Shushe in the western part of the valley is the only one that can be identified with Gennesar, for it was both the only one in that valley during the Hellenistic period and probably the most important one on the western shore of the Sea of Galilee in that period, thereby giving its name to the lake. The name was changed to the "Sea of Tiberias" following the establishment of the city by that name.—D.J.H.

1317. M. LINDNER, "Quarries and Pottery at Ancient Sabra (Jordan)," *PalExplQuart* 138 (2, '06) 119-124.

The examination of quarries at the Mutheilya Range above ancient Sabra in Jordan led to finds of pottery from the beginning of the town to the end of its Nabataean phase (A.D. 106). The presence of the pottery could not be explained. But to carry out the task of bringing the right ashlars down to Sabra at the right moment required planning, execution, and supervision, as did the construction of Sabra itself.—D.J.H.

1318. Z. MARI AND S. SGALAMBRO, "The Antinoeion of Hadrian's Villa: Interpretation and Architectural Reconstruction," *AmJournArch* 111 (1, '07) 83-104.

Recent excavations at Hadrian's Villa have revealed the remains of a structure with a large exedra, numerous architectural elements, and some sculptural fragments in the Egyptian style. The article identifies this structure as the Antinoeion on the basis of a masonry foundation that may be connected to the famous obelisk of Antinous at Rome. It argues that the Antinoeion was not simply a mausoleum or cenotaph and temple where the cult of the dead youth Antinous, who was assimilated to Osiris, could be associated with that of other Egyptian divinities. Rather, it was the true tomb housing the remains of Antinous and was built so that Hadrian could commemorate his paramour to whom he was joined by a deeply passionate and spiritual bond.—D.J.H.

1319. A. OVADIAH AND R. PELEG, "Some Observations on the Role of the Middle Terrace of the Northern Palace of Herod at Masada (Pl. II-V)," *RevBib* 113 (3, '06) 321-336.

The architectural complex of the middle terrace in the Northern Palace at Masada consists of the round structure (*tholos*) and five rectangular niches. Study of these architectural elements and comparisons with similar structures in Israel, Italy, and Greece suggest a religious-cultic purpose for this complex.—D.J.H.

1320. M. PATELLA, "Caesarea Maritima," *BibToday* 45 (1, '07) 35-38.

Caesarea Maritima ranks as Herod the Great's most magnificent building project. The article

describes the history of the site and its most important features. Five photographs are included.—D.J.H.

1321. S. Said, "Two New Greek Inscriptions with the Name *Yṭwr* from Umm Al-Jimāl," *Pal ExplQuart* 138 (2, '06) 125-132.

Among the several hundred new Greek funerary inscriptions collected by the Al al-Bayt expedition from Umm al-Jimāl, two mention the name *Yaṭur*. If the Greek and Nabataean texts from this site that mention individuals named *Yaṭur* are any indication, it appears that some of the Ituraean population moved further south to settle in the southern Hauran.—D.J.H.

1322. H. Shanks, "Magic Incantation Bowls," *BibArchRev* 33 (1, '07) 62-65.

Over 2000 magic incantation bowls produced in Jewish communities in Babylonia between the 3rd and 7th centuries have survived. The vast majority bear inscriptions written in a dialect known as Jewish Aramaic and were used as magic charms to invoke divine intervention in matters of sickness, personal dispute, and love.—C.R.M.

1323. C. Şimşek, "A Menorah with a Cross Carved on a Column of Nymphaeum A at Laodicea ad Lycum," *JournRomArch* 19 ('06) 343-346.

The article reports on a column fragment from "Nymphaeum A" at Laodicea depicting a Christian cross above a menorah. It is the first known example of such a combination from Asia Minor. The schematic style of the menorah and accompanying images of a palm frond and an angular horn to either side of it is similar to those drawn on some tombs of the 1st century A.D. in the necropolis at nearby Hierapolis. The cross, resting on a globe sitting on top of the middle branch of the menorah, should date after Constantine when Christianity became the official religion. The fact that the image of the cross and menorah are virtually united may point to the presence of Jewish Christians in the town and suggest that the two groups coexisted peacefully. It should also imply the presence of a synagogue.—C.R.M.

1324. A. M. Smith, "Pathways, Roadways, and Highways: Networks of Communication and Exchange in Wadi Araba," *NearEastArch* 68 (4, '05) 180-189.

Even before the Romans annexed Arabia in A.D. 106 and built the *via nova Traiana* that connected Syria to the Red Sea, the peoples of pre-Roman Arabia were not lacking in networks of communication and exchange under the Nabataean monarchs. The article offers a reassessment of these various communication networks (most of which have disappeared) in order to shed light on the debate whether or not the region of Wadi Araba was a barrier to cultural interaction. It treats the placement and alignment of pathways, roadways, and highways that connected major and minor settlements on both sides of the valley; elaborates on interconnections between various types of settlements; and shows how ecological factors determined both the nature of settlement activity and the type and placement of communication and exchange networks in the valley. It contends that far from being a barrier to cultural interaction, the Araba facilitated communication and exchange.—C.R.M.

1325. R. J. Sweetman, "Roman Knossos: The Nature of a Globalized City," *AmJournArch* 111 (1, '07) 61-81.

The effects on Roman Knossos (in Crete) as the city became increasingly globalized are clear from the archaeological record. In the 1st century B.C. Knossos dealt with the consequences of Roman globalization; by the 2nd century A.D. the city was operating as a global state; and by the late antique period it can be viewed as global.—D.J.H.

1326. J. Whitley et al., "Archaeology in Greece 2005-2006," *Archaeological Reports* [London] 52 ('06) 1-112.

After a brief introduction and mentions of national museums, this installment [see § 50-1330] provides information about recent archaeological activity in Greece by regions: Athens; Attika and the Megarid; islands of the Saronic Gulf, Kythera and Antikythera; Korinthia; Argolis; Arkadia; Lakonia; and so forth. The report was prepared in collaboration with S. Germanidou, D. Urem-Kotsou, A. Dimoula, I. Nikolakopoulou, A. Karnava, and E. Hatzaki. [The same fascicle (pp. 113-152) contains K. W. Arafat's report on antiquities in the Oundle School in Northhamptonshire and L. Rodley's site index (pp. 153-181) to *Archaeological Reports* from 1996-97 to 2004-5.]—D.J.H.

1327. J. Zias and É. Puech, "The Tomb of Absalom Reconsidered," *NearEastArch* 68 (4, '06) 149-165.

The English version of material on the "Tomb of Absalom" in Jerusalem that was presented in French by the authors in two articles in *Revue Biblique* [§§ 48-1301; 50-1322] is accompanied by photographs, sketches, and facsimiles of the Greek inscriptions.—D.J.H.

1328. B. Zissu and A. Ganor, "A Lead Weight of Bar Kokhba's Administration," *IsrExpl Journ* 56 (2, '06) 178-182.

The lead weight (216.1 gr.) described in this article bears on its obverse a four-line paleo-Hebrew inscription ("Shimʿon son of Kosba, Prince of Israel") and on its reverse a schematic palm branch in relief.—D.J.H.

Archaeology, §§ 51-869, 872, 880, 1379, 1381.

Dead Sea Scrolls

1329. P. S. Alexander, "The Qumran *Songs of the Sabbath Sacrifice* and the *Celestial Hierarchy* of Dionysius the Areopagite: A Comparative Approach," *RevQum* 22 (87, '06) 349-372.

This comparison of *Songs of the Sabbath Sacrifice* and Dionysius the Areopagite's *Celestial Hierarchy* seeks to offer further support for a mystical reading of the Sabbath Songs and for the thesis that the roots of the Christian mystical tradition lie in Second Temple Judaism. After noting that both works are concerned with the mystical ascent of the soul to God, it discusses them under the following headings: sources, hermeneutics, and style; the unknowability of God; hierarchy; and ascent.—D.J.H.

1330. K. Berthelot, "La place des infirmes et des 'lépreux' dans les textes de Qumrân et les Évangiles," *RevBib* 113 (2, '06) 211-241.

In several Qumran texts lepers and cripples are excluded from gatherings and groups within the community out of concern for purity and holiness. No text alludes to the possibility of their being healed by the Teacher (or someone else) or in eschatological times. In the Gospels Jesus shows concern for lepers and cripples by healing several of them and putting an end to their exclusion from society. This phenomenon illustrates the opposition between the exclusive Qumran model(s) of community and the more open and inclusive model found in the Gospels.—D.J.H.

1331. E. Borukhov, "The Oil Festival: A Comment," *RevQum* 22 (87, '06) 475-478.

According to the calendar that was probably used at Qumran, the festival of oil should be celebrated on the 22nd of Elul. The problem is that on that date new olive oil is not yet available. The case of the date of the festival of oil may illustrate the theoretical or impractical nature of the first fruits festivals postulated by the *Temple Scroll*.—D.J.H.

1332. M. Broshi, "Qumran and the Essenes: Purity and Pollution, Six Categories," *RevQum* 22 (87, '06) 463-474.

This description of the purity laws of the Qumran community and the Essene sect (assuming that the former belonged to the latter) focuses on the laws that differ from those of the Pharisees (as presented in rabbinic literature). It first notes three peculiar characteristics of the Essenes that have a bearing on their laws of purity and pollution: predestination, priestly nature, and absolutism and supererogatory laws. Then it compares Qumranic and Pharisaic laws in the following categories: table, bed, body, space (the "camps," Jerusalem), time (the calendar, the Sabbath), and means of purification, respectively. It concludes that purity/pollution laws are the most important element for the Qumran community and the Essene movement because they constituted the hermetic barrier between them and the rest of the world, Jewish as well as Gentile.—C.R.M.

1333. R. A. Clements and N. Sharon, "The Orion Center Bibliography of the Dead Sea Scrolls (July-December 2005)," *RevQum* 22 (87, '06) 485-515.

This installment [see § 51-548] provides bibliographical information for recently published books and articles on the Dead Sea scrolls and related topics. The list is arranged alphabetically according to the authors' surnames.—D.J.H.

1334. D. Dimant, "Israel's Subjugation to the Gentiles as an Expression of Demonic Power in Qumran Documents and Related Literature," *RevQum* 22 (87, '06) 373-388.

Though not strictly sectarian, the Aramaic Animal Apocalypse (*1 Enoch* 85–90) and the Hebrew Qumranic composition *Apocryphon of Jeremiah C* develop themes and ideas close to what we find in the specific products of the Qumran community and so fill in some missing details. The study concentrates on the dualistic presentation of the final stages of the history of Israel found in Animal Apocalypse and *Apocryphon of Jeremiah C.* These texts share with writings of the sectarians the view that the sinfulness of Israel began well before the disappearance of the First Temple. Continued iniquity after the Babylonian exile is understood as due to the demonic grip of the world and of Israel. Various expressions of political power and military might, especially of foreign nations, are seen as expressions of demonic working. Such views could only have been nurtured in a milieu that adhered to dualism.—C.R.M.

1335. H.-J. Fabry, "Die Jesaja-Rolle in Qumran. Älteste Handschriften und andere spannende Entdeckungen," *BibKirch* 61 (4, '06) 227-230.

Isaiah was among the most popular biblical books at Qumran. The article discusses the Hebrew manuscripts of Isaiah, the Isaiah Pesharim, and the uses of Isaiah in *Hodayot* and *Rule of the Community*.—D.J.H.

1336. M. Hallermayer and T. Elgvin, "Schøyen ms. 5234: Ein neues *Tobit*-Fragment vom Toten Meer," *RevQum* 22 (87, '06) 451-461.

The article presents a previously unpublished fragment of 4Q196 (4QpapTobit^{a} ar) belonging

to the Schøyen Collection and covering Tob 14:3-4, a passage also represented in 4Q198 frg. 1. It notes one difference between the two witnesses, compares the Aramaic texts to the longer Greek recension GII, and discusses the original language of Tobit and the literary history of the poetic units in Tobit 13.—D.J.H.

1337. C. Hempel, "The Literary Development of the *S* Tradition — A New Paradigm," *Rev Qum* 22 (87, '06) 389-401.

Rather than focusing on variants between the different manuscripts of the *Community Rule* (*Serek* = *S*) tradition, the article proposes that elements of continuity between manuscripts and discontinuity within individual manuscripts, especially also within 4QS, shed further light on the debated question of the literary development of the *S* tradition. It suggests that the earliest forms of the tradition are to be found in the shared material.—D.J.H.

1338. A. Jassen, "Intertextual Readings of the Psalms in the Dead Sea Scrolls: *4Q160* (*Samuel Apocryphon*) and *Psalm* 40," *RevQum* 22 (87, '06) 403-430.

The article examines the literary character of 4Q160 (*Samuel Apocryphon*) 3-5 ii 1-4 and its exegetical relationship to Ps 40:2-4 and related biblical passages. Psalm 40 is divided into a past-time narrative recounting God's munificent aid (vv. 1-11) and a present-time petition for God to assist in the psalmist's current crisis (vv. 12, 14). Drawing on the model presented by Psalm 40, the author of 4Q160 collapses the two literary units of Psalm 40 into one while retaining the language and structure of Ps 40:2-4.—D.J.H.

1339. K. A. Kuhn, "The 'One Like a Son of Man' Becomes the 'Son of God,'" *CathBibQuart* 69 (1, '07) 22-42.

The figure designated as "Son of God" and "Son of the Most High" in 4Q246 is best regarded as a Davidic (messianic), eschatological redeemer. This article first demonstrates that the Aramaic apocalypse not only borrows from Daniel 7 but also offers an interpretation of that text by designating the Danielic "one like a Son of Man" as the "Son of the Most High" and "Son of God." Then it lays out the evidence for Luke's dependence (in Lk 1:31b-35) on 4Q246 or a close reproduction of it, and proposes that Luke's use of it at the very point at which he establishes Jesus' divine sonship suggests in tandem with other considerations that Jewish apocalyptic traditions about a heavenly, eschatological redeemer served as important sources for early Christian understandings and expressions of the Messiah's divinity.—D.J.H.

1340. A. Lange, "Pre-Maccabean Literature from the Qumran Library and the Hebrew Bible," *DeadSeaDisc* 13 (3, '06) 277-305.

The Qumran Dead Sea scrolls attest to thirteen biblical manuscripts and thirty-eight nonbiblical texts composed in pre-Maccabean times (before 175 B.C.). The article first lists the pre-Maccabean biblical manuscripts and reflects on their significance for the textual history of the Bible. Then it lists the pre-Maccabean nonbiblical writings found in the Qumran library and discusses their significance for understanding the canonical history of the Hebrew Bible. It concludes that the Qumran library is essential for understanding individual biblical texts and for the analysis of biblical genres.—D.J.H.

1341. L. H. Schiffman, "Pre-Maccabean Halakhah in the Dead Sea Scrolls and the Biblical Tradition," *DeadSeaDisc* 13 (3, '06) 348-361.

The article investigates evidence from the Dead Sea scrolls for pre-Maccabean Jewish law

and its relationship with the Hebrew Bible and the legal materials preserved there. It considers biblical materials (Ezra and Nehemiah), Aramaic texts, 2nd-century B.C. pre-Qumranian Hebrew texts, and sources of 4QMMT and *Temple Scroll.* Then it treats some historical issues related to the topic and draws six general conclusions. It notes that in the Hellenistic part of the period there were two competing trends: the Pharisaic protorabbinic, and the Sadducee/Zadokite.—D.J.H.

1342. E. M. SCHULLER, "Prayers and Psalms from the Pre-Maccabean Period," *DeadSeaDisc* 13 (3, '06) 306-318.

After reflecting on problems involved in identifying the genre and date of pre-Maccabean prayers and psalms from Qumran, the article provides a list of them under six headings: psalms that appear in collections that include the "biblical psalms," collections of psalms that are not combined with "biblical psalms," other types of combinations of psalms, psalms and prayers embedded in a larger narrative or ritual, liturgical collections of prayers, and miscellaneous single-text fragments.—D.J.H.

1343. J. STÖKL, "A List of the Extant Hebrew Texts of the Book of Jubilees, Their Relation to the Hebrew Bible and Some Preliminary Comments," *Henoch* 28 (1, '06) 97-124.

The article first lists (on pp. 99-101) which verses of the Hebrew version of *Jubilees* are extant and in which Qumran documents each verse can be found. Then in a much longer table (pp. 102-123) it gives the extant text almost entirely without restorations so as to be able to concentrate on the extant text itself. The results suggest that far from being a faithful recounting of Genesis and the beginning of Exodus, *Jubilees* is a free and creative retelling of that well known material using language mainly inspired by the prophetic books.—D.J.H.

1344. E. TIGCHELAAR, "Hosea xii 10[9] in 4Q82," *VetTest* 56 (4, '06) 558-560.

4Q82 frg. 31 line 4 should be read as *h]mᶜlkh mᵓr[ṣ* to yield "I, the LORD your God, who brought you up from the land of Egypt" in Hos 12:10[9].—D.J.H.

1345. E. ULRICH, "A Revised Edition of the *1QpaleoLev-Num*^{a} and *1QpaleoLev*^{b}*?* Fragments," *RevQum* 22 (87, '06) 341-347.

The article seeks to clarify some of the confusion surrounding the first Leviticus manuscripts that were found at Qumran, the Paleo-Hebrew Leviticus fragments from Cave 1. After discussing the identification and distribution of the fragments, it provides transcriptions of 1QpaleoLev-Num^{a} and 1QpaleoLev^{b}?. It concludes that insofar as we can judge from the preserved texts of Leviticus—the manuscripts from Qumran and Masada, the Masoretic Text, the Samaritan Pentateuch, and the Septuagint—a full textual comparison indicates that there was only a single edition of Leviticus in circulation in the latter half of the Second Temple period.—D.J.H.

1346. J. ZIAS, "Qumran Toilet Practices: A Response to a Response," *RevQum* 22 (87, '06) 479-481.

This reply to J. Magness's critique [§ 51-557] of an earlier article on toilet practices at Qumran [§49-1986] supplies clarifications and new information in support of the original presentation.—C.R.M.

Dead Sea Scrolls, §§ 51-882, 884, 894, 1047, 1105, 1216, 1362, 1365, 1381, 1407, 1410, 1415.

1347. J. Anderson, "Two-Way Instruction and Covenantal Theology in the Epistle of Enoch," *Henoch* 28 (1, '06) 125-140.

It is an oversimplification to deny completely connection to the Torah and covenantal theology in *1 Enoch.* Focusing on the Epistle of Enoch (chaps. 92–105) and the narrative bridge that preceded it (91:1-9, 18-19), the article shows that covenantal imagery is present in the epistles, particularly the notion of blessings and curses in the context of two-way theology. While revealed wisdom is not limited to the Mosaic law, the epistle does not exclude the latter. The Mosaic Torah has been freed from being anchored in Israel's history and given its ultimate setting in the eschaton.—D.J.H.

1348. K. Atkinson, "Taxo's Martyrdom and the Role of the *Nuntius* in the *Testament of Moses:* Implications for Understanding the Role of Other Intermediary Figures," *Journ BibLit* 125 (3, '06) 453-476.

After a critical analysis of scholarship on *Testament of Moses,* the article offers a proposal for dating the work in the Herodian period (sometime slightly after 4 B.C. to shortly after A.D. 6), and shows how the author has combined traditions from Deuteronomy 31–34 and Numbers 25 to portray his current situation in the Herodian era as a modern-day wilderness experience to accentuate the vulnerability of Israel and to emphasize the importance of strict adherence to the words of Moses. Then it explores the identity of the *nuntius* (a priestly angel) and his relation to Taxo (Moses' successor and the final intercessor for Israel). It concludes that *Testament of Moses* illustrates how some Jews during the 1st century B.C. and early 1st century A.D. believed that God required the shedding of innocent blood by an intermediary figure to save humanity.—D.J.H.

1349. K. C. Bautch, "What Becomes of the Angels' 'Wives'? A Text-Critical Study of *1 Enoch* 19:2," *JournBibLit* 125 (4, '06) 766-780.

The study investigates the variant readings in the brief notice in the extant manuscripts of *1 Enoch* 19:2 about the fate of the wives of the Watchers. The reading "sirens" of the Greek manuscript tradition appears to be an attempt to improve a precursor. The reading "peaceful" of the Ethiopic manuscript tradition does not suit the narrative context. It may be that the Aramaic *Vorlage* of 19:2 featured a *peil* participle or *peal* passive participle of *šlm* and read simply that the wives of the Watchers who transgressed would be destroyed. This word was misunderstood by an initial Greek translator and rendered εἰρηναῖαι. Thus the Greek *Vorlage* utilized by Ethiopic translators did not contain the meaning of *šlm* required by the narrative.—C.R.M.

1350. C. T. Begg, "Ahithophel versus Hushai according to Josephus," *AnnStorEseg* 22 (2, '05) 479-500.

The article examines Josephus' treatment (in *Ant.* 7:211-229) of the Ahithophel versus Hushai episode in 2 Sam 16:15–17:23 under six headings: Absalom-Hushai encounter, Ahithophel's first proposal, Ahithophel's second proposal, Hushai's counterproposal, word brought to David, and Ahithophel's suicide. It concludes with general observations about the biblical text-form(s) used by Josephus, his rewriting techniques, and how Josephus' treatment compares with other treatments in the Jewish tradition.—D.J.H.

1351. C. T. Begg, "The Anointing of Saul according to Josephus," *BullBibRes* 16 (1, '06) 1-24.

The article considers Josephus' retelling of 1 Sam 9:1–10:16 in *Antiquities* 6:45-59 under ten

headings: Saul introduced, asses sought unsuccessfully, Saul-servant exchange, encounter with maidens, Saul meets Samuel, banquet and overnight, Saul anointed, signs announced, signs fulfilled, and Saul reports to Abner. It concludes with general observations about Josephus' biblical text and his rewriting techniques, and makes comparisons with other extrabiblical traditions.—D.J.H.

1352. C. T. Begg, "The Crossing of the Jordan according to Josephus," *ActaTheol* 26 (2, '06) 1-16.

The article discusses Josephus' retelling (in *Ant.* 5:16-21) of the account of Israel's crossing the Jordan and its immediate sequels found in Joshua 3–5 under four headings: preparations for crossing, crossing completed, stones erected, and Passover and cessation of manna. It concludes that Josephus' streamlining and rewriting of Joshua 3–5 show him to be someone who combined fidelity to the basic biblical story line with much freedom in handling its details.—D.J.H.

1353. C. T. Begg, "Israel's First Judge according to Josephus," *NedTheolTijd* 60 (4, '06) 329-336.

The article examines Josephus' treatment in *Antiquities* 5:179-184 of the account of Israel's first judge, Othniel, in Judg 3:7-11. It considers the respective contents and compares the two accounts with attention to Josephus' rewriting techniques and how Josephus' version compares to the handling of this figure elsewhere in Jewish tradition (especially ps.-Philo's *Liber Antiquitatum Biblicarum*).—C.R.M.

1354. C. T. Begg, "The Josephan Judge Jephthah," *ScandJournOT* 20 (2, '06) 161-188.

The article compares Josephus' account of the judge Jephthah (*Ant.* 5:255-270) with its biblical prototype (Judg 10:6–12:7) and with the version in ps.-Philo's *Biblical Antiquities* (39–40) under six headings: prelude, Jephthah assumes command, negotiations with Ammonites, Jephthah's vow and victory, the Ephraimites slaughtered, and Jephthah's end. It concludes that Josephus' Jephthah appears as even more a "split personality" than the biblical figure, with both his many positive attributes as well as the wrongfulness of his vow and its execution being accentuated. It also notes that Josephus downplays God's role in the events and shares some features with ps.-Philo (while adhering more closely to the biblical account).—D.J.H.

1355. C. T. Begg, "The Judgment of Solomon according to Josephus," *TheolZeit* 62 (3, '06) 452-461.

Close attention to Josephus' version of the "judgment of Solomon" in 1 Kgs 3:16-28 shows that his account in *Antiquities* 8:26-34 draws on various text forms of the biblical passage. Josephus employs a variety of rewriting techniques (additions and amplifications, rearrangements, other modifications and adaptations) that generate a variety of distinctive features in his story, especially with regard to the characterization of those involved.—C.R.M.

1356. C. T. Begg, "The Rahab Story in Josephus," *StudBibFranLibAnn* 55 ('05) 113-130.

The article compares the biblical account of the Rahab story (Joshua 2) and Josephus' reworking of it in *Antiquities* 5:2-15 under five major headings: spies dispatched, spies' arrival, Rahab saves spies, Rahab-spies exchange, and spies' return. It gives particular attention to the text form(s), Josephus' techniques in reworking biblical material, and the relation of his version to other Jewish and Christian traditions.—D.J.H.

1357. C. T. Begg, "The Wealth of Solomon according to Josephus," *Antonianum* 81 (3, '06) 413-429.

Josephus' rendition in *Antiquities* 8:176-189 of the material on Solomon's extraordinary wealth found in the Bible (1 Kgs 10:11-12, 14-19; 2 Chr 9:10-11, 13-28) suggests that the historian worked with several different texts of the biblical narratives. Josephus' rewriting techniques (additions/expansions, omissions/abbreviations, rearrangements, other modifications) result in a portrait of Solomon that differs markedly from its biblical prototypes, an elaboration that allowed him to present his Greco-Roman readers with a Jewish figure who corresponded to their own royal ideals.—C.R.M.

1358. K. Berthelot, "Philo of Alexandria and the Conquest of Canaan," *JournStudJud* 38 (1, '07) 39-56.

Philo seems to feel ill at ease with passages in the Torah that commanded the Hebrews to expel or exterminate the Canaanites at the time of the conquest. Besides allegory he used four hermeneutical strategies in dealing with them: passing over the problematic texts in silence, playing with the meaning of certain Greek words, justifying the destruction of the Canaanites from a moral point of view, and rewriting the biblical account.—D.J.H.

1359. A. Blasius, "Antiochus IV Epiphanes and the Ptolemaic Triad: The Three Uprooted Horns in Dan 7:8, 20 and 24 Reconsidered," *JournStudJud* 37 (4, '06) 521-547.

The article deals with the enigmatic prediction and explanation in Dan 7:8, 20, and 24 concerning the three out of ten horns of the fourth beast that were "uprooted" in front of the eleventh, little horn (generally identified with Antiochus IV). The three former horns should be identified as contemporaneous with Antiochus IV (who did not necessarily kill them). The three uprooted horns most likely allude to the triad formed in 170 B.C. by Ptolemy VI Philometer, his sister-wife Cleopatra II, and his younger brother known as Ptolemy VIII Euergetes II.—D.J.H.

1360. P. R. Bosman, "Conscience and Free Speech in Philo," *StudPhilonAnn* 18 ('06) 33-47.

In Philo's writings συνειδός has a predominately negative connotation. Having a "conscience" in the majority of instances means having a guilty awareness; its presence is a sure sign that one has committed some transgression. The concept's link to παρρησία must be understood in terms of the earlier associations of being aware of transgression and the resulting inner turmoil and outer weakness. Philo used the terms within a matrix of freedom and slavery, or the master-slave relationship in which social or moral categories intermingle. Real nobility and freedom are defined in terms of inner integrity; to remain within the limits set by virtue means that "conscience" is not given the opportunity to get activated.—D.J.H.

1361. S. Bunta, "One Man (φῶς) in Heaven: Adam-Moses Polemics in the Romanian Versions of *The Testament of Abraham* and Ezekiel the Tragedian's *Exagoge*," *JournStud Pseud* 16 (2, '07) 139-165.

One Romanian manuscript tradition of *Testament of Abraham,* diverging from the Greek versions, portrays Adam as a "luminous man." A second manuscript tradition makes reference to Adam's face in terms reminiscent of Moses' luminous face on Sinai. The two phrases are expressions of early polemics between traditions about Adam's luminescence and traditions about a luminous Moses. On the side of Moses traditions, Ezekiel the Tragedian's *Exagoge* attests to a Mosaic claim over a prominent title in Adam-light speculations, namely φῶς.—D.J.H.

1362. J. E. Burns, "Essene Sectarianism and Social Differentiation in Judaea after 70 c.e.," *HarvTheolRev* 99 (3, '06) 247-274.

The common presumption that the lack of explicit testimony to the Essenes' survival after a.d. 70 amounts to evidence of their absence from the social world of the rabbis has no merit. Rather, their disappearance from the historical record belies the possibility that the sect simply became irrelevant to those who composed the record. Nevertheless, the continued occurrence of Essene sectarianism can be detected in the legal rhetoric of the ancient rabbis who negotiated the new social order that emerged in Judea after the destruction of the Jerusalem Temple. More specifically, the Essenes—or people very much like them—can be identified in early rabbinic discourse on social differentiation.—D.J.H.

1363. C. Carbullanca N., "Estudio del paradigma mesiánico de Elías. Historia de su interpretación," *TeolVida* 47 (4, '06) 423-442.

After explaining the conceptual and terminological background of expectation of Elijah as the eschatological prophet in the OT, the article considers how the figure of Elijah was understood in early Judaism (Qumran writings, rabbinic literature). Then it discusses how the coming of Elijah *redivivus* was interpreted in early Christian circles, with particular attention to Lk 1:68-79; 7:26-29; and Mk 9:11-13, respectively.—D.J.H.

1364. S. Cheon, "The Old Testament Apocrypha and Its Studies in Korea," *Quest* [Hong Kong] 5 (1, '06) 83-96.

The OT Apocrypha have been badly neglected by Korean Protestants. After reflecting on historical causes for this neglect, the article explains what resources (translations, introductions) are available, and discusses why and how these books should be taught as part of theological education in Korea and elsewhere.—D.J.H.

1365. M. A. Christian, "Reading Tobit Backwards and Forwards: In Search of 'Lost Halakhah,'" *Henoch* 28 (1, '06) 63-95.

Both within and without the land of Israel there existed repositories of oral and written traditions from which unique interpretations of authoritative texts and innovative laws like Tob 6:13 emanated. The book of Tobit's relationship to Mosaic law reflects the "distance" of the Diaspora where exilic identity obtains not only through dietary directives and acts of piety but also through the strengthening of family structure through halakic innovation. Legal innovation might be preceded by custom. Tannaitic literature documents cases where custom supersedes or "contaminates" pentateuchal law.—D.J.H.

1366. N. G. Cohen, "La dimensión judía del judaísmo de Filón. Una elucidación de *De Spec. Leg.* IV 132-159," *RevistBíb* 68 (3-4, '06) 215-240.

The Spanish version of the article published in English in *Journal of Jewish Studies* in 1987 [§ 32-924].—D.J.H.

1367. I. Coleman, "Antiphony: Another Look at Philo's *On the Contemplative Life,*" *Stud Liturg* 36 (2, '06) 212-230.

The earliest liturgical use of the term *antiphōnos* (from which *antiphōnon* is derived) is found in Philo's *On the Contemplative Life.* Philo refers to and describes a style of liturgical singing which is antiphonal, not merely responsorial. The antiphonal style involves two choirs, one of men and one of women, answering each other, and this reveals the appropriateness of the term

antiphōnon combining the ideas of "answer" and "octave." The scriptural model for this is the double choir of Moses and Miriam in Exodus 15. The classical models for this are the choral-odes of Greek drama. Philo's account of the Therapeutic liturgies, including antiphony, had a strong influence on later Christian practice.—D.J.H.

1368. J. Cook, "The Origin of the Tradition of the *yṣr htwb* and *yṣr hr<*," *JournStudJud* 38 (1, '07) 80-91.

The article traces the development of the tradition of the good and evil inclinations backward from later rabbinic literature to its earlier forms in Sirach, the Septuagint of Proverbs, and Qumran texts. It concludes that there is already evidence for this doctrine from Palestine in the 2nd century B.C.—D.J.H.

1369. J. Corley, "A Numerical Structure in Sirach 44:1–50:24," *CathBibQuart* 69 (1, '07) 43-63.

Sirach 44:1–50:24 exhibits a pattern in its poetic lines: 44:1-15 has 18 bicola; 44:17–45:26 has 64 bicola; 46:1–49:16 has 128 bicola; and 50:1-24 has 36 bicola. These numerals are multiples of eight and nine, which may be regarded as important numbers in the praise of the ancestors. Likewise, the tally of bicola exhibits a pattern of eights and nines, and eights and nines appear in the allocation of bicola. These arithmetical patterns reflect the exact providence of God's action in creation where nothing needs to be added or subtracted. Thus the sage seeks to demonstrate how the high priest Simeon played a God-given role in the divinely determined sequence of events in Israel's history. Far from being random, the course of Jewish history is regarded as guided by God, who will not abandon God's people amid their continuing difficulties.—D.J.H.

1370. J. de Waard, "Difference in Vorlage or Lexical Ignorance: A Dilemma in the Old Greek of Proverbs," *JournStudJud* 38 (1, '07) 1-8.

With reference to several examples where a phrase is present in the Masoretic text but absent in the Old Greek of Proverbs, the article suggests that this phenomenon may be due not to a different Hebrew *Vorlage* but rather to lexical ignorance on the part of the Greek translator.—D.J.H.

1371. S. Di Mattei, "Moses' Physiologia and the Meaning and Use of Physikôs in Philo of Alexandria's Exegetical Method," *StudPhilonAnn* 18 ('06) 3-32.

In his *Allegorical Commentary* on Genesis, Philo's apologetic use of φυσικῶς attempts to present Moses' text as a philosophical treatise that deals with topics appropriate to "physics": God, the cosmos, human nature, and (allegorically) the nature of the soul. The reading or studying of such a text must ultimately lead to a virtuous and pious lifestyle in the worship of the creator of the cosmos. Likewise, the use of φυσιολογία by Philo refers to the observation of nature or the cosmos, which ultimately leads to the comprehension and recognition of its transcendent metaphysical architect and creator.—D.J.H.

1372. A. Edrei and D. Mendels, "A Split Jewish Diaspora: Its Dramatic Consequences," *JournStudPseud* 16 (2, '07) 91-137.

The study challenges the accepted scholarly view of the Jewish Diaspora following the destruction of the Temple. Two Jewish worlds developed during this period with an ever-widening geographical (east-west) and linguistic (Hebrew/Aramaic versus Greek) gap between

them. Two different knowledge bases and literatures were created—in the west the Bible in Greek along with the Apocrypha and Pseudepigrapha, and in the east rabbinic literature. A normative gap of distinct Diasporas came to expression particularly in the areas of prayer and synagogue life, and holiday celebration. There was no ongoing connection between the Greek-speaking Diaspora and the center in Israel. The Jewish communities that were isolated from the rabbinic network served as a receptive basis for the development of an alternative Christian network by Paul. An Oral Law did not develop in the western Diaspora, and western Jews contributed nothing to the development of the Oral Law in the east. Pagan literature paints a picture of Jews who live according to the Torah, and not according to the Oral Law. The rabbis paid a high price for keeping their halakah in oral form, losing in consequence half of their constituency.—C.R.M.

1373. B. J. Embry, "The Name 'Solomon' as a Prophetic Hallmark in Jewish and Christian Texts," *Henoch* 28 (1, '06) 47-62.

The paper examines a portion of the Jewish and Christian literature in which the name "Solomon" figures pseudepigraphically, beginning with *Psalms of Solomon* (mid-1st century B.C.) and ending with *Targum of Canticles* (late 6th-early 7th century A.D.). It shows that despite the fact that Solomon is often taken to be first and foremost a wise man, the position that Solomon was a prophet not unlike Moses was also taken by the ancients.—D.J.H.

1374. L. Farag, "The Septuagint in the Life of the Early Church," *WordWorld* 26 (4, '06) 392-401.

After sketching the history of the Septuagint and its influence in the early church, the article discusses some important parts of the Septuagint: 2 Maccabees 7—martyrdom and *creatio ex nihilo;* the additions to Daniel—the three youths and Susanna; and the Wisdom of Jesus son of Sirach—Wisdom and Logos.—D.J.H.

1375. P. Féghali, "Le texte syriaque de Ben Sirach, fidèle témoin de l'hébreu," *Parole de l'Orient* [Kaslik, Lebanon] 31 ('06) 47-55.

The Peshitta's version of Sirach was based on the Hebrew text rather than on the Greek translation(s). The article discusses the book of Sirach in the Syriac language, Sirach in Hebrew, and the Syriac version as a witness to the Hebrew.—D.J.H.

1376. A. J. Forte, "Book I of Josephus' 'Bellum Iudaicum': Sources and Classical Echoes Revisited," *Didaskalia* 36 (2, '06) 31-52.

There are sufficient indications in *Jewish War* that Josephus was targeting Rome's cultural elite, that is, persons adept in both Latin and Greek, and most importantly, sympathetic to Flavian Rome. After noting some allusions to Greek writers (especially tragedians) in Book 1, the article argues that Josephus artfully arranged the materials that Nicolaus of Damascus provided, and calls attention to the *color latinus* in those passages that result from Josephus' contact with Roman military *commentarii.*—D.J.H.

1377. P. J. Gentry, "The Septuagint and the Text of the Old Testament," *BullBibRes* 16 (2, '06) 193-218.

Despite the riches available now through the discovery of the Dead Sea scrolls, the Septuagint remains in many cases the earliest witness to the text of the OT and therefore is of immense significance and value. The article first offers guidelines for the proper use of the ancient versions

in the textual criticism of the Hebrew OT. Then it discusses cases where the parent text of the Septuagint is different from that of the Masoretic text (2 Sam 22:43; Ps 18:43; Isa 19:10; etc.), and reflects on the text-critical value of the Septuagint version.—D.J.H.

1378. M. Gil, "The Decline of the Agrarian Economy in Palestine Under Roman Rule," *Journal of the Economic and Social History of the Orient* [Leiden] 49 (3, '06) 285-328.

The gradual taking over of estates by the imperial authorities, the burden of taxation, the confiscation of land for debts caused by usury, and the extreme division of estates caused by marriage customs and by inheritance laws all brought about the decline of agriculture in Roman Palestine. The result was internal emigration from villages to cities, as well as emigration to Babylonia and to cities around the Mediterranean and in Asia Minor.—D.J.H.

1379. G. Gilbert, "Jewish Involvement in Ancient Civic Life: The Case of Aphrodisias," *Rev Bib* 113 (1, '06) 18-36.

The donor inscription from Aphrodisias offers important information about the involvement of Jews in ancient civic life. One donor served as a *palatinus,* a high ranking official in the Roman imperial bureaucracy. The *dekania,* the organization responsible for the inscription, established a feeding program that aided the residents of Aphrodisias. Thus the *dekania* assumed a role normally performed by civic magistrates.—D.J.H.

1380. L. L. Grabbe, "The Law, the Prophets, and the Rest: The State of the Bible in Pre-Maccabean Times," *DeadSeaDisc* 13 (3, '06) 319-338.

A large collection of biblical books was already accepted as having religious authority by the end of the Persian period. In the pre-Maccabean period there was a variety of biblical texts, with no evidence that the existence of multiple versions or texts was seen as a problem. However, by the end of the 1st century A.D. the textual diversity of the pre-Maccabean period was greatly reduced. A chart illustrating the development of Israelite/Judaic traditions and OT texts is provided on p. 338.—D.J.H.

1381. G. Hadas, "These Are Names of People from the Past. The Jewish Residents of Ein Gedi, from the Iron Age to the Byzantine Period," *RevBib* 113 (2, '06) 181-187.

The article discusses persons from Ein Gedi in the Iron Age, Roman period, and Byzantine period whose names were inscribed on stone or written on papyri found in the Judean Desert caves. A list of Ein Gedi inhabitants according to the Judean Desert documents appears on pp. 186-187.—D.J.H.

1382. J.-C. Haelewyck, "The Relevance of the Old Latin Version for the Septuagint, with Special Emphasis on the Book of Esther," *JournTheolStud* 57 (2, '06) 439-473.

For certain OT books or parts of books the Old Latin is a witness to a Greek model that differs from the one given in the major critical editions of the Septuagint. The book of Esther is an example of this phenomenon. The article discusses the sources of our knowledge of the Old Latin of Esther (manuscripts, patristic quotations, editions in antiquity), and situates logically and chronologically the place of the Old Latin within the Greek tradition of Esther. It concludes that the Greek model of the Old Latin (La-GrIII) represents the first Greek translation of the book (at the latest between 120 and 100 B.C.), while the other two forms, the *L* text (GrII) and the LXX text (GrI), are later.—D.J.H.

1383r. M. Hengel, *The Septuagint as Christian Scripture* [*NTA* 46, p. 589].

J. A. Sanders, "The Septuagint as Christian Scripture," *BullBibRes* 13 (2, '03) 271-274.—In this resourceful and thoughtful book, Hengel shares the results of a lifetime of study of the Septuagint as the veritable OT of the early churches. The greatest value of this perceptive book is in Hengel's acquaintance with all the Hellenistic Jewish literature pertinent to the discussion and his perception of its importance.—D.J.H.

1384. S. Inowlocki, "Trois auteurs juifs de langue grecque oubliés: Mousaios et les deux Agathobule dans le témoignage d'Anatole de Laodicée sur la Pâque," *RevÉtudJuiv* 165 (3-4, '06) 383-396.

In a passage quoted by Eusebius (in *Hist. Eccl.* 7.32.16), Anatolios of Laodicea refers alongside Philo and Josephus to a Jewish writer named Mousaios as well as two other Jewish writers named Agathoboulos. The article analyzes the Christian context in which these names have reached us, and suggests that the corpus of Jewish texts written in Greek was larger than what the extant fragments and quotations indicate.—D.J.H.

1385. M. H. Jensen, "Herod Antipas in Galilee: Friend or Foe of the Historical Jesus?" *Journ StudHistJesus* 5 (1, '07) 7-32.

The article surveys the sources on Herod Antipas in order to assess what can be said about the impact of his reign on socioeconomic conditions in 1st-century Galilee as the background of the historical Jesus. The sources are treated in four groups: Josephus, other written sources, archaeology, and coins. It offers seven considerations that suggest that Herod Antipas is best viewed as a minor ruler with a moderate impact—he was not a remaker of Galilee but rather a modest developer. It concludes that a depiction of Jesus as provoked by and opposed to the reign of Antipas cannot be substantiated by an archaeological or literary contextual component. That it is not unlikely that the persistent poverty of this period was confronted by a social prophet is another matter.—C.R.M.

1386. K. H. Jobes, "When God Spoke Greek: The Place of the Greek Bible in Evangelical Scholarship," *BullBibRes* 16 (2, '06) 219-236.

The article argues for a place for the Septuagint in evangelical scholarship that moves beyond textual criticism of the Hebrew Bible and discussion of the canon. NT exegesis that refers to the Hebrew text where the NT authors were in fact using the Greek OT is methodologically flawed, as is biblical theology that fails to give the Septuagint its historical due as a literary and theological background of the OT. Moreover, much fresh opportunity for scholarship awaits those who study the ancient Greek versions of the OT in their own right.—D.J.H.

1387. J. Joosten, "L'agir humain *devant* Dieu. Remarques sur une tournure remarquable de la Septante," *RevBib* 113 (1, '06) 5-17.

In the Septuagint the expression "sin before" is used several times when the sin is directed toward God. This and similar expressions reflect the influence of the style used at the royal court in the Persian period. The occurrences in the Septuagint witness to the Aramaic background of the translators. The link between the Septuagint and the Targums would appear to be indirect.—D.J.H.

1388. J. Joosten, "Le milieu producteur du Pentateuque grec," *RevÉtudJuiv* 165 (3-4, '06) 349-361.

This consideration of the social and cultural milieu in which the Greek translation of the Torah

originated treats the linguistic register of the Septuagint, barbarisms and calques, the social level of the translators, and the milieu of the LXX's origin. It suggests that the translators belonged to a Jewish community among the middle classes. They were neither professional translators nor professional interpreters of Scripture. Some details imply that the group producing the Greek Pentateuch consists essentially of soldiers.—C.R.M.

1389r. E. Kessler, *Bound by the Bible. Jews, Christians and the Sacrifice of Isaac* [*NTA* 50, p. 213].

S. Fuchs, *Conversations in Religion and Theology* [Malden, MA] 4 (2, '06) 229-240.—In this remarkable book Kessler raises the interesting possibility of an "exegetical encounter" occurring in the first few Christian centuries between Jewish and Christian interpreters of the story of the "binding of Isaac" (Genesis 22). He provides valuable incentive for more Christians to discover the vast, complex, and often inspiring world of rabbinic literature. At the same time he offers a tempting invitation to Jews to understand the patristic tradition not just with intent to ward off its arrows but also to catch its bouquets as well. [In the same issue (pp. 241-244) Kessler presents a response.]—D.J.H.

1390. D. Konstan, "Philo's *De virtutibus* in the Perspective of Classical Greek Philosophy," *StudPhilonAnn* 18 ('06) 59-72.

After noting Philo's inclusion of μετάνοια among the virtues in *De virtutibus,* the article discusses the problem of what virtues Philo meant to count in his treatise, and considers his discussions of ἀνδρεία and φιλανθρωπία in the context of classical Greek philosophy.—D.J.H.

1391. J. R. Labendz, "The Book of Ben Sira in Rabbinic Literature," *AJSRev* 30 (2, '06) 347-392.

This investigation of what the rabbis possessed of the book of Ben Sira considers the unattributed citations, tannaitic sources, and sources from various phases in the Amoraic period in Palestine and Babylonia. Then with reference to several specific examples it presents evidence regarding the relative accuracy of the Ben Sira citations in the Palestinian and Babylonian sources. It concludes that the tannaitic rabbis in Palestine between A.D. 70 and 220 and the Palestinian Amoraim between A.D. 220 and 400 possessed a book of Ben Sira similar to the extant versions and cited it accurately, while the Babylonian rabbis were not exposed to the book before the 4th century A.D. and did not preserve the text accurately. An appendix (pp. 383-392) discusses the numerous attributions to Ben Sira of varying degrees of closeness to the extant texts in *b. Sanhedrin* 100b.—D.J.H.

1392r. J. D. Levenson, *Resurrection and the Restoration of Israel* [*NTA* 51, p. 209].

W. Brueggemann, "Ultimate Victory," *ChristCent* 124 (3, '07) 31-33.—Levenson argues that according to rabbinic tradition resurrection faith permeates the Hebrew Bible. His exposition is at times breathtaking and often instructive not only about the Bible and Judaism but also about Christian faith. His book is an invitation to people of faith to recover some nerve about a core conviction.—D.J.H.

1393. C. M. Maier, "'Zion wird man Mutter nennen.' Die Zionstradition in Psalm 87 und ihre Rezeption in der Septuaginta," *ZeitAltWiss* 118 (4, '06) 582-596.

Psalm 87 should be interpreted as a song of Zion that shifts the Zion tradition's focus to universalistic claims about the nations having been born in Zion. The Septuagint version of this

psalm confirms the idea that Zion is mother to the nations and deepens the female personification of the city of God.—D.J.H.

1394. L. Mazzignhi, "Morte e immortalità nel libro della Sapienza: alcune considerazioni su Sap 1,12-15; 2,21-24; 3,1-9," *Vivens Homo* [Bologna] 17 (2, '06) 267-286.

This investigation of death and immortality in the book of Wisdom first focuses on specific texts: 1:12-15 (God did not make death); 2:21-24 (the mysteries of God and the incorruptibility of humans); the theme of death in Wisdom 1–2; and 3:1-9 (the fate of the righteous). Then it offers synthetic theological comments on the final destiny of the righteous according to the book of Wisdom: sources, the theme of visitation and judgment, the final state of the righteous, and the question of resurrection of the body.—D.J.H.

1395. T. S. L. Michael, "Bisectioning of Greek Jeremiah: A Problem to Be Revisited?" *Bull IntOrgSeptCogStud* 39 ('06) 93-104.

What has received short shrift from H. St. J. Thackeray and E. Tov in their studies of the "bisectioning" of the Greek version of Jeremiah are the Hebrew-Greek differences within the so-called two halves (Jeremiah 1–28 and 29–52). This article first examines a sample of doublets in chapters 1–28 (Jer 4:4 and 21:21; 11:20 and 20:12; 8:15 and 14:19; 9:14 and 23:15; 5:9, 29 and 9:8) that illustrate the translator's penchant for inconsistency in rendering repeated Hebrew phrases. Then it considers some inconsistent translation choices that span the two halves. It concludes that the existence of lexical differences within each half of LXX Jeremiah should lead scholars to reexamine their assumptions about the extent to which one can make use of Hebrew-Greek consistency as a measure of translational/revisional activity.—D.J.H.

1396. C. Nardi, "Tobia come Antigone. Il pietoso ufficio della sepoltura implicita resistenza a un potere inumano," *Vivens Homo* [Bologna] 17 (2, '06) 385-407.

The article explores the portrayals of Tobit in the book bearing his name and Antigone in Sophocles' tragedy and other Greco-Roman sources, with special attention to their fidelity to the task of burying the dead and the significance of this activity as an implicit act of resistance to an inhuman political power.—D.J.H.

1397. D. Neufeld, "The Rhetoric of Body, Clothing and Identity in the *Vita* and Genesis," *Scriptura* 90 ('05) 679-684.

After introductory comments on current theoretical constructs of the body, the article considers the way in which Genesis and *Life of Adam and Eve* utilize the body surfaces of Adam and Eve to mark rank and relationship between males and females, authenticate identity, define personal and social power, and keep aspirations in check. Both Genesis and *Life of Adam and Eve* make powerful statements about individuals and societies through arranging the "temporary skin" of Adam and Eve.—C.R.M.

1398. V. L. Parker, "Judas Maccabaeus' Campaigns against Timothy," *Biblica* 87 (4, '06) 457-476.

Both 1 and 2 Maccabees mention various campaigns by Judas Maccabeus against an opponent named Timothy. The article argues that even though 1 Maccabees provides more accurate detail in several instances, the presentation of these campaigns in 2 Maccabees as chronologically discrete has greater historical plausibility. Moreover, 2 Maccabees alone preserves a record

of a third, historically plausible campaign against Timothy. On the whole, 2 Maccabees deserves more esteem as a historical source than it commonly receives.—D.J.H.

1399. L. Perkins, "Ἐξαγωγή or Ἔξοδος: What Changed and Why," *BullIntOrgSeptCogStud* 39 ('06) 105-114.

The article reviews the evidence for the Greek nomenclature for the second book of the Pentateuch and proposes some suggestions as to why variation occurred. In no extant pre-Christian Greek literature do we find ἔξοδος used as the title of the second book of the Pentateuch. Rather, Greek-speaking Jews in the later Second Temple period called this book ἡ Ἐξαγωγή. Between the time when Philo was writing in Alexandria and Justin's *Dialogue with Trypho,* however, it seems that ἡ Ἔξοδος became the preferred title. The change is possibly connected to the increasingly anti-Semitic climate of various parts of the Roman empire in the 1st century A.D. in which the term ἐξαγωγή might be twisted in slanderous ways to imply that the narrative was about slave exports or deportation. A title such as ἡ Ἔξοδος presumably would not carry such connotations.—C.R.M.

1400. R. Pummer, "The Tabernacle in the Samaritan Tradition," *Theoforum* 37 (1, '06) 45-64.

The role of the tabernacle in the Samaritan tradition can be summarized in four theses: (1) Joshua set up the Mosaic tabernacle on Mount Gerizim after the entry of the Israelites into Canaan; (2) the tabernacle was hidden when Eli erected an illegitimate sanctuary in Shilo; (3) the tabernacle will be restored in the end times; and (4) the Samaritan tradition as we have it today does not know of any temple on Mount Gerizim (contrary to Josephus, archaeology, and their own writings), and so for them the tabernacle is the only sanctuary.—D.J.H.

1401. J. R. Royse, "The Text of Philo's *De virtutibus,*" *StudPhilonAnn* 18 ('06) 73-101.

After discussing the place of *De virtutibus* within Philo's works, the article considers the title and structure of the work, the lost *De pietate* section, the Oxyrhynchus papyrus of Philo, the evidence of MS S (Seldenianus Supra 12), the Vienna papyrus, and D. Barthélemy's thesis about the retouching of Philo's works.—D.J.H.

1402. A. J. Rudin, "Festival of Lights. The Triumph of Religious Freedom," *America* 195 (20, '06) 18-19.

The article describes the origins of Hanukkah with reference to the events narrated in 1–2 Maccabees and sketches how it has been celebrated throughout history. Judas' victory enabled Jews to regain their political sovereignty and stemmed their ongoing assimilation and increasing loss of religious identity. It can be described as a struggle for religious liberty.—D.J.H.

1403. D. T. Runia et al., "Philo of Alexandria: An Annotated Bibliography 2003," *Stud PhilonAnn* 18 ('06) 143-204.

This installment [see § 50-1392] presents bibliographic information and abstracts for books and articles on Philo that appeared in 2003 (pp. 143-185), as well as extra items from before 2003 (pp. 185-187) and a provisional bibliography for 2004 to 2006 (pp. 189-204). It was prepared by Runia, E. Birnbaum, K. A. Fox, A. C. Geljon, H. M. Keizer, J. P. Martín, R. Radice, J. Riaud, D. Satran, G. Schimanowski, and T. Seland.—D.J.H.

1404. M. L. Satlow, "Defining Judaism: Accounting for 'Religions' in the Study of Religion," *JournAmAcadRel* 74 (4, '06) 837-860.

After noting the definitional problem posed by "Judaism," the article attempts to develop an

interpretive framework for a nonessentialist understanding of and approach to it. It first contends that the essentialist and normative assumptions in the "first-order" use of the term have been implicitly smuggled into many scholarly second-order definitions of the term. Next it discusses and critiques J. Neusner's definition, which attempts to shake free of these first-order limitations. Then building on Neusner's work and relying on J. Z. Smith's notion of polythetic classification, it suggests and develops a model with which scholars can use "Judaism" in a useful and meaningful way. It argues that "Judaism" is best seen as a family of communities that generally share a common sense of identity, a discourse transmitted through a more or less bounded set of authoritative texts, and traditional practices. A concluding section reflects on the implications of this model, including how scholars can meaningfully teach and discuss individual "religions."—C.R.M.

1405. F. Siegert, "La Bible des premiers chrétiens," *AnnStorEseg* 22 (2, '05) 409-419.

After commenting on the name "Septuagint," the article treats the legend of its origin in *Letter of Aristeas,* the expansion of the legend and the doctrine of inspiration, the date and provenance of the LXX, variations in the order of the texts compared with the Hebrew Bible, the pre-Massoretic Hebrew text underlying the LXX, the Christian reception of the LXX, and the canonization of the LXX.—C.R.M.

1406. G. E. Sterling, "'The Queen of the Virtues': Piety in Philo of Alexandria," *StudPhilon Ann* 18 ('06) 103-123.

Unlike the thinkers in the Hellenistic philosophical traditions who subordinated εὐσέβεια to δικαιοσύνη or to another virtue, Philo thought that εὐσέβεια served as a source for all other virtues. The reason for this appears to lie in the theocentric nature of his thought. Philo's aspiration was to encounter God directly. Even though a human cannot experience the being of God, it is possible to experience God's presence directly. This experience, even the desire for the experience, affected the moral life. It is not that we imitate God to experience God, but that our understanding and experience of God shape our virtue or impiety.—D.J.H.

1407. J. Stökl, "The Book Formerly Known as Genesis. A Study of the Use of Biblical Language in the Hebrew Fragments of the *Book of Jubilees,*" *RevQum* 22 (87, '06) 431-449.

While the author of *Jubilees* keeps reasonably close to the narrative structure of Genesis-Exodus, with respect to the language and quotations he uses Scripture freely and with a great amount of creativity. It appears that *Jubilees* is a "prophetic" rewriting of Genesis and parts of Exodus whose objective is to establish a prehistory that aligns with the scriptural laws as found in the latter parts of the Torah and can serve as a more stringent basis for the prophetic literature. With that aim the author introduces numerous additions to the narrative of the Torah.—D.J.H.

1408. G. J. Swart, "Divergences between the OG and Th Versions of Daniel 3: Evidence of Early Hellenistic Interpretation of the Narrative of the Three Young Men in the Furnace?" *ActaPatByz* 16 ('05) 106-120.

This study of the Greek versions of Daniel 3 treats the historical and literary relationship between the Old Greek and Theodotionic versions of Daniel, the narrative structure of the Greek versions of Daniel 3, comparison of the OG with the Th version, and the intertextual coherence of the respective versions. It concludes that the complexity of the relation between the OG and Th versions cannot be explained merely in terms of recension versus independent translation but seems to require a scenario in which both OG and Th independently revised an existing Greek

version of Daniel that contained the additions (i.e. vv. 24-25, 26-45, 46-51, 52-90, and probably parts of v. 91).—C.R.M.

1409. A. Toepel, "Yonton Revisted: A Case Study in the Reception of Hellenistic Science within Early Judaism," *HarvTheolRev* 99 (3, '06) 235-245.

The appearance of Yōnṭōn in the Syriac *Book of the Cave of Treasures* 27:6-11 is by no means merely a Christian legend. Rather, S. Gero [see § 25-698] has revealed a likely Jewish counterpart of Yōnṭōn, credited with measuring the earth by astronomical methods, which would have made him one of the early practitioners of astronomy and astrology, alongside heroes of Hellenistic astrology such as Nimrod/Zoroaster. The identification of Yoqṭān (see Gen 10:25) as an astronomer furthermore shows the ambiguous attitude toward Hellenistic science that seems to have prevailed before the formation of rabbinic Judaism.—D.J.H.

1410. E. Tov, "The Writing of Early Scrolls and the Literary Analysis of Hebrew Scripture," *DeadSeaDisc* 13 (3, '06) 339-347.

The article first considers the realia of writing and rewriting ancient scrolls with regard to the shape of the earliest copies of Scripture: correction procedures, and technical limitations of writing in a scroll (technical difficulties in inserting changes in the inscribed text, and the Qumran evidence). Then it discusses some implications for the literary criticism of the Hebrew Bible in light of rewriting as involving penning a new copy, the linear development of Scripture books, and the Temple as the place for writing, rewriting, and depositing Scripture scrolls.—D.J.H.

1411. L. Triebel, "Die angebliche Synagoge der makkabäischen Märtyrer in Antiochia am Orontes," *ZeitAntChrist/JournAncChrist* 9 (3, '05) 464-495.

The so-called Synagogue of the Maccabean Martyrs in Antioch on the Orontes never existed. Only late and dubious sources claim that this alleged synagogue housed the relics of these martyrs and was later transformed into a church. Augustine's claim that the basilica was built by Christians should be taken seriously.—D.J.H.

1412. P. W. van der Horst, "Two Short Notes on Philo," *StudPhilonAnn* 18 ('06) 49-55.

(1) F. Shaw [§ 50-1397] could have strengthened his argument by attending to the grammatical structure of a sentence in Philo's *Legatio ad Gaium* 353 and rendering it as "you who do not recognize *me* as a god . . . but (only) the one that is not to be named among you." (2) While A. Kerkeslager [§ 50-1377] has proved that Dionysius, Lampo, and Isidorus were not in Alexandria in A.D. 38, their absence was only *in corpore.* There was almost certainly a strong presence of them *in mente* and through figureheads.—D.J.H.

1413. A. van der Kooij, "Die erste Übersetzung des Jesajabuchs. Das Buch Jesaja in der Septuaginta," *BibKirch* 61 (4, '06) 223-226.

The Septuagint provides the oldest (2nd century B.C.) available translation of the whole book of Isaiah. It is noteworthy for its treatments of the Mosaic Law and the messiah, as well as its actualizations of prophecies.—D.J.H.

1414. S. Vidal, "Resurrection in the Israelite Tradition," *Concilium* (5, '06) 47-55.

The general framework of mysterious communion is decisive for the question of the destiny of the dead in the Israelite tradition. It is not surprising that the final representation of the communion of the righteous dead with God should in certain texts of Hellenistic Judaism have the

anthropological dualism typical of Hellenism applied to it. This horizon provides the setting for hope in the resurrection of the dead, a theme developed in apocalyptic, though not exclusive to it or originating in it. The final renewal of the history of the people is the framework for the real resurrection of the dead members of the people. A good compendium of the meaning of Israelite hope in the resurrection of the dead is provided in the formula that Paul cites in Rom 4:17.—D.J.H.

1415. L. M. Wills, "Ascetic Theology Before Asceticism? Jewish Narratives and the Decentering of the Self," *JournAmAcadRel* 74 (4, '06) 902-925.

Around the turn of the common era in Greek, Roman, and Jewish culture, there can be seen an increase in the number of new groups who exhibited ascetic practices. The focus on the decentered self (e.g. 1QH ix 21-22; v 20-21) seems to be at the root of early Jewish narratives of self-abnegation such as the Greek Esther (see 14:1-2; 15:1-2, 5), Judith (9:1; 10:1-4), *Joseph and Aseneth* (10:9-11, 14-17; 14:14-15), *Testament of Joseph,* and *Testament of Job*. This theory raises questions about the dates of the texts, the theme of weakness of will (*akrasia*), and Jewish asceticism reflected in rabbinic texts. Jewish asceticism and its theme of the decentered self should be viewed not just as the practice of a small elite who vacate society but rather as an ideal whose implications can be contemplated by desert practitioners and comfortable urban Jews alike.—D.J.H.

1416. M. Wojciechowski, "Księga Tobita jako świadectwo o diasporze izraelskiej w Asyrii (The Book of Tobit as a Witness of the Israelite Diaspora in Assyria)," *CollTheol* 75 (4, '05) 17-33.

It is very likely that the book of Tobit originated in an Israelite Diaspora community located in Assyria during the Persian Period. The book reflects values of that period: emphasis on the family, marriage between close relatives, and the indissolubility of marriage. Thus isolated, Israel was able to maintain its identity. There was little emphasis on the Temple cult and ritual norms. Instead, the focus was on deeds of mercy toward fellow Israelites derived from an understanding of God as good and merciful. The same values are reflected in the NT.—J.J.P.

1417. A. T. Wright, "Evil Spirits in Second Temple Judaism: The *Watcher Tradition* as a Background to the Demonic Pericopes in the Gospels," *Henoch* 28 (1, '06) 141-159.

After noting that the characteristics of the unclean spirits and the demon possessed man in the account of Mk 5:1-20 may be of assistance in identifying an earlier Jewish tradition that influenced the demonology of the Gospels, the article seeks to demonstrate a plausible progression of this earlier tradition. It treats Gen 6:1-4 and the similar story found in the Book of the Watchers (*1 Enoch* 1–36), the etiology of evil spirits, the developing anthropology of the Second Temple period, the anthropology and giantology of the Book of the Watchers in light of the Dead Sea scrolls, and demonic possession in the Dead Sea scrolls. It concludes that it is plausible to suggest at least an indirect influence upon the demonology and anthropology of the Gospels by an elaborated version of the evil spirits found in the Watcher tradition.—C.R.M.

1418. L. T. Zollschan, "The Date of the Fannius Letter: Jos. *Ant.* 14.233," *JournStudJud* 38 (1, '07) 9-38.

The letter of safe-conduct to Jewish envoys in *Antiquities* 14:233 is widely held, following B. Niese, to have been written by the consul of 161 B.C., C. Fannius Strabo, even though the letter is placed by Josephus among Roman documents dating to 49 B.C. But the content of the let-

ter, the historical circumstances, and recent research indicate that the author of the letter was C. Fannius, the governor of Asia in 49/8 B.C., a date which accords with the chronological position given it by Josephus.—D.J.H.

Jewish World, §§ 51-837, 846, 854, 856–857, 863, 1017, 1216, 1225, 1302, 1322, 1340–1343, 1435, 1453, 1462.

Rabbinics

1419. J. S. DeRouchie, "Circumcision in the Hebrew Bible and Targums: Theology, Rhetoric, and the Handling of Metaphor," *BullBibRes* 14 (2, '04) 175-203.

The study provides a theological survey of the "circumcision" word group in the Hebrew Bible and examines how *Targum Onqelos* on the Pentateuch and *Targum Jonathan* on the Prophets render the circumcision terminology. After categorizing the various texts and noting lexical characteristics, it focuses on instances where the notion of circumcision represented in the Hebrew lemma points to something more or other than the physical reality (i.e. where circumcision language is used metaphorically). Then it evaluates whether literal (i.e. natural or obvious) or nonliteral equivalents were used in translation and whether the targum translators were justified in their renderings of the Hebrew text.—C.R.M.

1420. S. D. Fraade, "Locating Targum in the Textual Polysystem of Rabbinic Pedagogy," *BullIntOrgSeptCogStud* 39 ('06) 69-91.

After surveying recent efforts to define the place of the targums within postbiblical Jewish society and culture, the article offers a critique of these approaches, and suggests that from the perspective of Descriptive Translation Studies the differences of form, language, and interpretation between the targums and other genres within the rabbinic polysystem of "Torah discourse" may be manifestations of the distinctive dialectical function played by scriptural translation in bridging the gap between holy writ and holy orality, between biblical source text and rabbinic target culture, respectively. It concludes by showing how in the case of Exod 7:1 the targums mediate between the biblical source and the rabbinic target culture.—D.J.H.

1421. J. Geiger, "A Christian Mosaic and a Jewish Midrash," *VigChrist* 60 (4, '06) 461-463.

Taking its starting point from a Syrian mosaic dated to A.D. 511 that depicts Romulus and Remus being suckled by the she-wolf, the article notes two midrashic sources where the story of the she-wolf and the twins is made into an example of God's mercy on the helpless.—D.J.H.

1422. R. Kushelevsky, "Hillel as the 'Image of a Man in the Skylight': A Hermeneutic Perspective," *RevÉtudJuiv* 165 (3-4, '06) 363-381.

The article presents a reading of the story of Hillel as it appears in *b. Yoma* 35b in the light of two of P. Ricoeur's hermeneutical concepts: the autonomy of the text, and the world of the text. The diverse implications of the configuration "the image of a man in the skylight," the totality of meanings of the metaphor "words of the living God," symbols of the Torah and the Sabbath, the situations in which Hillel acted as he hung on at the edge of the skylight, and the states of consciousness constructed in the story following Shemaiah and Abtalion's encounter with Hillel all establish a "world" that is perceived in the reader's consciousness as the "world" of the sages.—D.J.H.

1423. P. Mandel, "The Loss of Center: Changing Attitudes towards the Temple in Aggadic Literature," *HarvTheolRev* 99 (1, '06) 17-35.

The article analyzes two early Palestinian tales related to the destruction on the Jerusalem Temple in A.D. 70—about the destruction of Bethar and about Kamza and Bar Kamza—as they are retold in new literary corpora—one story retold in a later Palestinian work, the other resurfacing in the Babylonian Talmud. It traces the changing attitudes of the new storytellers to the Temple, as the focus of attention moves from the Temple as center to the increasingly important social, political, and religious problems facing the Jewish communities in the periphery.—D.J.H.

1424. P. L. Mayo, "The Role of the *Birkath Haminim* in Early Jewish-Christian Relations: A Reexamination of the Evidence," *BullBibRes* 16 (2, '06) 325-343.

The article discusses early Christian evidence for discerning the existence, use, and wording of the *birkat hāmînîm* in the first four centuries A.D., the meaning of the term *noṣrîm,* the meaning of the term *mînîm,* and the purpose of the *birkat hāmînîm* (a rabbinic tool for Jewish unification and self-definition). It concludes that the movement in recent scholarship away from the traditional view that the *birkat hāmînîm* was a watershed event in the early development of the Jewish-Christian schism is a prudent one.—C.R.M.

1425. J. Neusner, "The Kingdom of Heaven in Kindred Systems, Judaic and Christian," *Bull BibRes* 15 (2, '05) 279-305.

The article explores how and whether "kingdom of heaven" functions as a category-formation in haggadic theology as it does in the Evangelists' account of Jesus' teaching and the media framed to bear that message. It shows that what is inert in the rabbinic system is generative in the Gospels. The Christian heirs of Israelite Scripture subordinate much else to the kingdom of God, even the generative rabbinic category-formations sin/repentance/atonement and Israel/nations. The rabbinic heirs find sin/repentance/atonement at the heart of matters to which even Israel/nations and kingdom of heaven accommodate themselves.—C.R.M.

1426. M. R. Niehoff, "*Creatio ex Nihilo* Theology in *Genesis Rabbah* in Light of Christian Exegesis," *HarvTheolRev* 99 (1, '06) 37-64.

In an effort to show that some rabbinic interpreters of Gen 1:1-2 were familiar with Christian exegesis, the article analyzes three exegetical vignettes in *Genesis Rabbah*: the exchange between Rabban Gamaliel and the philosopher, Bar Kappara's interpretation of Gen 1:1-2, and Rabbi Hoshaya's interpretation of Gen 1:1. It concludes that Amoraic teachers were aware of the new theological trends introduced by the church. They adopted the idea of *creatio ex nihilo,* reconstructing for their own communities a significant dichotomy between correct and erroneous views. In this way they created a Jewish discourse whose structure and basic assumptions resembled their Christian counterparts. Only when Origen appropriated the notion of beginning for the Christian tradition, thus excluding Judaism, can we recognize a more polemical response on the rabbinic side.—D.J.H.

1427. P. Petzel, "Bürgschaft der Kommentare. Zur Autorität im rabbinischen Judentum (*Erster Teil*)," *Orientierung* 70 (19, '06) 207-209; "(*Zweiter Teil*)," (20, '06) 219-223; "(*Dritter Teil*)," (21, '06) 231-235.

Taking its starting point from the rabbinic dispute pertaining to Achnai's oven (*b. Baba Meṣia* 59b), the first installment considers how in rabbinic circles authoritative opinions were reached:

the view of the majority, ability to persuade other sages, and agreement with Scripture. It also notes that arriving at a majority opinion was not always without conflict. The second installment focuses on *b. Menaḥot* 29b and what it teaches about the authority of the text of the Torah and of commentary on it. Also treated are whether one can speak about deconstructionism in rabbinic literature, and the interpenetration of writing and orality. The third installment reflects on the relationship between orality and writing in the rabbinic movement, the authority that has been attached to written commentaries, the breath of revelation, commentary as the guardian of written material, commentaries as the guarantors of the text, guaranteeing the text in an embodied way, and the meaning *pro nobis*.—D.J.H.

1428. E. A. Phillips, "The Tilted Balance: Early Rabbinic Perceptions of God's Justice," *Bull BibRes* 14 (2, '04) 223-240.

In the early rabbinic community the judicial principle of "measure for measure" not only was carefully defined and given boundaries within the human court system but also provided a reflection in this world of the comprehensive balance woven into the very fabric of the metaphysical realms. This article explores the biblical injunctions to practice measure-for-measure justice, considers selected early rabbinic presentations of God's measure-for-measure justice as the sages discovered it in the biblical narratives, reflects on possible implications for interpreting similar expressions in the Gospels, and discusses the social context(s) of these audiences in late antiquity.—D.J.H.

1429. A. Radzyner, "Talmudic Law as Religious Law: The Source of the Desire to Limit Judicial Powers," *MAARAV* [Rolling Hills Estates, CA] 12 (1-2, '05) 121-153.

Taking its starting point from the talmudic passage about payments for harm that occurred in an uncommon manner (*b. Baba Qamma* 15b; *b. Ketubot* 41b), the article discusses talmudic law as religious in light of the limitation of jurisdiction to place and time, the demand that the judge receive religious ordination as a condition for being conferred full judicial authority, and the fear of sitting in judgment that is demanded of the judge. Then it considers the unique problematic character of the talmudic laws of tort, notes that the judge who errs in assessment is actually committing a religious offense, and explains why the Babylonian rabbis desired to restrict their jurisdiction in tort cases.—D.J.H.

1430. B.-Z. Rosenfeld and J. Menirav, "Fraud: From the Biblical Basis to General Commercial Law in Roman Palestine," *JournStudJud* 37 (4, '06) 594-627.

The article describes the development of fraud law and problems in enforcing it from the biblical period up to and particularly in the literature of the rabbinic sages, with a general historical examination of the changes between various periods. The main part focuses on the rabbinic writings, where fraud appears for the first time as a wide legal subject, mostly settled, with complex clauses, some of which are subject to debate or whose significance is unclear. It concludes that in Roman Palestine the fraud law was a guiding principle of proper commercial transactions and was used by the sages as a sort of sociolegal stick that they believed would lead to balanced and reasonable prices for all sorts of goods.—D.J.H.

1431. D. Steinmetz, "Beyond the Verse: Midrash Aggadah as Interpretation of Biblical Narrative," *AJSRev* 30 (2, '06) 325-345.

With reference to the midrash "Lemekh kills Kayin" in *Tanhuma Bereshit* 11 (see Genesis 4), the article seeks to show that midrashim can be read as broad interpretations of the biblical nar-

rative (and not simply as solving surface exegetical problems), and that understanding a midrash requires extended engagement with the biblical text on which it is commenting.—D.J.H.

1432. B. Wellmann, "Texte zum Stolpern. Rabbinische und patristische Bibellektüre im Vergleich," *BibKirch* 61 (4, '06) 235-239.

After noting differences between the rabbis and Augustine, the article discusses parallels between them with reference to their interpretations of Psalm 22 in their methods of reading, understanding of Scripture, understanding of authors, and conception of the reader. It concludes with suggestions about the present significance of their ways of reading the Bible.—D.J.H.

1433. R. C. Young, "*Seder Olam* and the Sabbaticals Associated with the Two Destructions of Jerusalem: Part II," *JewBibQuart* 34 (4, '06) 252-259. [See § 51-667.]

The remarks in *Seder Olam* that both Temples were destroyed in the latter part of a sabbatical year can be used to support B.-Z. Wacholder's calendar of postexilic *shemitot.* They also support the idea that sabbatical years were known before the exile, although the counting of them was disrupted by the exile. The First Temple was destroyed in the latter part of the year that began in the fall of 588 B.C. That year was a sabbatical year, and from this fixed point a calendar of pre-exilic sabbatical years can be constructed that is in harmony with other probable references to sabbatical years that have been cited from the Scriptures.—D.J.H.

Rabbinics, §§ 51-1094, 1308, 1332, 1362, 1365, 1372, 1391, 1415.

Greco-Roman World

1434. P. Adamson, "Neoplatonism," *Phronesis* [Leiden] 51 (4, '06) 408-422.

Descriptions and evaluations of about twenty recently published books in various languages on Neoplatonism and related topics.—D.J.H.

1435. J. Annas, "Recent Work on Plato's *Timaeus,*" *StudPhilonAnn* 18 ('06) 125-142.

The article focuses on one monograph and four collections of articles devoted to Plato's *Timaeus*: T. K. Johansen, *Plato's Natural Philosophy. A Study of the* Timaeus-Critias (2004); C. Natali and S. Maso (eds.), *Plato Physicus. Cosmologia e antropologia nel* Timeo (2003); G. Reydams-Schils (ed.), *Plato's* Timaeus *as Cultural Icon* (2003); R. W. Sharples and A. Sheppard (eds.), *Ancient Approaches to Plato's* Timaeus (2003); and M. R. Wright (ed.), *Reason and Necessity. Essays on Plato's* Timaeus (2000). It notes that contemporary Plato scholarship is increasingly sensitive to aspects of the *Timaeus* and its place in Plato's thought that engaged Philo.—D.J.H.

1436. D. T. Benediktson, "The First Silent Reader of Latin Literature," *ClassWorld* 100 (1, '06) 43-44.

Silent reading is clearly implied in Ovid's *Amores* 1.4.19-20 (see also *Ars Amatoria* 1.571-572; Tibullus 1.2.21-22 and 1.6.19-20). The first attested silent reader in Latin literature was not Ambrose but rather Ovid's Corinna—at least in Ovid's imagination.—D.J.H.

1437. P. R. Bosman, "Meat, Muscle and Mind: Diogenes and the Athletes," *Scriptura* 90 ('05) 660-669.

The stories and portrayals of Diogenes confronting athletes and their glorification became part of the Diogenes legend to balance his depiction as being anti-theoretical and praxis-

oriented. These encounters define the Cynic purpose against those of body culture. They clarify Diogenes' position on the body as bearer of philosophy as well as his definition of *askesis* (training) and *aretē* (excellence). The toils that the Cynic faces are natural ones, and the excellence he aims at is not of the kind awarded or recognized by society.—C.R.M.

1438. M. J. Carter, "Gladiatorial Combat: The Rules of Engagement," *ClassJourn* 102 (2, '06-'07) 97-114.

Gladiatorial combat in the Roman empire was an exciting, rule-bound contest of martial excellence, a demonstration of bravery in the face of death and of discipline and skill with arms. Serious or perhaps even mortal wounds and death were possible. But despite the dangers, the death of a professional gladiator was not a necessary or perhaps even an ordinary outcome. Victory, not murder, was the goal.—D.J.H.

1439. E. Gutting, "Marriage in the *Aeneid*: Venus, Vulcan, and Dido," *ClassPhilol* 101 (3, '06) 263-279.

Roman treatments of love sometimes suggest a sharp distinction between marriage and erotic love. The *Aeneid,* particularly Venus' interactions with Dido and Vulcan, suggests that Virgil offers a more complex picture than that of simple polar opposition or the negation of such an opposition. While preserving a separation of the two realms, Virgil presents the dichotomy in terms that confront other constructions of it and confound the meanings they ascribe to it. As a result, Virgil provides tools for rethinking the place of marriage and erotic love in Roman society.—D.J.H.

1440. J. D. Hester (Amador), "Queers on account of the Kingdom of Heaven: Rhetorical Constructions of the Eunuch Body," *Scriptura* 90 ('05) 809-823.

The article examines the ways in which the eunuch body was shaped through rhetorically constructed controversies regarding the eunuch's symbolic meaning within the gender economy of the ancient world. It explores the ways in which bodies, societies, religion, and rhetoric came and come together to maintain what is insisted upon as being a "natural" heterosexist division of the male and female. The discussion unfolds under the following headings: the ambivalent and contested body (Herodotus, *Histories* 8.105-106), the third sex (Galen, *On the Usefulness of Body Parts* 14.6-7; Cassius Dio, *Roman History* 76.14.4-5), the sexual/sexy transgressor (Lucian, *The Eunuch*), the sacred body (Lucian, *On the Syrian Goddess* 50-51; Tertullian, *Monogamy* 3), the morally weak and repugnant body (Philo, *On the Special Laws* 1.324-325), and the no-body.—C.R.M.

1441. P. Lampe, "Psychologische Einsichten Quintilians in der *Institutio Oratoria,*" *NTStud* 52 (4, '06) 533-554.

Drawing on Quintilian's treatment of how to convince and win over an audience in *Institutio Oratoria,* the article discusses the authenticity of the speaker as the foremost means of convincing others, visualization or the authenticity of the presentation as a way of convincing, emotionalization as an effective way of winning over an audience, the creativity of the hearers as a way of connecting with the hearers and winning them over, the creativity of the speaker and psychic factors that facilitate or obstruct the creative process, and memory as the *thesaurus eloquentiae.*—D.J.H.

1442. M. Lipka, "Notes on Pompeian Domestic Cults," *Numen* 53 (3, '06) 327-358.

The article investigates the performance and setting of Pompeian domestic cults on the basis of

evidence from three Pompeian houses: Casa del Cenaculo, Casa degli Amorini Dorati, and Casa di Marcus Lucretius. It argues that depictions of divine figures in mural paintings in Pompeian household shrines had no religious relevance whatsoever, despite the almost unanimous acceptance by modern scholarship of G. Wissowa's suggestion that such representations were objects of worship. It contends that there was a single Roman household cult, administered by the head of the family and shared by all family members alike, whatever their social status.—D.J.H.

1443. R. MacMullen, "The Power of the Roman Empire," *Historia* [Stuttgart] 55 (4, '06) 471-481.

The article discusses various aspects of the power of the Roman empire from its rise to its fall, with reference to J. E. Lendon's *Empire of Honor. The Art of Government in the Roman World* (1997) and C. Kelly's *Ruling the Later Roman Empire* (2004).—D.J.H.

1444. S. Margel, "Religio/superstitio. La crise des institutions, de Cicéron à Augustin," *Rev ThéolPhil* 138 (3, '06) 193-207.

The article examines the traditional opposition between *religio* and *superstitio* in Latin literature from Cicero to Augustine. It aims not only to compare pagan texts on this topic with the initial Christian reflections, but above all to show how Christians sought to establish a new status of social institutions based on a critique of the pagan opposition between religion and superstition.—C.R.M.

1445. L. H. Martin, "Cognitive Science, Ritual, and the Hellenistic Mystery Religions," *Rel Theol* 13 (3-4, '06) 383-395.

The article suggests the utility of two cognitively based theories of ritual for understanding two forms of ritual (those characterized by repetition and routinization, and those irregularly or infrequently performed [e.g. initiation rites]) with examples from the religions of the Roman empire. It treats H. Whitehouse's divergent modes of religiosity with respect to Rome and the Hellenistic mysteries, T. Lawson and R. McCauley's ritual competence theory and rituals in the mystery religions (especially Mithraism), and early Christian rituals. It concludes that cognitive theorizing can supplement traditional methods employed by historians and comparativists and, when warranted, provide a corrective to their assumptions and interpretations of the historical or ethnographic "mind."—C.R.M.

1446. S. Montiglio, "Should the Aspiring Wise Man Travel? A Conflict in Seneca's Thought," *AmJournPhilol* 127 (4, '06) 553-586.

Seneca was ambivalent about traveling. On the one hand, he regarded it as unnecessary or even dangerous insofar as it is at odds with mental focus and challenges the idea of happiness as "home." On the other hand, he admired those who traveled for the sake of knowledge and connected the mobility of the body with the "cosmic flight" of the mind. In line with a long established tradition, Seneca viewed travel as the first step toward philosophical inquiry. His ambivalence extended to the assessment of imperialistic uses of travel. Though he condemned it as a manifestation of greed, he also showed admiration for several Roman conquerors.—D.J.H.

1447. J. Osgood, "Eloquence under the Triumvirs," *AmJournPhilol* 127 (4, '06) 525-551.

The straightforward view of a "decline" of oratory during the triumviral period (43-32 B.C.) needs modification. The article gathers evidence to show that while there was less scope for an outspoken oratory that addressed affairs of state (e.g. the assignment of commands or the mal-

administration of provinces), speakers still found opportunities to speak in the senate and before the people. A period of great creativity in various types of literature, the triumviral years led oratory in new directions and were a transition to the principate.—C.R.M.

1448. D. Peretz, "The Roman Interpreter and His Diplomatic and Military Roles," *Historia* [Stuttgart] 55 (4, '06) 451-470.

After describing the status and function of Roman interpreters from 50 B.C. onward, the article indicates their possible involvement in military affairs with different tribes, and discusses their participation in negotiations with noble leaders, kings, and heads of tribes from ceremonial and diplomatic aspects. It concludes that Roman interpreters were usually regarded as being on a low level without any authority or power but sometimes were suspected of being spies.—D.J.H.

1449. J. Perkins, "Fictive *Scheintod* and Christian Resurrection," *RelTheol* 13 (3-4, '06) 396-418.

The article proposes that a circulating cultural discourse around violent bodily treatment, dismemberment, and gruesome death in diverse but chronologically related cultural productions of the 1st century A.D. provides the proper context for deciphering the relation between the apparent deaths in ancient fictive narratives (e.g. Chariton, Xenophon of Ephesus, Achilles Tatius) and contemporary Christian writings on resurrection. The figure of apparent death encapsulates in miniature the plot of all the adventure novels, and asserts and reinforces its message about the resiliency of its elite protagonists and their ability to survive a "social death" and play a role in the new Roman regime. Christian resurrection discourse, which insisted on a restored material body, was also a potent political statement. The relation between false deaths and Christian resurrection is not one of influence. Rather, two different social constituencies used a closely related register of themes (mutilation, consumption, death, and survival) to address the changing political and social landscape of Roman rule.—C.R.M.

1450. P. Ripat, "Roman Omens, Roman Audiences, and Roman History," *Greece & Rome* [Cambridge, UK] 53 (2, '06) 155-174.

After describing Roman expectations of divination, the article considers how deeply these expectations permeated popular thought and thus dictated popular understanding of political events. It suggests that the population at large was an active force behind the perpetuation of the system of belief that supported the legitimacy of the republican politicians and eventually emperors. This participation involved both the repetition of stories that demonstrated the intimate relationship between the Roman elite and the Roman gods, and the refashioning of past history to conform to popular expectations in this regard.—D.J.H.

1451. J. Rüpke, "Triumphator and Ancestor Rituals between Symbolic Anthropology and Magic," *Numen* 53 (3, '06) 251-289.

The article argues that the Roman triumph with the figure of the triumphator and the burial of Roman nobles with the *pompa imaginum* should be interpreted within the framework of the prestige and practices related to honorific statues. Using the red color of the triumphator's skin as the main argument, the figure of the triumphator is interpreted as a temporary statue, and the triumph as an attempt on the senate's part to regulate the prestige of honorific statues by tying it to a public ritual. Likewise, the bearers of *imagines* represent the ensemble of all legitimate (i.e. based on public positions) statues used to construct a family. Both rituals, as known from late republican sources, developed from the 4th century B.C. onward.—D.J.H.

1452. F. Siegert, "L'Antiquité a-t-elle connu la notion de vérité historique? Quelques extraits de Polybe," *AnnStorEseg* 22 (2, '05) 455-464.

The article discusses sections of the twelfth book of Polybius' history with regard to his method of verifying statements concerning the past, the identification of possible eyewitness errors, and errors deriving from the ideological implications of metaphysical language. It concludes that Polybius was very aware of the difference between historical inquiry and the literary production of a historian.—C.R.M.

1453. J. E. Taylor, "Pontius Pilate and the Imperial Cult in Roman Judaea," *NTStud* 52 (4, '06) 555-582.

In Christian and Jewish sources Pilate appears as either agnostic or antireligious. However, careful attention to the numismatic evidence, the "Pilate inscription" from Caesarea Maritima, and Philo's account of Pilate's setting up shields in honor of Tiberius in *Legatio ad Gaium* 299-305 suggests that as a Roman prefect of a province in the immediate post-Augustan age Pilate purposively determined to maintain, if not advance, the Roman imperial cult in Judea.—D.J.H.

1454. H. S. Versnel, "Red (Herring?). Comments on a New Theory Concerning the Origin of the Triumph," *Numen* 53 (3, '06) 290-326.

J. Rüpke's proposal [§ 51-1451] to date the creation of the Roman triumph to the late 4th century B.C. cannot be accepted. The article criticizes Rüpke's reinterpretations of the triumphal phenomenology, questions the historical implications of the new theory, and shows that the four major historical arguments or premises on which the theory is based are at variance with the available evidence. It concludes that there is no reason to reject the well founded and practically unanimously accepted idea that the triumph was introduced in the "Etruscan period" of Rome (late 6th century B.C.). The color red, the starting and most central argument in Rüpke's theory, appears to be that of a red herring; it attracts and entices but misleads.—D.J.H.

1455. J. Warren, "Epicureans and the Present Past," *Phronesis* [Leiden] 51 (4, '06) 362-387.

There is no compelling reason to think that in *De rerum natura* 1.459-482 Lucretius was offering a presentist account of the past, and there is no other evidence that demonstrates that the Epicureans were presentists about the past. After showing that there is no direct evidence for presentism in Epicurean texts outside Lucretius, the article identifies two possible interpretations of the passage (one of which is compatible with presentism), and discusses the Epicurean conceptions of the truth as past- and future-tensed statements. It suggests that the Epicureans' views were driven not primarily by thoughts about the ontology of past, present, and future, but instead by concerns over the truth-makers for future-tensed statements and the avoidance of determinism.—D.J.H.

Greco-Roman World, §§ 51-763, 844, 862, 1180, 1390, 1396.

Early Christianity

1456. J. Allerton, "The Secret Gospel of Mark and the Sexual Orientation of Jesus," *Faith and Freedom* [Oxford] 59 (2, '06) 108-113.

The excerpts from *Secret Gospel of Mark* discovered by M. Smith in 1958 seem to suggest homosexual activity on Jesus' part. The article discusses questions raised by these texts for understanding the development of Mark's Gospel and Jesus' sexuality.—D.J.H.

1457. O. M. Bakke, "Upbringing of Children in the Early Church. The Responsibility of Parents, Goal and Methods," *StudTheol* 60 (2, '06) 145-163.

The article discusses what early Christian sources (*Didaskalia, Apostolic Constitutions and Canons,* John Chrysostom) say about the responsibility of parents to rear their children in accordance with Christian ideals, the goal of Christian upbringing, and its substance and methods. The Christian sources emphasize the need for moral formation as the goal of the upbringing of children, and argue that the parents' salvation depends on taking this task seriously. They urge parents to control the social lives of their children and to lead them into a comprehensive life of piety, and argue for a more extensive use of corporal punishment than the classical ideal of the *bonus paterfamilias* indicated.—D.J.H.

1458. M. Berder, "L'enfant Jésus dans les évangiles apocryphes," *LumVie* 55 (272, '06) 29-39.

After a brief introduction to Christian apocryphal literature, the article comments on several episodes about the child Jesus found in these texts: the way in which he reveals his divine identity at an early age (*Arabic Infancy Gospel* 36), his behavior at school (*Infancy Gospel of Thomas* 6–8), his miracles (*Gospel of ps.-Matthew* 18), and his filial submission (*History of Joseph the Carpenter* 11).—C.R.M.

1459. P. Bobichon, "Le thème du 'Verus Israel.' Est-il constitutif de la controverse entre christianisme et judaïsme?" *AnnStorEseg* 22 (2, '05) 421-444.

The theme of the church as the *verus Israel* finds its most ancient formulation in Justin Martyr's *Dialogue with Trypho.* However, in the Christian tradition up to the Middle Ages the theme is referred to in an increasingly punctual, summary, and conventional form. While the leitmotif of the rejection of Israel is recurrent, there is increasing hesitation about explicitly reiterating Justin's claim that the Christian people are the *verus Israel.*—D.J.H.

1460. S. G. Brown, "Factualizing the Folklore: Stephen Carlson's Case against Morton Smith," *HarvTheolRev* 99 (3, '06) 291-327.

The article examines Carlson's circumstantial evidence in *The Gospel Hoax* (2005) that connects the letter of Clement of Alexandria that quotes from *Secret Gospel of Mark* to Smith under six headings: the writing of M. Madiotes, anomalous letterforms attributable to Smith, the allusion to Morton Salt, the confession hidden in the ellipsis, the life setting of the Gospel excerpts, and Smith's seal of authorship. It concludes that Carlson's tale is bizarre and illogical and has no credible support.—C.R.M.

1461. A. Camplani, "Le trasformazioni del cristianesimo orientale: monoepiscopato e sinodi (II-IV secolo)," *AnnStorEseg* 23 (1, '06) 67-114.

The hypothesis that the synodal praxis of the Christian communities in the eastern Mediterranean region assumed a variety of forms that were different from later ones, accompanied by the evaluation of certain phenomena of ecclesiastical development, allow a clearer view of Eusebius' narrative in his *Ecclesiastical History* and a more objective assessment of it. The affirmation of the monoepiscopate and monarchic episcopate (as described in *Didaskalia of the Apostles*) in some areas of the east, the preeminence assumed by some Christian communities over others, and the increasingly close link between Christian communities and civil society are all factors that contributed to a rich and varied synodal praxis.—D.J.H.

1462. L. Carnevale, "Il caso di Giobbe tra persistenze bibliche e trasformazioni: il ruolo del *Testamentum Iobi*," *AnnStorEseg* 23 (1, '06) 225-256.

The article first shows that the interpretation of the figure and role of Job in pre-Constantinian Christian communities is linked not only to the biblical book of Job but also to the pseudepigraphical work known as *Testament of Job.* Then with reference to the figure of Job, it discusses the pre-Constantinian exegetical tradition and the iconographic (pictorial and monumental) evidence especially in the Roman environment.—D.J.H.

1463. E. Cattaneo, "La figura del vescovo in Ignazio di Antiochia," *RassTeol* 47 (4, '06) 497-539.

After discussing the ecclesiological and ministerial context of Ignatius' letters, the article considers how the bishop is portrayed in them under the following headings: the visible bishop and the invisible bishop, in God's mind, the last of all, worthy of God, living according to God, the bishop and his community, the bishop and the unity of the church, the bishop as guardian of the church's prayer, the bishop and the charisms, the bishops and apostolic succession, the bishop and practices of reconciliation, episcopate and discipleship, a burden rather than an honor, and Christ as the high priest. An excursus treats hypotheses about Ignatius' cultural identity. It concludes that Ignatius envisioned an essentially stable ministerial structure around the local bishop, and that he is a witness to a threefold structure (bishop, presbyters, deacons) that became widely diffused.—D.J.H.

1464. F. Chapot, "Ouverture et résistance. Deux approches de la relation de l'Église avec l'extérieur aux II^{e}-III^{e} siècles," *RevSciRel* 81 (1, '07) 7-26.

Christian literature in the 2nd and 3rd centuries is constituted in good part by polemical productions against idolaters, philosophers, Jews, and heretics. Although such works were explicitly *ad extra,* they also served an internal purpose insofar as they contributed to the formation of the identity of the Christian community. The article contrasts the ways in which Clement of Alexandria and Tertullian contend with their adversaries and traces their divergent approaches to the way each of them conceived of time and eschatology.—C.R.M.

1465. C. H. Cosgrove, "The Earliest Christian Hymn with Musical Notation: A Critical History of Interpretation of *P.Oxy.* 1786," *EphLiturg* 120 (3, '06) 257-276.

P.Oxy. 1786 is a 3rd-century A.D. Christian hymn standing squarely in the Greek musical tradition. It expresses praise of the Trinity while drawing on the Greek motif of cosmic stillness before an offering or the epiphany of a deity. After surveying the history of scholarship on the text over the past eighty years, the article discusses the significance of the hymn for the history of early Christian music and outlines work that still needs to be done on it.—D.J.H.

1466. J. T. Dennison, "Justin Martyr," *Kerux* [Lynnwood, WA] 21 (3, '06) 53-61.

After suggesting that the typical characterization of the reign of Antoninus Pius as "uneventful" ignores the stories of persecution and martyrdom related by Justin and Eusebius, the article treats Justin's origins, conversion, career, death, writings, defense of Christianity, hermeneutic, chiliasm, and Antoninus Pius' hostility to Christianity.—C.R.M.

1467. A. Destro and M. Pesce, "Constellations of Texts in Early Christianity. The *Gospel of the Savior* and Johannist Writings," *AnnStorEseg* 22 (2, '05) 337-353.

After suggesting that more attention needs to be focused on the influence of writing on the

modes and processes of the oral transmission of the Gospel tradition, the article outlines a methodological proposal that defines all texts belonging to the same group of Jesus' followers as a "constellation of texts." It suggests that the recurrence of a system of questions, performances, conflicts, and literary similarities makes it possible to trace each text back to the group that contributed to its production. Then after outlining a sociological view of text constellation, it identifies some texts belonging to the Johannine constellation: *Ascension of Isaiah,* P.Oxy. 840, and *Gospel of the Savior* (P.Berolinensis 22220).—C.R.M.

1468. P. Foster, "The Epistle to Diognetus," *ExpTimes* 118 (4, '07) 162-168.

The article discusses the text of the document that has become known as *Epistle to Diognetus,* its genre and content, its teaching, and its theology. *Diognetus,* parts of which appear to date to the late 2nd century, gives a robust defense of the Christian faith over against paganism and Judaism.—C.R.M.

1469. M. J. Gilmour, "Delighting in the Sufferings of Others: Early Christian *Schadenfreude* and the Function of the *Apocalypse of Peter,*" *BullBibRes* 16 (1, '06) 129-139.

After suggesting that *Apocalypse of Peter* is in part a response to the persecution of Christians at the hands of Bar Kokhba and reviewing J. Portmann's definition of *Schadenfreude,* the article proposes that *Apocalypse of Peter* functions as an apology that attempts to demonstrate that enjoying the prospect of the impending torment of the damned is acceptable. In this way the text sought to offer relief from injustice by holding out the promise that justice was inevitable.—C.R.M.

1470. R. Gounelle, "L'Enfer selon l'*Évangile de Nicodème,*" *RevHistPhilRel* 86 (3, '06) 313-333.

The article investigates the description of the underworld in Latin recension A (6th-7th century A.D.) of *Gospel of Nicodemus.* It shows that the originality of this document comes to light in its connections with pagan and biblical descriptions of the underworld, and in its allegorical rereading of Christ's descent into hell. A three-page bibliography is included on pp. 331-333.—D.J.H.

1471r. A. F. Gregory and C. M. Tuckett (eds.), *The Reception of the New Testament in the Apostolic Fathers* [*NTA* 50, p. 436].

———, *Trajectories through the New Testament and the Apostolic Fathers* [*NTA* 50, p. 625].

J. Riches, "Talking Points from Books," *ExpTimes* 118 (4, '07) 157-161.—Written on the 100th anniversary of the publication in Oxford of *The New Testament in the Apostolic Fathers,* these two volumes reflect growth in the awareness of the fluidity of the textual history of both the NT and the Apostolic Fathers, as well as discoveries of noncanonical material containing sayings attributed to Jesus. The article enters into dialogue with several of the authors and reflects on the implications of their views for understanding the two collections of ancient texts today.—D.J.H.

1472r. C. E. Hill, *From the Lost Teaching of Polycarp* [*NTA* 50, pp. 626-627].

P. Foster, "Polycarp — Uncovered Teachings," *ExpTimes* 118 (2, '06) 78-79.—Hill contends that the unnamed presbyter whose teachings are cited by Irenaeus in *Against the Heresies* 4.27.1–32.1 is none other than Polycarp, and that *Epistle to Diognetus* was written by Polycarp.

The first thesis appears to be the more plausible, while the case for the second thesis is less compelling. If both theses are correct, then Polycarp had a much greater impact on early Christianity than is usually attributed to this episcopal figure from Smyrna. This book cannot be ignored.—D.J.H.

1473. M. Holmes, "Polycarp of Smyrna, *Letter to the Philippians*," *ExpTimes* 118 (2, '06) 53-63.

Polycarp's *Letter to the Philippians* offers an important glimpse into the life of two churches and the mindset of an important Christian leader in the early 2nd century. After some biographical information on Polycarp and comments on writings attributed to him and others possibly authored by him, the article introduces his *Letter to the Philippians* and discusses its occasion and central concerns; key theological themes (salvation, righteousness, imitation); and integrity, date, and authenticity. A bibliography is included.—C.R.M.

1474. N. Kelley, "Philosophy as Training for Death: Reading the Ancient Christian Martyr Acts as Spiritual Exercises," *Church History* [New Haven] 75 (4, '06) 723-747.

The study explores how the reading and hearing of narratives about martyrdom constituted an exercise derived from Greek philosophy adapted to inspire a largely nonliterate audience. This exercise not only trained early Christians to be ready for death and the world to come but also worked to shape their perceptions of the Christian way of life in the world. By cultivating the "view from above" through the repeated invocation of scriptural formulae, assertions of Christian identity, and mimetic identification with Christ, the early Christian *acta martyrum* helped believers face the prospect of suffering with equanimity.—C.R.M.

1475. A. Linzey, "Jesus and Animals in Christian Apocryphal Literature," *ModBelieving* 48 (1, '07) 48-59.

The article presents and offers theological commentary on five selections from Christian apocryphal literature that portray Jesus dealing with animals: Jesus' healing of a mule (Coptic fragment), the catalepsy of all creation at Jesus' birth (*Protevangelium of James* 18), Jesus creates sparrows (*Infancy Gospel of Thomas* 2), the birth of Jesus with animals (*Gospel of Pseudo-Matthew* 14), and Jesus as the harbinger of peace to the animal world (*Gospel of Pseudo-Matthew* 19). These texts and many other provide testimony to a recurrent interest in the world of animals by Christians of various persuasions at a comparatively early period in church history.—C.R.M.

1476. D. Lührmann, "Kann es wirklich keine frühe Handschrift des Petrusevangeliums geben? Corrigenda zu einem Aufsatz von Paul Foster," *NovTest* 48 (4, '06) 379-383.

The article clarifies the author's positions in light of the many small and large errors found in P. Foster's discussion of early fragments of *Gospel of Peter* [see § 50-1462] and suggests that clumsy blunders in Foster's presentation place its scholarly value in considerable doubt.—C.R.M.

1477. C. V. Malzoni, "L'évangile de Barnabé et la tradition du Diatessaron en Occident. L'exemple de Jn 4,4-42," *RevBib* 113 (4, '06) 585-600.

In the case of Jn 4:4-42, *Gospel of Barnabas* can be regarded as a witness to the textual tradition going back to Tatian's *Diatessaron.* It should be classed with the western branch of witnesses, more precisely with those in medieval Italian.—D.J.H.

1478. F. Manns, "Le judéo-christianisme nazoréen. Sources et critique des sources. Réalité ou fiction?" *EstBíb* 63 (4, '05) 481-525.

After introductory remarks about sources and methodology regarding the Jewish-Christian sect of the Nazoreans (see Isa 11:1), the article examines the relevant patristic sources (Epiphanius, Eusebius of Caesarea, Jerome), and discusses James the Lord's brother and his possible links to the Nazarene sect (with particular attention to the letter of James as possibly a proto-Nazorean writing). It concludes with remarks on the place of the Nazorean sect within Judaism and early Christianity, and on hints of its influence in the NT and other early Christian texts.—D.J.H.

1479. B. Meunier, "Bulletin de patrologie. Manuels et monographies sur les II^{e} et III^{e} siècles principalement," *RevSciPhilThéol* 90 (3, '06) 521-555.

Descriptions and evaluations of recent publications on early Christianity are presented under two headings: handbooks and general studies, and monographs on authors (Polycarp and Paul, Marcion, Justin Martyr, Tatian, etc.).—D.J.H.

1480. S. C. Mimouni, "Les aspects prophétiques des développements mariologiques au II^{e} siècle et leurs trajectoires au IV^{e} siècle: Quelques remarques et réflexions," *AnnStorEseg* 23 (1, '06) 13-26.

After methodological observations regarding the development of Marian doctrines from the 2nd to the 4th century (with particular attention to the use of sources), the article discusses "paganizing" and "heretical" trajectories in Mariology in nonorthodox sources, and stresses the need to take account of motifs associated with pagan deities and of the role of Christian prophetic movements.—D.J.H.

1481. T. Nicklas, "Christliche Apokryphen als Spiegel der Vielfalt frühchristlichen Lebens: Schlaglichter, Beispiele und methodische Probleme," *AnnStorEseg* 23 (1, '06) 27-44.

The historical value of Christian apocryphal texts is not limited to what they can tell us about the historical Jesus, the apostles, and the development of early Christianity. Pragmatically they reveal much about the early Christian groups that valued them and how biblical texts, motifs, and traditions were further developed in new sociohistorical contexts. The article uses examples from P.Egerton 2, *Apocalypse of Peter,* and *Acts of Paul and Thecla* to show how apocryphal texts mirror the diversity of early Christianity.—C.R.M.

1482. T. Nicklas, "Zur Problematik der so genannten 'Agrapha': Eine Thesenreihe," *RevBib* 113 (1, '06) 78-93.

The so-called *agrapha* (the scattered sayings of Jesus outside the Gospels) have played only a marginal role in NT exegesis. Because they have been used almost exclusively in the quest of the historical Jesus, not enough attention has been given to their own literary, social, and historical contexts and to their use in the early Christian tradition.—D.J.H.

1483. S. Parvis, "The Martyrdom of Polycarp," *ExpTimes* 118 (3, '06) 105-112.

The date, unity, and authenticity of *Martyrdom of Polycarp* continue to be argued over and puzzled over by scholars. Too edifying for some, perhaps, and too good to be true for others, ultimately the *Martyrdom* is most interesting if it is true, if it is the authentic record of how someone in the church of Smyrna made sense of Polycarp's death.—C.R.M.

1484. W. L. Petersen, "Patristic Biblical Quotations and Method: Four Changes to Lightfoot's Edition of *Second Clement,*" *VigChrist* 60 (4, '06) 389-419.

The article describes certain shortcomings in editions of the Apostolic Fathers and reflects on their effect on critical editions of the NT and early Christian texts. It first singles out four readings where the standard critical edition of *2 Clement* edited by J. B. Lightfoot needs correction. Next it uses Lightfoot's own statements to explore the explicit and implicit assumptions that led him to his defective textual decisions. Then it considers the effect of Lightfoot's assumptions, which are still accepted and used by many, on editions of patristic (and apocryphal) texts and on critical editions of the NT. It concludes that there are excellent grounds for rejecting Lightfoot's text in four passages of *2 Clement* that appear to have parallels to the NT.—C.R.M.

1485. A. M. Ritter, "Zwanzig Jahre Alte Kirche in Forschung und Darstellung. III. Rezeptionsgeschichtliches und Relevanzfrage(n)," *TheolRund* 71 (4, '06) 463-493.

This third installment [§§ 49-1487; 51-727] considers how the reception history and relevance of the patristic writings through the centuries have been treated in several recent publications. [To be continued]—D.J.H.

1486. G. Rouwhorst, "Christian Initiation in Early Christianity," *Questions Liturgiques* [Leuven] 87 (1-2, '06) 100-119.

After reflecting on problems associated with the great attention paid by modern liturgists to the "golden" patristic era, the article seeks to clarify the role played by initiation rituals in early Christianity by distinguishing three types of communities: closed house churches, spiritually advanced believers, and the stratified church model. It concludes with reflections on the Christian rite of the initiation of adults as a possible opportunity for western Christianity of the 21st century.—D.J.H.

1487. H. R. Seeliger, "Neuerscheinungen und Entwicklungen im Bereich der Alten Kirchengeschichte, Patrologie und Christlichen Archäologie," *TheolQuart* 186 (3, '06) 213-229.

The article describes and evaluates eight new publications (seven in German, one in English) pertaining to early church history, patrology, Christian archaeology, and hagiography.—D.J.H.

1488. B. Sesboüé, "Bulletin de théologie patristique grecque," *RechSciRel* 94 (4, '06) 595-624.

Descriptions and evaluations of forty recent publications appear in five categories: the 2nd century—Apostolic Fathers and Apologists, and gnosis (eight); 3rd century—Origen (six); 4th century—Athanasius, Cyril of Jerusalem, and Basil (eight); from the 4th to the 7th century (ten); and patristic history and theology (eight).—D.J.H.

1489. G. P. C. Streete, "Authority and Authorship: The Acts of Paul and Thecla as a Disputed Pauline Text," *LexTheolQuart* 40 (4, '05) 265-276.

In his tractate *On Baptism,* Tertullian's accusations that *Acts of Paul* (*and Thecla*) is "falsely written" are based on the very reasons for which the Asian presbyter supposedly wrote it: in defense of and out of love of an idealized Paul who authorizes certain behaviors. Tertullian defends "his" Paul by quoting 1 Cor 14:34-35, a passage scholars have long assumed to be an interpolation. Although Paul does not in *Acts of Paul* (*and Thecla*) specifically authorize Thecla to baptize, he tacitly accepts her self-baptism and allows her to teach the word of God. The "Paul" that Tertullian accepts as authoritative would never do that; thus

for him the Paul of the *Acta Pauli* must be an illegitimate and "constructed" Paul, neither author nor authority.—C.R.M.

1490. R. Tasmuth, "Authority, Authorship, and Apostolicity as a Part of the Johannine Question: The Role of Papias in the Search for the Authoritative Author of the Gospel of John," *ConcJourn* 33 (1, '07) 26-42.

The article focuses on the meaning of the data about two different Johns in fragment 2 of Papias with regard to authority, authorship, and apostolicity in the context of what Papias may have left behind regarding the Gospels and their authors. It finds that Papias' information is not sufficient to identify the beloved disciple of the Fourth Gospel, though John the son of Zebedee is more likely on the basis of his evidence than John the Elder.—C.R.M.

1491. W. Völker, "Walter Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum*," *JournEarlyChristStud* 14 (4, '06) 399-405.

The English version of a review that appeared in *Zeitschrift für Kirchengeschichte* 54 (1935) 628-631, this article contends that in his *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934) Bauer made rich use of his imagination with the result that in many passages his evidence cannot stand up in the face of careful scrutiny. It concludes that Bauer arrived at his astonishing conclusions by arguments from silence, bold combinations of unrelated passages, unprovable conjectures, inferences drawn from later periods, and arranging all isolated facts into the schema of orthodoxy/heresy.—D.J.H.

1492. J. L. P. Wolmarans, "The Semiotics of the Ritual Meal in the *Didache*," *ActaPatByz* 16 ('05) 308-324.

The article approaches the ritual meal in *Didache* as a sign operating on the levels of the body, the mind, society, ecology, and cosmology. It employs a semiotic method to analyze chapters 9–10 and 14 structurally (genre, author, and audience; interpretation of the text) and pragmatically, respectively. It observes that ideologically the ritual meal in *Didache* gives final answers regarding the origin, destiny, and meaning of life.—C.R.M.

Early Christianity, §§ 51-768, 881, 893, 900, 933, 1004, 1049, 1061, 1182, 1221, 1276, 1301, 1323, 1372–1374, 1399, 1411, 1432, 1449.

Gnosticism

1493. É. Cothenet, "L'Évangile de Judas," *EspVie* 116 (159, '06) 12-13.

With reference to the French version (2006) of the edition prepared by R. Kasser and his coworkers, the article discusses the content of *Gospel of Judas* and takes up questions concerning its origin. It concludes that while the text tells us nothing about the passion of Jesus, it does contribute to our understanding of gnosticism.—D.J.H.

1494. R. de Menezes, "Gnosticism and Nag Hammadi Literature," *IndTheolStud* 43 (3-4, '06) 267-290.

After introductory observations about gnosticism, the article describes what was known about gnosticism before the Nag Hammadi discoveries, and explains what the Nag Hammadi documents have contributed to our knowledge of gnostic ideology and practice. It concludes that

while all the gnostic writings point to a deep-seated hatred of this wicked world, one cannot doubt that the ancient gnostics were sincerely trying to make sense out of their contemporary reality.—D.J.H.

1495. S. Gathercole, "A Proposed Rereading of P.Oxy. 654 line 41 (*Gos. Thom.* 7)," *HarvTheolRev* 99 (3, '06) 355-359.

Careful inspection of line 41 of P.Oxy. 654 using a binocular microscope shows that the proposed reconstructions of B. P. Grenfell and A. S. Hunt and of H. W. Attridge are fraught with difficulty. The best fit for the three traces of ink to the left of the clear εστ in line 41 is καί. This fragmentary Greek text of *Gospel of Thomas* 7 has both points of similarity to and difference from the Coptic text. In this case caution must be exercised over assuming that the Coptic is simply a literal rendering of something very close to the Greek text.—C.R.M.

1496. C. Gianotto, "L'apport des textes de Nag Hammadi à la connaissance des origines chrétiennes," *AnnStorEseg* 22 (2, '05) 397-407.

After a brief introduction to the Nag Hammadi writings, the article first discusses research on the sayings of Jesus (especially the work of H. Koester and reactions to it) informed by the investigation of *Gospel of Thomas, Apocryphon of James,* and *Dialogue of the Savior.* Then it reflects on some literary and historical issues related to this research and identifies areas in which analysis of gnostic documents has contributed to our knowledge of the history of Christian origins.—C.R.M.

1497. M. Guerra Gómez, "La gnosis y sus rebrotes en nuestros días," *Burgense* 47 (1, '06) 71-130.

After defining the terms "gnosticism," "gnosis," and "gnostic," the article identifies some basic characteristics of "gnostic gnosis" in antiquity, and considers gnosis in the gnostics of our own time. Then it discusses the similarities and differences between ancient gnosticism and "new age" thinking, reflects on Buddhism as an "agnostic" and "gnostic" religion, and concludes that gnosis is a way of "being God without God and against God."—D.J.H.

1498. M. Kaler and M.-P. Bussières, "Was Heracleon a Valentinian? A New Look at Old Sources," *HarvTheolRev* 99 (3, '06) 275-289.

Consideration of all the ancient references to Heracleon allows one to assume that he lived contemporaneously with Valentinus, knew him as an associate or student, but developed his own theological and philosophical views, which one might not consider to be Valentinian by modern scholarly standards. Such a scenario would explain why Clement of Alexandria would see him as a Valentinian, why Origen would not, and why the other ancient authorities would tentatively present him as linked to Valentinus. Thus the patristic evidence suggests that we must exercise caution in calling Heracleon a Valentinian, and even more caution in letting his alleged affiliation condition how we read his writings.—C.R.M.

1499r. R. Kasser, M. Meyer, and G. Wurst (eds.), *Il vangelo di Giuda* (Vercelli: White Star, 2006).

C. Marucci, "Un nuovo vangelo apocrifo," *OrChristPer* 72 (2, '06) 451-461.—After describing the content of the Italian version of a book first published in English as *The Gospel of Judas* by National Geographic, the article comments on the text of the new Gospel, discusses the four "commentaries" (by Kasser, B. D. Ehrman, Wurst, and Meyer), and offers an assessment of the volume as a whole.—C.R.M.

1500. A. Puig i Tàrrech, "El Evangelio según Tomás: ¿Otra lectura de Jesús?" *Didaskalia* 36 (2, '06) 71-105.

The article questions how *Gospel of Thomas* can contribute to our knowledge of the historical Jesus. After describing the texts of the 4th-5th century Nag Hammadi library, it discusses debate over the sources of *Gospel of Thomas,* debate over the relation of *Thomas* to the canonical Gospels, *Thomas* as a gnostic writing of the 2nd century, and *Thomas* as a syncretistic text that incorporates material from both the Synoptic tradition (Q, Mark, Matthew, Luke, M, L) and the Fourth Gospel as well as various gnostic sayings.—C.R.M.

Gnosticism, §§ 51-967, 1467.

BOOK NOTICES

THE NEW TESTAMENT GENERAL

Abkürzungen Theologie und Religionswissenschaften nach RGG[4], UTB Taschenbücher 2868 (Tübingen: Mohr Siebeck, 2007, paper €12.90) viii and 302 pp. ISBN: 978-3-16-149132-0 (MS), 978-3-8252-2868-2 (UTB).

Prepared in connection with the 4th edition of the *Religion in Geschichte und Gegenwart* project, this volume lists the abbreviations used for the ancient and modern sources cited in this edition. It covers biblical books and extracanonical writings; rabbinic writings; writings from Nag Hammadi and other gnostic writings; ancient authors; lexica, source works, series, and periodicals; and general abbreviations. The first part (pp. 1-152) provides alphabetical lists of the titles and their abbreviations, while the second part (pp. 153-302) supplies the abbreviations and what they stand for.

T. Adeyemo (ed.), *Africa Bible Commentary* (Grand Rapids: Zondervan, 2006, $39.99; Nairobi: WordAlive) xviii and 1586 pp. Bibliographies. LCN: 2006004692. ISBN: 0-310-26473-1 (Z), 9966-805-78-8 (WA).

The first one-volume Bible commentary produced in Africa by African theologians to meet the needs of African pastors, students, and lay leaders, this volume presents expositions of every book in the OT and the NT as well as articles on various general topics. The NT expositions were contributed by J. Kapolyo (on Matthew), V. B. Cole (Mark), P. J. Isaak (Luke), S. Ngewa (John, Galatians, 1–3 John), P. M. Kisau (Acts), D. M. Kasali (Romans), D. Datiri (1 Corinthians), I. Coulibaly (2 Corinthians), Y. Turaki (Ephesians), E. Abate (Philippians), S. Andria (Colossians, 1–2 Timothy, Titus, James), R. Koudougueret (1–2 Thessalonians), S. Soungalo (Philemon), T. Kassa (Hebrews), S. M. Muriithi (1 Peter), Adeyemo (2 Peter, Jude), and O. Ngundu (Revelation). Adeyemo served as general editor; the theological editors were Andria, Coulibaly, T. Habtu, and Ngewa; and the theological advisers were K. Bediako, I. A. Phiri, and Turaki.

R. Althann (ed.), *Elenchus of Biblica, 2003,* Elenchus of Biblical Bibliography 19 (Rome: Editrice Pontificio Istituto Biblico, 2006, paper) 955 pp. Indexed. ISBN: 88-7653-632-9.

This volume [see *NTA* 50, p. 375] contains all the 2003 material of the *Elenchus.* The 15,305 items appear under twenty general headings: bibliographies; introduction; texts and versions; exegesis of the entire OT or with the NT; OT historical books; OT didactic books; OT prophetic books; NT exegesis in general; NT commentaries—Gospels; Acts; Johannine corpus; Paul and others; biblical theology; biblical philology; postbiblical writings; parabiblical religions; history of the biblical Middle East; archaeology; biblical geography; and history of biblical studies. Lists of book reviews may be accessed through the department of biblical studies at the University of Innsbruck at the following electronic address: http://bildi.uibk.ac.at.

L'armonia della Scrittura. Saggi in onore di padre Bernardo Boschi o.p., ed. W. Binni, Sacra Doctrina Monografia (Bologna: Edizioni Studio Domenicano, 2006, paper €16) 201 pp. ISBN: 88-7094-651-2.

Of the eight essays honoring Boschi in this volume, which appears as *Sacra Doctrina* 51 (6, '06), those most pertinent to the NT field are by M. Cimosa on the probable date of the Greek translation of Job; P. Garuti on the *mashal* in Lk 9:59-60/Mt 8:21-22 and the display funerals of the Roman aristocracy; S. Grasso on miracles and discipleship in Matthew 8–9; Binni on from Samaritan messiah to the sign of Jonah; and U. Vanni on the moral teaching of Revelation.

H. W. Attridge and J. C. VanderKam (eds.), *Presidential Voices. The Society of Biblical Literature in the Twentieth Century,* SBL Biblical Scholarship in North America 22 (Atlanta: Society of Biblical Literature, 2006, paper $39.95) xi and 350 pp. LCN: 2006033699. ISBN: 1-58983-259-0.

Of the twenty-three SBL presidential addresses included in this anthology, those most perti-

nent to the NT field are by J. H. Thayer on the historical element in the NT (1895); H. J. Cadbury on motives of biblical scholarship (1936); M. S. Enslin on the future of biblical studies (1945); A. N. Wilder on scholars, theologians, and ancient rhetoric (1955); J. P. Hyatt on the Dead Sea discoveries—retrospect and challenge (1956); S. Sandmel on parallelomania (1961); R. W. Funk on the watershed of the American biblical tradition—the Chicago School, first phase 1892-1920 (1975); R. E. Brown on "other sheep not of this fold"—the Johannine perspective on Christian diversity in the late 1st century (1977); K. Stendahl on the Bible as a classic and the Bible as Holy Scripture (1983); E. Schüssler Fiorenza on the ethics of biblical interpretation—decentering biblical scholarship (1987); H. Koester on Jesus the victim (1991); H. D. Betz on antiquity and Christianity (1997); and C. Osiek on Catholic or catholic—biblical scholarship at the center (2005). Also included are lists of the SBL presidents and presidential addresses, and of the editors of the *Journal of Biblical Literature.*

K. Backhaus and G. Häfner, *Historiographie und fiktionales Erzählen. Zur Konstruktivität in Geschichtstheorie und Exegese,* Biblisch-Theologische Studien 86 (Neukirchen-Vluyn: Neukirchener, 2007, paper €19.90) xi and 164 pp. Bibliography. Indexed. ISBN: 978-3-7887-2204-3.

The five essays in this volume explore the relationship between historical narration and artistic construction: Backhaus on the full scope of the truth—creative construction in Hellenistic and imperial Roman writing of history; Backhaus on Luke the artist—Acts as the intentional history of the first period of Christianity; Häfner on construction and reference—impulses from recent discussion about historical theory; Häfner on criteria and the character of historical knowledge—Jesus research in light of discussion about historical theory; and Backhaus and Häfner on the role of exegesis between construction and control.

C. G. Bartholomew et al. (eds.), *Canon and Biblical Interpretation,* Scripture and Hermeneutics 7 (Grand Rapids: Zondervan, 2006, $39.99; Milton Keynes, UK: Paternoster, £19.99) xvi and 445 pp. Bibliographies. Indexed. LCN: 2006011942. ISBN: 0-310-23417-4 (Z), 1-84227-071-0 (P).

After A. C. Thiselton's thirty-page introduction on canon, community, and theological construction, this volume presents eight essays on the concept of canon, its formation, and the hermeneutical implications: B. S. Childs on the canon in recent biblical studies—reflections on an era ; C. R. Seitz on the canonical approach and theological interpretation; D. Farkasfalvy on the apostolic Gospels in the early church—the concept of canon and the formation of the four-Gospel canon; E. E. Lemcio on the Gospels within the NT canon; C. S. Evans on canonicity, apostolicity, and biblical authority—some Kierkegaardian reflections; S. B. Chapman on reclaiming inspiration for the Bible; S. W. Hahn on canon, cult, and covenant—the promise of liturgical hermeneutics; and J. Vanier and F. Young on transformational reading of Scripture. Then there are papers on reading the OT canonically: G. McConville on OT laws and canonical intentionality (with a response by C. J. H. Wright); S. G. Dempster on the prophets, the canon, and a canonical approach—no empty word; G. Wenham on a canonical reading of the Psalms; T. Longman on reading wisdom canonically (with a response by R. P. O'Dowd); and R. Parry on Christian theological interpretations of Lamentations. The book was edited by Bartholomew, Hahn, Parry, Seitz, and A. Wolters.

H. D. Betz et al. (eds.), *Religion Past & Present. Encyclopedia of Theology and Religion.* Vol. 1, *A – Bhu,* trans. ed. D. E. Orton (Leiden—Boston: Brill, 2007, €249/$279) ciii and 719 pp., figs., maps. Bibliographies. ISBN: 90-04-13980-X.

This volume inaugurates the English translation and adaptation of the 4th edition of *Religion in Geschichte und Gegenwart* [see *NTA* 43, p. 568], and covers topics from "A cappella" to "Bhutan." The project deals with not only all the major theological disciplines (biblical studies, church history, systematic theology, ethics, church law, and practical theology) but also allied fields such as history, philosophy, sociology, psychology, science, law, and economics. While remaining close to the German original, the work has been selectively adapted to bring out its

international character and intent. This has been done by omitting some minor articles written primarily for the German situation of the original audience, by slightly editing some articles to meet the needs of the international reader, and by adding a small number of new articles including biographical notes on such recently deceased figures as G. Ebeling, P. Ricoeur, H.-G. Gadamer, and Pope John Paul II. It also supplies bibliographical information about existing English editions of works cited in the German version. Orton is editor-in-chief and M. G. Parker is managing editor of the English edition. This volume contains articles by D. L. Balch on Acts of the Apostles, H. Attridge on *Acts of Thomas,* H.-J. Klauck on antichrist in the NT, D. Hellholm and D. Frankfurter on apocalypse, P. W. van der Horst on the Areopagus speech, A. Oppenheimer on Babylonian Judaism in antiquity, F. Avemarie on baptism in the NT, U. Köpf on F. C. Baur, and M. Frenschkowski on the beatitudes.

A. Blech, *The Causes of Anti-Semitism. A Critique of the Bible* (rev. ed.; Amherst, NY: Prometheus, 2006, paper $21) xx and 462 pp. Bibliography. Indexed. LCN: 2006016176. ISBN: 1-59102-446-3.

Blech, whose family perished in the Holocaust and who is a commercial real estate investor and cattle rancher, contends that the essence of Christian theology is anti-Judaic and anti-Semitic, and that Catholic and other Christian institutions have invented against Jews the baseless charges of deicide, ritual murder, image desecration, desecration of the consecrated host, sorcery and magic, blood lust, the sin of usury, and anti-Christian practices. He develops his case from ancient Near Eastern history, the OT, early Jewish history, the NT, and Christian history throughout the centuries (up to and including Pope Pius XII and the Holocaust). A previous edition appeared in 1997; this revised edition was published in hardcover in 2005 by Selectbooks.

S. Brock, *The Bible in the Syriac Tradition,* Gorgias Handbooks 7 (2nd, rev. ed.; Piscataway, NJ: Gorgias, 2006, paper $29) ix and 178 pp., 8 tables. Bibliography. ISBN: 1-59333-300-5.

The first part of this volume (pp. 3-101), which was first published as a booklet entitled *The Bible in the Syriac Tradition* (1988) and now appears in a revised and updated form, treats the nature of the Syriac Bible, how it has reached us, biblical interpretation in the Syriac tradition, biblical commentaries, the use of the Syriac Bible in preaching and liturgy, and the Peshitta as the basis for Syriac spirituality. The second part (pp. 103-153), which appeared in volume 3 of *The Hidden Pearl* [see *NTA* 50, p. 201], discusses the Syriac translations of the Bible and translations of the Syriac Bible into other languages. An updated select bibliography is provided on pp. 155-178.

S. Brock, *An Introduction to Syriac Studies,* Gorgias Handbooks 4 (2nd, rev. ed.; Piscataway, NJ: Gorgias, 2006, paper $29) ix and 78 pp. Bibliographies. ISBN: 1-59333-349-8.

The rewritten and expanded version of Brock's contribution to *Horizons in Semitic Studies. Articles for the Student* (1980), edited by J. H. Eaton, this volume first identifies what Syriac is and explains why one should study it. Then after discussing the scope of Syriac literature and the place of Syriac among the Aramaic dialects, it considers the tools for study: grammars; anthologies of texts; dictionaries; the Bible in Syriac; histories of Syriac literature; the historical background; bibliographical aids; and series, periodicals, encyclopedias, and collected volumes. An epilogue on the delights of Syriac manuscripts and an appendix on the Syriac churches are included. Brock was reader in Syriac studies at Oxford from 1974 to 2003.

I. Broer, *Einleitung in das Neue Testament* (Würzburg: Echter, 2006, paper €27.80) 731 pp. Bibliographies. Indexed. ISBN: 3-429-02846-9.

The two volumes comprising Broer's introduction to the NT (1998, 2001) were described in *NTA* 43, p. 149 and 46, p. 164, respectively. The first volume covered the Synoptic Gospels, Acts, and the Johannine literature, while the second volume treated the NT Epistles, Revelation, and the development of the canon. This paperback "study edition" combines the two volumes into one. Broer is professor of NT at the University of Siegen.

M. P. Brown (ed.), *In the Beginning. Bibles Before the Year 1000* (New York—Washington, DC: Freer Gallery of Art & Arthur M. Sackler Gallery, Smithsonian Institution, 2006, $45) vi and 360 pp., frontispiece, map. Illustrated. Bibliography. Indexed. LCN: 2006020112. ISBN: 1-58834-240-9.

This volume was published on the occasion of the exhibition *In the Beginning: Bibles Before the Year 1000,* Oct. 21, 2006-Jan. 7, 2007, organized by the Freer Gallery of Art and the Arthur M. Sackler Gallery in Washington, DC, in partnership with the Bodleian Library, University of Oxford. It contains essays by A. C. Gunter on C. L. Freer's biblical manuscripts, H. Y. Gamble on Bible and book, M. J. Blanchard on the Christian Orient, Brown on spreading the word, and H. L. Kessler on the book as icon. The catalogue on pp. 104-310 appears under the following headings: discovering the Bible, scroll and codex, formation and codification, from Babel to Pentecost, spreading the word, and the book as icon. A chronology and a glossary are provided. The featured works include new finds from the Monastery of St. Catherine's at Mount Sinai, early English and Irish manuscripts from the Bodleian Library, a Dead Sea scroll of the 1st century A.D., and the Niketas Bible of the 10th century A.D. Brown served as guest curator of the exhibition, and was assisted by Gamble and Kessler.

D. A. Carson, *New Testament Commentary Survey* (6th ed.; Grand Rapids: Baker, 2007, paper $13.99) 160 pp. Indexed. LCN: 2006025659. ISBN: 0-8010-3124-9.

Previous editions of this work were described in *NTA* 38, p. 112 and 46, p. 138. This sixth updated edition seeks to provide theological students and ministers with a handy survey of the resources, especially commentaries, that are available in English to facilitate an understanding of the NT. After some introductory notes, it treats supplements to commentaries, discusses individual commentaries (on the Synoptics, Matthew, Mark, Luke, John, Acts, Romans, etc.), and notes some "best buys." Carson is research professor of NT at Trinity Evangelical Divinity School in Deerfield, IL.

P. Debergé and J. Nieuviarts (eds.), *Guida di lettura del Nuovo Testamento,* trans. R. Fabbri (Bologna: Dehoniane, 2006, paper €58) 525 pp. Bibliographies. Indexed. ISBN: 88-10-20162-0.

The Italian version of *Guide de lecture du Nouveau Testament* (2004), this introduction to the NT consists of eight chapters by Debergé on the constitution of the NT—historical, literary, and theological points of reference; Nieuviarts on the history of the NT and its readings; É. Cothenet on reading Matthew's Gospel; B. Escaffre on reading Mark's Gospel; O. Flichy on reading Luke-Acts; A. Marchadour on reading John's work; E. Cuvillier on reading Paul's letters; and J.-P. Prévost on reading the book of Revelation.

Engaging the Bible in a Gendered World. An Introduction to Feminist Biblical Interpretation in Honor of Katharine Doob Sakenfeld, ed. L. Day and C. Pressler (Louisville—London: Westminster John Knox, 2006, paper $29.95) xxvii and 260 pp., frontispiece. Bibliographies. LCN: 2006041365. ISBN: 0-664-22910-7.

The nineteen essays honoring Professor Sakenfeld seek to introduce feminist approaches to biblical interpretation, with particular attention to the OT. After K. M. O'Connor's overview on the feminist movement and the OT, the papers appear under four major headings: perspectives (five), texts (five), issues (five), and intersections (three). The articles most pertinent to the NT field are by N. Junior on womanist biblical interpretation; Day on Wisdom and the feminine in the Hebrew Bible; C. L. Seow on Job's wife; C. C. Neuger on image and imagination—why inclusive language matters; N. R. Bowen on women, violence, and the Bible; Pressler on the "biblical view" of marriage; P. A. Bird on feminist interpretation and biblical theology; and F. A. Gardner on feminist interpretation for the laity. Also included are a photograph of the honoree, a nineteen-page introduction by the editors, and a brief biography of Sakenfeld and a list of her publications (compiled by S. Zhang).

J. C. Exum (ed.), *The Bible in Film — The Bible and Film* (Leiden—Boston: Brill, 2006, paper €61/$83) vii and 190 pp., 2 figs. Bibliographies. LCN: 2006044030. ISBN: 90-04-15190-7.

This volume also appeared as a special issue of the journal *Biblical Interpretation.* It presents

five essays on "the Bible in film" and six on "the Bible and film." The papers most pertinent to the NT are by A. Reinhartz on history and pseudo-history in the Jesus film genre [§ 50-1642]; C. Vander Stichele and T. Penner on passion for (the) real?—*The Passion of the Christ* and its critics [§ 50-1642]; R. Walsh on the *Gospel of Judas*—myth and parable [§ 50-1609]; U. Vollmer on how Judith has been (mis-)understood in film and painting [§ 50-1992]; F. C. Black on a miserable feast—dishing up the biblical body in *The Cook, the Thief, His Wife and Her Lover* [§ 50-1884]; G. Aichele on the possibility of error—*Minority Report* and the Gospel of Mark [§ 50-1669]; and T. Pippin on warrior women of the Apocalypse—the role of the female in some apocalyptic films [§ 50-1859].

T. L. Frampton, *Spinoza and the Rise of Historical Criticism of the Bible* (New York—London: T&T Clark, 2006, £70/$125) x and 262 pp., 2 tables. Bibliography. Indexed. LCN: 2006019655. ISBN: 0-567-02593-4.

This volume reassesses Spinoza's relationship to higher criticism by drawing attention to the emergence of historical-critical investigation of the Bible from among heterodox Protestants during the 16th and 17th centuries. After a 22-page introduction, it discusses Protestantism and the historical sense of Scripture; the theological-political climate of the Netherlands; *La vie de Monsieur Benoit de Spinosa*—sketching a portrait of Spinoza; the Jewish-Portuguese merchant of Amsterdam—Baruch/Bento de Espinosa; Benedictus de Spinoza among heterodox Christians; and reevaluating the historical context for the rise of historical criticism. Frampton concludes that historical criticism should be regarded as a product of post-Reformation religious controversies over the authority of the Bible, and not solely the invention of modern rationalism of the early Enlightenment, or modernity.

G. Goldsworthy, *Gospel-Centered Hermeneutics. Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove, IL: IVP Academic, 2007, $29) 341 pp. Bibliography. Indexed. LCN: 2006101623. ISBN: 978-0-8308-2839-5.

After a six-page introduction on whether hermeneutics can be saved, Goldsworthy, formerly lecturer in OT, biblical theology, and hermeneutics at Moore Theological College in Sydney, first considers the foundations and presuppositions of evangelical belief: the necessity for hermeneutics, presuppositions in reading and understanding, gospel-centered hermeneutics, and toward a biblical theology of interpretation. Next he takes a selective overview of important hermeneutical developments from the subapostolic age to the present, with particular attention to the eclipse of the gospel in the early church, the medieval church, Roman Catholicism, liberalism, philosophical hermeneutics, historical criticism, literary criticism, and evangelicalism, respectively. Then he evaluates ways and means of reconstructing a truly evangelical, gospel-centered hermeneutics: pre- and post-Enlightenment evangelical interpretation; the gospel and the literary dimension; the gospel and the historical dimension; the gospel and the theological dimension—the two Testaments and typology, and biblical and systemic theology; the gospel and contextualization; and the hermeneutics of Christ. Goldsworthy concludes that gospel-centered hermeneutics is the endeavor to understand the meaning of any aspect of reality (including the Bible) in the light of Jesus Christ as the light of the world.

Grammatica intellectio Scripturæ. Saggi filologici di Greco biblico in onore di Lino Cignelli OFM, ed. R. Pierri, Studium Biblicum Franciscanum 68 (Jerusalem: Franciscan Printing Press, 2006, paper) xiii and 386 pp., frontispiece, 2 photos, 16 tables. Bibliography. Indexed. ISBN: 965-516-071-8.

After G. C. Bottini's ten-page note on Cignelli's life and publications, this volume presents essays by C.-B. Amphoux on vocalic variations and consonantal series in the Greek verbal form in the Koine era; S. E. Porter and M. B. O'Donnell on the vocative case in Greek—addressing the case at hand; B. A. Taylor on Semitic influence on Greek syntax—the Greek middle voice; T. Muraoka on the syntax of *verba jubendi* in the Septuagint; Pierri on the conjunction ὅτι in biblical Greek; T. V. Evans on the Greek text of Num 6:22-27 on vellum and stone—on the verbal forms in the Thessalonica inscription; A. Passoni Dell'Acqua on the Prayer of Manasseh—

an example of linguistic fantasy for singing the mercy of God; A. Cacciari on ὀλιγοστός (Mic 5:1 LXX); K. Hauspie on the "completive proposition" with τοῦ and the infinitive in the Septuagint of Ezekiel; J. Rius-Camps on Ναζαρηνός and Ναζωραῖος with special attention to Codex Bezae; C. Mazzucco on εἰς τί; ("Why?"); A. Urbán on distinctive and significant variants in an unpublished Greek-Arabic manuscript of Luke's Gospel (BnF Suppl. grec. 911, 11th century); J. Read-Heimerdinger on Luke's use of ὡς and ὡσεί—comparison and correspondence as a means to convey his message; F. Manns on some variants in Codex Bezae in Luke 22; R. Buth on a Hebraic approach to Luke and the resurrection accounts—still needing to re-do Dalman and Moulton; A. J. Forte on Greek particles in Paul—some problems and possible solutions; J. Joosten on grammar and theology in Eph 2:15; and A. Niccacci on the divine title ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος—its form, origin, and implications for the verbal system in Revelation. A photograph of the honoree is included.

J. H. Hayes and C. R. Holladay, *Biblical Exegesis. A Beginner's Handbook* (3rd. ed.; Louisville—London: Westminster John Knox, 2007, paper $24.90/£14.99) xi and 236 pp. Bibliographies. Indexed. LCN: 2006052571. ISBN: 0-664-22775-9.

This thoroughly revised and updated third edition of the work published first in 1982 [*NTA* 27, p. 200] and then in 1987 [*NTA* 32, p. 234] features a new chapter on exegesis with a special focus—cultural, economic, ethnic, gender, and sexual perspectives, as well as an appendix on using electronic technologies in exegesis. Other chapters deal with textual criticism, historical criticism, grammatical criticism, literary criticism, form criticism, tradition criticism, redaction criticism, structuralist criticism, and canonical criticism, as well as introducing exegesis, integrating exegetical procedures, and employing the fruits of biblical exegesis. Hayes and Holladay are professors of OT and NT, respectively, at Candler School of Theology, Emory University, in Atlanta.

S. R. Haynes, *Noah's Curse. The Biblical Justification of American Slavery,* Religion in America (Oxford—New York: Oxford University Press, 2007, paper $19.95) xiv and 322 pp. Bibliography. Indexed. LCN: 2001021800. ISBN: 0-19-531307-0.

The paperback edition of the work described in *NTA* 48, p. 602, this volume explores the understanding of Noah's curse of Ham's son in Gen 9:25 ("Cursed be Canaan: lowest of slaves shall he be to his brothers") under four major headings: characters in the postdiluvian drama, honor and order, Noah's camera, and redeeming the curse. Haynes is professor of religious studies at Rhodes College in Memphis, TN.

H. Hempelmann, J. von Lüpke, and W. Neuer, *Realistische Theologie. Eine Hinführung zu Adolf Schlatter* (Giessen—Basel: Brunnen, 2006, paper €14.95; Bad Liebenzell: Verlag der Liebenzeller Mission) 144 pp., table. ISBN: 978-3-7655-1384-8 (B), 978-3-921113-73-8 (VLM).

Schlatter (1852-1938) was one of the most prominent theological figures at the end of the 19th and the first half of the 20th century. The four essays in this volume are by Neuer on Schlatter's life, work, and influence; von Lüpke on reality as a gift of God—the impulses of Schlatter's theology; Hempelmann on Schlatter as an interpreter of Sacred Scripture—seven hermeneutical impulses; and Neuer on Schlatter's theology of love and his service for the church.

L. W. Hurtado, *The Earliest Christian Artifacts. Manuscripts and Christian Origins* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $20/£11.99) xiv and 248 pp., 9 plates. Bibliography. Indexed. LCN: 2006022843. ISBN: 0-8028-2895-7.

Hurtado, professor of NT language, literature, and theology at the University of Edinburgh and author of *Lord Jesus Christ* (2003) and *How on Earth Did Jesus Become a God?* (2005), seeks to emphasize the importance of the earliest manuscripts of biblical and extracanonical writings for understanding the NT and the origins of Christianity. After a thirteen-page introduction, he deals with the following topics: the texts, the early Christian preference for the codex, the *nomina sacra,* the staurogram, and other scribal features. The two appendixes provide (1) a

list of Christian literary texts in manuscripts of the 2nd and 3rd centuries A.D., and (2) photographic plates of selected manuscripts.

L. W. Hurtado (ed.), *The Freer Biblical Manuscripts. Fresh Studies of an American Treasure Trove,* SBL Text-Critical Studies 6 (Atlanta: Society of Biblical Literature, 2006, paper $34.95) x and 308 pp., 3 figs., 11 halftones, 14 tables. Bibliography. Indexed. LCN: 2006016865. ISBN: 1-58983-208-6.

After Hurtado's fifteen-page introduction, this volume presents essays by K. D. Clarke on paleography and philanthropy—C. L. Freer and his acquisition of the "Freer biblical manuscripts"; K. De Troyer on a case study on the Freer Twelve Minor Prophets codex—the Old Greek text of Jonah, its revisions, and its corrections; M. Choat on the unidentified text in the Freer Minor Prophets codex; J.-F. Racine on the text of Matthew in the Freer Gospels—a quantitative and qualitative appraisal; J. B. Prior on the use and nonuse of *nomina sacra* in the Freer Gospel of Matthew; D. Haugh on whether Codex Washingtonianus was a copy or a new text; J. R. Royse on the corrections in the Freer Gospels codex; U. Schmid on reassessing the paleography and codicology of the Freer Gospels manuscript; T. A. Wayment on the scribal characteristics of the Freer Pauline codex; and T. J. Finney on manuscript markup.

D. Kraus, *Choosing a Bible. For Worship, Teaching, Study, Preaching, and Prayer* (New York: Seabury, 2006, paper $12) xiii and 94 pp. Bibliography. LCN: 2006029163. ISBN: 1-59627-043-8.

Drawing on his many years of experience as executive editor for Bibles at Oxford University Press, Kraus provides guidance for those seeking advice about what one can expect from various Bible translations today and their purposes. After a three-page preface, he discusses the nature of translation, source and target languages, original and contemporary audiences, what happens when the Bible quotes itself, inclusive language, some specific examples in Bible translations, and choosing a translation. A six-page "quick guide" to English translations of the Bible is included. Kraus observes that the choice in translations is like one between visiting a museum and building a home, and that each is of value and each provides something the other cannot.

M. Labahn and B. J. Lietaert Peerbolte (eds.), *A Kind of Magic. Understanding Magic in the New Testament and Its Religious Environment,* Library of New Testament Studies 306, European Studies on Christian Origins (London—New York: T&T Clark, 2007, £65/$130) xiv and 208 pp. Indexed. ISBN: 0-567-03075-X.

The twelve articles in this volume are by D. Pezzoli-Olgiatti on from μαγεία to magic—envisaging a problematic concept in the study of religion; E. O. Nwaoru on magic in the ancient world and African culture; T. Holmén on Jesus and magic—theodicean perspectives to the issue; G. H. Twelftree on Jesus the exorcist and ancient magic; M. Becker on μάγοι—astrologers, ecstatics, deceitful prophets (NT understanding in Jewish and pagan context); S. E. Porter on magic in Acts; A. Jeffers on magic before the dawn of time—understanding magic in the OT (a shift in paradigm—Deut 18:9-14 and beyond); E. Tigchelaar on whether 4Q230 1 is a catalogue of spirits, a liturgical manuscript with angelological content, or an incantation—with an edition of the Qumran fragments IAA #114; C. Kunst on the daughters of Medea—enchanting women in the Greco-Hellenistic world; U. Riemer on fascinating but forbidden—magic in Rome; P. van der Horst on the Great Magical Papyrus of Paris (*PGM* IV) and the Bible; and Lietaert Peerbolte on the *Eighth Book of Moses* (P.Leid. J 395)—Hellenistic Jewish influence in a pagan magical papyrus.

P. Lampe, *Küsste Jesus Magdalenen mitten auf den Mund? Provokationen — Einsprüche — Klarstellungen* (Neukirchen-Vluyn: Neukirchener, 2007, paper €12.90) 120 pp. ISBN: 978-3-7975-0142-4.

This collection consists of nine essays on facets of early Christianity, seven sermons, and one short story. The topics of the essays are Jesus and Mary Magdalene in gnostic sources; *Gospel of Judas;* the alleged ossuary of James and Mary's perpetual virginity; John the seer of Revelation;

inner-Jewish conflict culture at the root of western pacifism; the Matthean Sermon on the Mount as demand or encouragement; Paul's provocative proclamation about life under the cross from the power of faith; a dinner party with Isis and Cybele—two oriental goddesses at the front-door of a cardinal in Mainz; and pagan myth behind Christian world politics. Lampe is professor of NT theology at the University of Heidelberg.

P. Lampe, *Die Wirklichkeit als Bild. Das Neue Testament als ein Grunddokument abendländischer Kultur im Lichte konstruktivistischer Epistemologie und Wissenssoziologie* (Neukirchen-Vluyn: Neukirchener, 2006, paper €24.90) 245 pp. Bibliography. Indexed. ISBN: 978-3-7887-1624-0.

After raising the question about the role of human experience in the formation of theological models of reality, Lampe discusses intellectual developments on the way toward contructivism [§ 50-1864]: between naïve realism and ontological idealism, and the concept of truth. Next he considers the brain as designer; objectivity as intersubjectivety—the move toward sociology of knowledge; a constructivist-sociology of knowledge model; and the consequences for theological discourse. Then he applies the model to early Christian examples that concern the new reality of the early Christians: the resurrection of Jesus, the irrelevance of earthly distinctions, the "new creation" of humankind, the Eucharist, the new orientation of action, and Jesus' preaching of the kingdom in word and deed. Finally he reflects on the concept of truth and intercontextual competition in a pluralistic society, and sketches a constructivist theory of writing history. An appendix deals with life after death in selected ancient Jewish texts.

L. M. McDonald, *The Biblical Canon. Its Origin, Transmission, and Authority* (3rd ed.; Peabody, MA: Hendrickson, 2007, paper $29.95) xli and 546 pp., 8 tables. Bibliography. Indexed. LCN: 2006021312. ISBN: 1-56563-925-1.

The revised and expanded version of the work published in 1988 and 1995 as *The Formation of the Christian Biblical Canon* [*NTA* 33, p. 238; 40, p. 512], this volume deals with Scripture and canon, the Hebrew Bible/OT canon, and the NT canon. Five appendixes are included. McDonald, professor of NT studies and president of Acadia Divinity College in Nova Scotia and co-editor (with J. A. Sanders) of *The Canon Debate* (2002), describes this third edition as reflecting a fresh attempt to understand some of the many perplexing questions related to the origins and canonicity of the Bible, and observes that the majority of the work has been completely rewritten and many new sources have been consulted.

S. D. Moore and F. F. Segovia (eds.), *Postcolonial Biblical Criticism. Interdisciplinary Intersections,* The Bible and Postcolonialism (London—New York: T&T Clark, 2007, £22.99/ $39.95) vii and 206 pp. Bibliographies. Indexed. LCN: 2005282541. ISBN: 0-567-04530-7.

The paperback edition of a work first published in 2005, this volume contains a 22-page introduction by the editors on postcolonial biblical criticism, as well as six essays: Segovia on mapping the postcolonial optic in biblical criticism—meaning and scope; Moore on questions of biblical ambivalence and authority under a tree outside Delhi, or the postcolonial and the postmodern; L. E. Donaldson on Gospel hauntings—the postcolonial demons of NT criticism; T. B. Liew on margins and (cutting-)edges—on the (il)legitimacy and intersections of race, ethnicity, and (post)colonialism; R. Boer on Marx, postcolonialism, and the Bible; and D. Jobling on "very limited ideological options"—Marxism and biblical studies in postcolonial scenes.

W. D. Mounce (ed.), *Mounce's Complete Expository Dictionary of Old & New Testament Words* (Grand Rapids: Zondervan, 2006, $29.99) xxvi and 1316 pp. Indexed. LCN: 2006005245. ISBN: 0-310-24878-7.

After a fourteen-page essay on how to do word studies, Mounce, author of *Greek for the Rest of Us* (2003) and *Interlinear for the Rest of Us* (2005), provides on pp. 1-817 the main set of word studies, organized by their English translation and including all Greek words occurring ten times or more in the NT, all Hebrew words occurring fifty times or more in the OT, and other theologically or exegetically significant words. Then he provides a Scripture index (pp. 819-884), a Hebrew-English dictionary (pp. 885-1067) alphabetized by Hebrew order and cross-referenced to the first part, and a Greek-English dictionary (pp. 1069-1316) alphabetized by

Greek order and also cross-referenced to the first part. The volume contains contributions by over forty scholars. D. M. Smith and M. V. Van Pelt served as associate editors. Available separately is Mounce's "Get an A! Study Guide" on *Biblical Greek* ($6.99; 0-310-26294-1), a four-page laminated sheet that enables users to see critical data (e.g., noun declensions and verb charts) at a glance.

H.-W. Neudorfer and E. J. Schnabel (eds.), *Studium des Neuen Testaments. Einführung in die Methoden der Exegese* (rev. ed.; Wuppertal: Brockhaus, 2006, paper €34.90; Giessen: Brunnen) 527 pp., figs. Bibliographies. Indexed. ISBN: 3-417-29430-4 (Brockhaus), 3-7655-9430-X (Brunnen).

The twenty chapters in this volume are by Neudorfer and Schnabel on the interpretation of the NT in history and the present; G. Hörster on textual criticism; H. von Siebenthal on linguistic methodologies—textual analysis and translation; R. Deines on the Jewish world of the NT; V. Gäckle on the Greco-Roman world of the NT; R. Riesner on geography, archaeology, epigraphy, and numismatics; A. D. Baum on the author and his addressees—introductory questions; W. Haubeck on tradition history; Neudorfer on literary analysis; Baum on Synoptic comparison; Baum on the authenticity of the Synoptic sayings of Jesus; Schnabel on form and *Gattung* analysis; Schnabel on rhetorical analysis; Baum on the redaction-historical method; C. Stenschke on sociological analysis; E. Hahn on new starting points in biblical interpretation; M. Mayordomo on reception-aesthetical analysis; Baum on pseudepigraphy and literary falsification; Neudorfer on writing up a biblical exegesis; and G. Maier on sermon preparation and preaching.

NIV Archaeological Study Bible. An Illustrated Walk through Biblical History and Culture (Grand Rapids: Zondervan, 2006, $49.99) xxvii and 2307 pp. and 14 maps, CD-ROM. Illustrated. Indexed. LCN: 2005934075. ISBN: 0-310-92605-X.

Published in partnership with Gordon-Conwell Theological Seminary in South Hamilton, MA, this volume presents the text of the New International Version along with over 500 articles (on archaeological sites; cultural and historical matters; ancient peoples, lands, and rulers; the reliability of the Bible; and ancient texts and artifacts), over 8000 study notes at the bottom of the pages, detailed book introductions, charts and graphs, quotations from ancient sources, side-column cross-references, maps, indexes, subject guide, concordance, and glossary. The contributors include C. L. Beckerleg, B. T. Bernius, R. E. Ciampa, S. M. McDonough, J. R. Short, and T. R. Young. A CD-ROM containing the NIV text and many of the photographs and maps is provided.

H. O. Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church.* Vol. 6, *The Modern Age* (Grand Rapids—Cambridge, UK: Eerdmans, 2007, paper $50/£28.99) xxii and 997 pp. Bibliography. Indexed. LCN: 97-30624. ISBN: 0-8028-3139-7.

The earlier volumes in this project were described in *NTA* 42, p. 572; 44, p. 153; 46, pp. 547-548; and 49, p. 160. This volume traces developments in reading and preaching the Bible in the modern age under twelve headings: religious revival in a secularized Europe, German preaching in the wake of the Enlightenment, the evangelical Calvinism of New England, the old school, the Victorians, the great American school, the beginning of black preaching, German preaching in the Mississippi Valley, Scotland in the 19th century, Southern Baptist preaching, Europe in crisis, and the war years in Britain (1914-60). A seventh volume is planned. Old is dean of the Institute for the Study of Reformed Worship at Erskine Theological Seminary, Due West, SC.

G. Oliver, *Holy Bible, Human Bible. Questions Pastoral Practice Must Ask,* Using the Bible in Pastoral Practice (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $18) xix and 171 pp. Bibliography. Indexed. LCN: 2006039058. ISBN: 0-8028-3201-6.

In this volume, Oliver, an Anglican priest and director of ministry and training for the diocese of Rochester, UK, explores questions that ordinary Christians would like to ask if only they could get the chance. After a five-page introduction, he deals with the following questions: What is a Bible? How does the Bible relate to the word of God? Who owns the Bible? How does the Bible witness to Jesus Christ? Do Jesus and pastoral practice belong together? Is the Bible a

bridge or a boundary? Where in the church does the Bible belong? and Can we be human and biblical at the same time? D. Tidball has provided a three-page foreword.

G. R. Osborne, *The Hermeneutical Spiral. A Comprehensive Introduction to Biblical Interpretation* (rev. ed.; Downers Grove, IL: IVP Academic, 2006, paper $25) 624 pp., 34 figs. Bibliography. Indexed. LCN: 2006020865. ISBN: 0-8308-2826-5.

The revised, updated, and expanded version of the work (1991) described in *NTA* 36, pp. 414-415, this volume aims to provide a comprehensive overview of the hermeneutical principles for reading any book, but in particular for studying and understanding the Bible. It is divided into three main parts: general hermeneutics (context, grammar, semantics, syntax, historical and cultural backgrounds), genre analysis (OT Law, narrative, poetry, wisdom, prophecy, apocalyptic, parable, epistle, the OT in the NT), and applied hermeneutics (biblical theology, systematic theology, homiletics). The two appendixes concern the problem of meaning (the issues, and moving toward a solution). Osborne is professor of NT at Trinity Evangelical Divinity School in Deerfield, IL.

T. Penner and C. Vander Stichele (eds.), *Mapping Gender in Ancient Religious Discourses,* Biblical Interpretation 84 (Leiden—Boston: Brill, 2007, €199/$269) xvii and 580 pp., 4 halftones. Bibliography. Indexed. LCN: 2006050925. ISBN: 90-04-15447-7.

After the editors' three-page preface, this volume presents essays by V. Burrus on mapping as metamorphosis—initial reflections on gender and ancient religious discourses; D. M. Swancutt on still before sexuality—"Greek" androgyny, the Roman imperial politics of masculinity, and the Roman invention of the *tribas;* M. R. D'Angelo on gender and geopolitics in the work of Philo of Alexandria—Jewish piety and imperial family values; K. B. Stratton on the rhetoric of "magic" in early Christian discourse—gender, power, and the construction of "heresy"; D. C. Lopez on before your very eyes—Roman imperial ideology, gender constructs, and Paul's internationalism; F. Ivarsson on vice lists and deviant masculinity—the rhetorical function of 1 Cor 5:10-11 and 6:9-10; E. Thurman on novel men—masculinity and empire in Mark's Gospel and Xenophon's *An Ephesian Tale;* Penner and Vander Stichele on script(ur)ing gender in Acts—the past and present power of *imperium;* S. Schwartz on from bedroom to courtroom—the adultery type-scene and *Acts of Andrew;* J. Perkins on the rhetoric of the maternal body in *Passion of Perpetua;* C. Frilingos on wearing it well—gender at work in the shadow of empire; R. Lesses on "he shall not look at a woman"—gender in the Hekhalot literature; G. Kessler on bodies in motion—preliminary notes on queer theory and rabbinic literature; M. Desjardins on Clement's bound body; J. Knust on enslaved to demons—sex, violence, and the apologies of Justin Martyr; B. Windon on the seduction of weak men—Tertullian's rhetorical construction of gender and ancient Christian "heresy"; and E. Gunderson on men of learning—the cult of *paideia* in Lucian's *Alexander.*

C. H. Pinnock with B. L. Callen, *The Scripture Principle. Reclaiming the Full Authority of the Bible* (2nd ed.; Grand Rapids: Baker, 2006, paper $21.99) 288 pp. Bibliography. Indexed. LCN: 2006021178. ISBN: 0-8010-3155-9.

The first edition of this work was published in 1984 by Harper & Row [*NTA* 30, pp. 90-91]. The "Scripture principle" is defined as the assertion that the Bible is the primary and fully trustworthy canon of Christian revelation, the reliable medium for encountering and understanding the God who seeks to transform all persons who read the sacred text into the image of Jesus Christ. The topic is developed under three major headings: the word of God, in human language, and sword of the Spirit. This edition features a new twenty-page appendix on thoughts on biblical inspiration and authority since the 1980s. Pinnock is professor emeritus of systematic theology at McMaster Divinity College in Ontario, and Callen is professor emeritus of Christian studies at Anderson University in Indiana.

S. E. Porter (ed.), *Dictionary of Biblical Criticism and Interpretation* (London—New York: Routledge, 2007, £110/$200) xii and 406 pp. Bibliographies. Indexed. LCN: 2006034336. ISBN: 0-415-20100-4.

This volume seeks to capture the state of biblical criticism and interpretation at the turn of the

20th/21st centuries by attending to the development of interpretation from early Jewish exegesis to the historical-critical method (historical dimension), various schools of interpretation and their conceptual models (conceptual approach), and individuals who have helped to plot the course of theological development (personal perspective). The contributors include A. van den Hoek on allegorical interpretation, A. C. Thiselton on R. Bultmann, D. A. deSilva on cultural relationships in the NT world, G. J. Brooke on the Dead Sea scrolls, J. C. Robinson on existential hermeneutics, L. J. Kreitzer on film and interpretation, C. Tuckett on gnosticism, B. D. Chilton on the historical Jesus, R. W. Wall on intrabiblical interpretation, D. L. Stamps on Jesus as interpreter of the Bible, H. C. Kee on W. G. Kümmel, Porter on linguistic criticism, A. K. Gabriel on midrash, E. V. McKnight on the New Hermeneutic, J. W. Aageson on Paul as interpreter of the Bible, J. A. Darr on reader-oriented approaches, J. S. Kloppenborg on source criticism, C. A. Evans on targum, and W. R. Telford on W. Wrede.

J. W. Rogerson and J. M. Lieu (eds.), *The Oxford Handbook of Biblical Studies* (Oxford—New York: Oxford University Press, 2006, £85/$150) xviii and 896 pp. Bibliographies. Indexed. LCN: 2005030685. ISBN: 0-19-925425-7.

This handbook of biblical studies is divided into seven major parts: the recent history of the discipline and the impact of other disciplines on biblical scholarship; languages, translation, and textual transmission of the Bible; historical and social study of the Bible; the composition of the Bible; methods in biblical scholarship; the interpretation of the Bible; and the authority of the Bible. The articles most pertinent to NT studies are by R. Morgan on the history of NT studies in the last seventy years; P. Davies on Qumran studies; P. Richardson on study of the Greco-Roman world; C. Hezser on Diaspora and rabbinic Judaism; M. A. Knibb on the language, translation, versions, and text of the Apocrypha; S. E. Porter on the language and translation of the NT; G. J. Norton on the ancient versions and textual transmission of the OT; J. N. Birdsall on the textual transmission and versions of the NT; L. L. Grabbe on Israel from the rise of Hellenism to A.D. 70; C. A. Evans on the life and teaching of Jesus and the rise of Christianity; Grabbe on scribes and synagogues; Lieu on movements; D. W. Rooke on prophecy; P. Davies on apocalyptic; K. J. Dell on wisdom; E. S. Gruen on the Jewish novella; R. A. Burridge on Gospels; Lieu on letters; A. Salvesen on the growth of the Apocrypha; J. M. Court on the growth of the NT; A. Millard on authors, books, and readers in the ancient world; J. R. Bartlett on archaeology; A. Van der Kooij on textual criticism; J. P. Floss on form, source, and redaction criticism; M. M. Mitchell on rhetorical and new literary criticism; M.-T. Wacker on feminist criticism and related aspects; C. Rowland on social, political, and ideological criticism; J. D. G. Dunn on NT theology; B. Janowski on biblical theology; E. W. Davies on the Bible in ethics; J. Magonet on Jewish interpretation of the Bible; L. M. McDonald on canon; H. A. Harris on fundamentalism(s); and Rogerson on historical criticism and the authority of the Bible.

K. D. Sakenfeld (ed.), *The New Interpreter's Dictionary of the Bible.* Vol. 1, *A-C* (Nashville: Abingdon, 2006, $75/£42.99) xxxi and 843 pp., charts, 6 maps. Illustrated. Bibliographies. LCN: 2006025839. ISBN: 0-687-05427-3.

This first volume in a five-volume project covers entries from "Aaron, Aaronite" to "Cyrus." The contributors include B. R. Gaventa on Acts of the Apostles, G. A. Anderson on Adam, A. F. Segal on afterlife, M. J. Davidson on angel, C. R. Koester on antichrist, C. Rowland on apocalypticism, T. Donaldson on apostle, J. B. Green on atonement, J. E. Taylor on baptism, W. Carter on beatitudes, J. Hayes on the history of biblical interpretation, D. T. Olson on biblical theology, R. F. Collins on bishop, J. C. VanderKam on calendar, L. M. McDonald on the canon of the NT, J. Kaminsky on chosen, D. R. Bauer on Christ, L. Hurtado on Christology, Collins on the idea of the church, D. J. Harrington on the life and organization of the church, H. K. Harrington on clean and unclean, J. D. G. Dunn on the letter to the Colossians, P. W. Gooch on conscience, A. C. Thiselton on 1 Corinthians, P. Towner on 2 Corinthians, J. Goldingay on covenant in the OT and NT, T. Hiebert on creation, and D. Patrick on crimes and punishment in the OT and NT. The volume was edited by Sakenfeld, S. E. Balentine, K.-J. J. Kuan, E. Schuller, B. K. Blount, Green, and P. Perkins. P. Franklyn and M. Blickenstaff served as project director and project manager, respectively.

J. D. Smith and P. Sellew (eds.), *The Fabric of Early Christianity. Reflections in Honor of Helmut Koester by Fifty Years of Harvard Students Presented on the Occasion of His 80th Birthday* (Eugene, OR: Pickwick, 2007, paper $20) xv and 152 pp., frontispiece, 6 halftones. ISBN: 1-59752-974-5.

This volume celebrates Professor Koester's contributions as a scholar, professor, editor, and mentor from the 1950s to the present. After a foreword by K. Stendahl, it presents tributes to him from the 1950s and 1960s (by E. Ferguson, E. J. Epp, R. A. Kraft, A. Bellinzoni, N. Petersen, G. W. E. Nickelsburg, B. A. Pearson, and E. Pagels); the 1960s and 1970s (D. Trakatellis, D. M. Scholer, D. L. Tiede, H. W. Attridge, R. I. Pervo, D. MacDonald, C. Osiek, and D. E. Smith); the 1970s and 1980s (J. J. Clabeaux, R. F. Stoops, G. A. Bisbee, Sellew, J. D. Smith, M. O'Laughlin, S. J. Patterson, L. I. McDonald, D. Schowalter, C. R. Matthews, and S. J. Friesen); and the 1980s, 1990s, and beyond (J. C. Walters, C. M. Thomas, J. B. Maclean, E. B. Aitken, S. Matthews, D. K. Williams, A. G. Brock, L. Nasrallah, M. Johnson-Debaufre, and A. Luijendijk). K. Baltzer has supplied an afterword.

R. C. Tannehill, *The Shape of the Gospel. New Testament Essays* (Eugene, OR: Cascade, 2007, paper $28) xv and 237 pp. ISBN: 1-59752-511-1.

The first six essays in this collection concern Gospel sayings and stories: tension in Synoptic sayings and stories [§ 24-776]; the pronouncement story and its types [§ 26-297]; varieties of Synoptic pronouncement stories [§ 26-81]; types and functions of apophthegms in the Synoptic Gospels (1984); the Gospels and narrative literature (1995); and "you shall be complete"—if your love includes all (Mt 5:48) [§ 49-950]. Then there are three papers on Mark's Gospel: the disciples in Mark—the function of a narrative role [§ 22-407]; Mark's Gospel as narrative Christology [§ 24-803]; and reading it whole—the function of Mk 8:34-35 in Mark's story (1982). Finally there are two chapters on Paul's gospel: Paul as liberator and oppressor—evaluating diverse views of 1 Corinthians (2004); and participation in Christ—a central theme in Pauline soteriology. Tannehill, professor emeritus of NT at Methodist Theological School in Ohio, is the author of *The Shape of Luke's Story. Essays on Luke-Acts* (2005).

G. Theissen, *The Bible and Contemporary Culture,* trans. D. E. Green (Minneapolis: Fortress, 2007, paper $16) xx and 163 pp. Indexed. LCN: 2006026180. ISBN: 0-8006-3863-4.

Excerpted and adapted from *Zur Bibel motivieren. Aufgaben, Inhalte und Methoden einer offenen Bibeldidaktik* [*NTA* 47, p. 558], this English version seeks to convey the fundamental beliefs and motifs of the Bible by treating the following topics: why any educated person should know the Bible; biblical "essentials"; the heart of the Bible—core themes; and the Bible in dialogue with a pluralistic world. Theissen is professor of NT at the University of Heidelberg.

D. Thomas (ed.), *The Bible in Arab Christianity,* History of Christian-Muslim Relations 6 (Leiden—Boston: Brill, 2007, €139/$188) vi and 421 pp., 14 halftones. Bibliography. Indexed. LCN: 2006051757. ISBN: 90-04-15558-9.

The nineteen papers in this volume seek in different ways to portray the continuing centrality of the Bible in the eastern churches and in their relations with Islam. The contributors include H. Kachouh on the Arabic versions of the Gospels—a case study of Jn 1:1 and 1:18; S. Arbache on the Bible and liturgy among Arab Christians from the 6th to the 9th century; M. Swanson on the use of the Bible in some early Arabic Christian apologies; E. Grypeou on the rewritten Bible in Arabic—the paradise story and its exegesis in the Arabic *Apocalypse of Peter;* B. Roggema on biblical exegesis and interreligious polemics in the Arabic *Apocalypse of Peter—The Book of the Rolls;* C. Wilde on whether there is room for corruption in the "books" of God; and L.-A Hunt on illustrating the Gospels in Arabic—Byzantine and Arab Christian miniatures in two manuscripts of the early Mamlūk period. Thomas has provided a seven-page introduction.

P. Vadakumpadan and J. Varickasseril (eds.), *Shepherding. Essays in Honour of Pope John Paul II* (Shillong, India: Vendrame Institute & DBCIC Publications, 2005, paper 300 Rs/$25) 456 pp., frontispiece. ISBN: 81-85408-00-33.

After three introductory essays, this volume honoring the memory of Pope John II presents

thirty papers under three major headings: Scripture (nine), theological reflections (five), and inspirational shepherds (sixteen). The articles most pertinent to the NT field are by A. M. Antony on Jesus the shepherd in Matthew's Gospel; S. J. Puykunnel on communicating abundant life—the identity and mission of Jesus in light of the shepherd-imagery in John 10; Varickasseril on shepherding through teaching—pastoral reflections on the Acts of the Apostles; and Christudhas M. on shepherd of the flock of God—an exegetical study of 1 Pet 5:1-5.

What Is It That the Scripture Says? Essays in Biblical Interpretation, Translation and Reception in Honour of Henry Wansbrough OSB, ed. P. McCosker, Library of New Testament Studies 316 (London—New York: T&T Clark, 2006, £80/$160) xxx and 331 pp., frontispiece, 8 halftones, photo. Bibliography. Indexed. ISBN: 0-567-04353-3.

The nineteen essays honoring Professor Wansbrough appear under three major headings: interpretation (five), translation (five), and reception (nine). The papers most pertinent to the NT field are by M. Goodacre on the rock on rocky ground—Matthew, Mark, and Peter as *skandalon;* M. Tait on the translation of indelicacy in the book of Wisdom; J. Muddiman on making sense of Romans; A. Vanhoye on the problematic reception of πίστις in Rom 12:3, 6; O.-T. Venard on the cultural backgrounds and challenges of *La Bible de Jérusalem;* N. King on the translator as interpreter (or worse); J. Webster on K. Barth's lectures on the Gospel of John; J. Barton on two types of harmonization; and J. D. G. Dunn on living tradition. Also included are a biographical sketch on Wansbrough (by J. Borthwick) and a list of his publications.

GOSPELS—ACTS

G. Aichele, *The Phantom Messiah. Postmodern Fantasy and the Gospel of Mark* (New York—London: T&T Clark, 2006, $100/£60) vii and 257 pp. Bibliography. Indexed. LCN: 2006038804. ISBN: 0-567-02581-0.

Aichele, author of *The Control of Biblical Meaning. Canon as Semiotic Mechanism* (2001), contends that the structures of plot, character, and theme in Mark's Gospel are more fantastic than corresponding structures in Matthew or Luke. After a twelve-page introduction, he explores relevant aspects of fantasy theory: Tolkien's "faërie" stories; postmodern fantasy; and theology, the canon, and the genre of Gospel. Next he examines Mark's Gospel in light of postmodern fantasy theory: the Gospel of the gospel; seeds growing secretly; and ghost on the water. Then he considers Mark's Gospel in intertextual tension with contemporary nonbiblical texts: the simulacrum's repentance; strange visitor; simulating Jesus; and the disciples' fear. All previously published material included here has been thoroughly rethought and revised.

P. N. Anderson, *The Fourth Gospel and the Quest for Jesus. Modern Foundations Reconsidered,* Library of New Testament Studies 321, Library of Historical Jesus Studies (London—New York: T&T Clark, 2006, £60/$120) xx and 226 pp., 16 tables. Bibliography. Indexed. LCN: 2007295022. ISBN: 0-567-04394-0.

Anderson, author of *The Christology of the Fourth Gospel. Its Unity and Disunity in the Light of John 6* (1996), contends that in the quest for Jesus John's Gospel has been unfairly neglected as the result of a "de-historicization of John" and a "de-Johannification of Jesus." After a six-page introduction to John versus Jesus—modern foundations of biblical scholarship, he considers the modern foundations for the critical investigation of John, Jesus, and history; planks and platforms—a critical assessment of critical foundations regarding John, Jesus, and history; interfluential, formative, and dialectical—a theory of John's relation to the Synoptics; Jesus in bi-optic perspective—contributions to the Jesus quest from Synoptic and Johannine sources; and modern foundations reconsidered—implications for the critical investigation of John, Jesus, and history. The two appendixes concern (1) John and the quest for Jesus—a nuanced view; and (2) a historical outline of Johannine Christianity. R. Kysar has supplied a four-page foreword. Anderson concludes that just as John's dialectical approach to truth has provided the way forward in addressing John's christological tensions, perhaps John's dialogical autonomy may provide a

way forward in pursuing the quest for the Jesus of history and the historical character of John's Gospel.

C. Augias and M. Pesce, *Inchiesta su Gesù. Chi era l'uomo che ha cambiato il mondo* (Milan: Mondadori, 2006, €17) iv and 263 pp. Bibliography. Indexed. ISBN: 88-04-56001-0.

This inquiry concerning Jesus as the man who changed the world is the product of collaboration between Augias (a writer and journalist) and Pesce (a biblical scholar and historian of early Christianity). After a four-page introduction, Augias raises questions and Pesce replies (on pp. 7-233) regarding those closest to Jesus, the Jewishness of Jesus, various aspects of Jesus, the political Jesus, whether Jesus was a social agitator, Pharisees and other polemics, the mystery of Jesus' birth, the virgin mother, Jesus and his brothers, male disciples and female followers, Jesus the miracle-worker, the reason for his arrest, his trial, his death, his resurrection, tolerance and intolerance, the birth of a religion, the legacy of Jesus, and new Gospels and ancient traditions. Also included are essays on researching Jesus by Pesce and Augias, respectively.

B. Baert et al., Noli me tangere. *Mary Magdalene: One Person, Many Images. Exhibition, Maurits Sabbe Library, 23 February – 30 April 2006, Faculty of Theology, K.U.Leuven,* Documenta Libraria 32 (Leuven: Maurits Sabbe Library, Faculty of Theology—Peeters, 2006, paper €24) x and 124 pp. Illustrated. LCN: 2007367326. ISBN: 90-429-1807-1 (P).

Noli me tangere ("Do not touch me") are the words of the risen Christ to Mary Magdalene in the Latin Bible translation of Jn 20:17. After a four-page introduction, this volume presents four essays on the figure of Mary Magdalene: S. Van Den Eynde on "do not hold onto me"—a plea for an intertextual interpretation of Mary Magdalene; R. Bieringer on *Noli me tangere* and the NT—an exegetical approach; K. Demasure and H. Devoldere on *Noli me tangere* and Mary Magdalene—a model for women? (a practical theological research); and Baert on touching with the gaze—a visual analysis of the *Noli me tangere* scene.

G. Barbaglio, *Gesù di Nazaret e Paolo di Tarso. Confronto storico,* La Bibbia nella storia 11b (Bologna: Dehoniane, 2006, paper €25) 312 pp. Bibliography. Indexed. ISBN: 88-10-40272-3.

In this comparison between Jesus and Paul, Barbaglio, author of *La teologia di Paolo* (2nd ed., 2001) and *Gesù ebreo di Galilea* (5th ed., 2005), considers their different lives, historical contexts, and teachings. After showing how their relationship became a problem in modern times, he discusses the dislocation from one world to another, the transition from Jesus to Paul, the two as great converts and extraordinary visionaries, time and the world, the divinization of Jesus, the God of Jesus Christ, Jesus' proclamation of the kingdom and the coming of the church, the Sermon on the Mount and freedom in the Spirit, and Jewish fidelity. Barbaglio concludes that while Jesus and Paul display a real diversity, they are bound together in a profound continuity.

F. Bassin, *L'Évangile selon Luc,* tome 1, Commentaire Évangélique de la Bible (Vaux-sur-Seine: ÉDIFAC, 2006, paper €23) 333 pp. ISBN: 2-904407-41-3.

In his 46-page introduction, Bassin, the author of the volumes on Mark and Paul's letters to the Thessalonians in the series, discusses Luke's work, the contents and sources of the third Gospel, the structure and framework of the narrative, and Luke's theological perspective. Next after a detailed outline of the entire Gospel, he presents an exposition of the preface (1:1-4) and of the prologue (1:5–2:52) under the heading "God visits his people." Then he treats the proclamation of the good news (3:1–21:38) under two headings: the preliminaries to Jesus' ministry (3:1–4:13), and the activities of Jesus in Galilee (4:14–9:50). There are excursuses on the particular structure of Lk 1:5–2:52, the poor and the rich in Luke's Gospel, and the renown of Jesus.

R. Bauckham, *Jesus and the Eyewitnesses. The Gospels as Eyewitness Testimony* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, $32/£18.99) xiii and 538 pp., 17 tables. Indexed. LCN: 2006016806. ISBN: 0-8028-3162-1.

Describing testimony as a form of human utterance that asks to be trusted, Bauckham, profes-

sor of NT at the University of St. Andrews, Scotland, contends that testimony offers both a reputable historiographic category for reading the Gospels as history and a theological model for understanding the Gospels as the entirely appropriate means of access to the historical reality of Jesus. He argues that the period between the "historical" Jesus and the Gospels was actually spanned not by anonymous community transmission but rather by the continuing presence and testimony of the eyewitnesses who remained the authoritative sources of their traditions until their deaths. He develops these theses in eighteen chapters: from the historical Jesus to the Jesus of testimony, Papias on the eyewitnesses, names in the Gospel traditions, Palestinian Jewish names, the Twelve, eyewitnesses "from the beginning," the Petrine perspective in Mark's Gospel, anonymous persons in Mark's passion narrative, Papias on Mark and Matthew, models of oral tradition, transmitting the Jesus traditions, anonymous tradition or eyewitness testimony, eyewitness memory, John's Gospel as eyewitness testimony, the witness of the beloved disciple, Papias on John, Polycrates and Irenaeus on John, and the Jesus of testimony.

B. S. Billings, *Do This in Remembrance of Me. The Disputed Words in the Lukan Institution Narrative (Luke 22.19b-20): An Historico-Exegetical, Theological, and Sociological Analysis,* Library of New Testament Studies 314 (London—New York: T&T Clark, 2006, £60/$130) xviii and 211 pp. Bibliography. Indexed. LCN: 2006282540. ISBN: 0-567-04234-0.

While most of the ancient manuscript evidence for Lk 22:15-20 includes vv. 19b-20 (the so-called longer reading), a small number of manuscripts follow Codex Bezae Cantabrigiensis (D 05) in breaking off the narrative at v. 19a and resuming it at v. 21, thus omitting vv. 19b-20 and producing the enigmatic shorter reading. Billings contends that the primary reason for the shorter reading was fear of misunderstanding of the eucharistic words and practice that might result in persecution not so much at the imperial level but more pertinently through popular and "mob " driven prejudice and violence. He first considers the textual problem: the nature of the problem; the question of a "western noninterpolation"; and Codex Bezae (D 05). Next he examines various theories and explanations: the non-Lukan origins of the disputed words; the non-Lukan theology of the disputed words; Passover, history, and liturgy in the disputed words; erroneous scribal emendation; and the *disciplina arcani.* Then he offers a sociological analysis: the text as window; the charges of "Thyestean banquets" and "Oedipodean intercourse"; and why Codex Bezae was altered. Billings concludes that the longer reading (22:15-20) is almost certainly genuine, that is, it is what Luke actually wrote.

M. F. Bird, *Jesus and the Origins of the Gentile Mission,* Library of New Testament Studies 331 (London—New York: T&T Clark, 2006, £70/$120) xi and 212 pp., 2 tables. Bibliography. Indexed. ISBN: 0-567-04473-4.

The revised version of a doctoral dissertation directed by R. Strelan and accepted in 2005 by the religious studies department at the University of Queensland, this volume contends that Jesus' intention was to renew and restore Israel so that a restored Israel would extend God's salvation to the world, and that a Gentile mission implied in the aims and intentions of Jesus was pursued in a transformed context by members of the early Christian movement. Bird develops this thesis under the following headings: Jesus and the Gentiles; "restore the kingdom to Israel"—Jesus, the Gentiles, and the restoration of Israel; "no crumbs for the dogs"—negative remarks about Gentiles and restrictions of Jesus' mission to Israel; "a kingdom for the birds"—sayings about Gentiles; "I have not found such faith in Israel"—narrative material about Gentiles; and a light and a house for all nations—the rationale for the salvation of the Gentiles in Jesus' mission. He concludes that the propulsion and momentum for the origin of the various Gentile missions in the early church ultimately derive from the effective history of the historical Jesus.

M. E. Boring, *Mark. A Commentary,* New Testament Library (Louisville—London: Westminster John Knox, 2006, $49.95) xxxvii and 482 pp. Bibliography. Indexed. LCN: 2006044736. ISBN: 0-664-22107-6.

After a 25-page introduction to Mark's Gospel (story, structure, genre, sources, date, prove-

nance, author, etc.), Boring, professor emeritus of NT at Brite Divinity School, Texas Christian University, presents his historical, literary, and theological exposition according to the following outline: title and prologue (1:1-15); authority, rejection, and the new community (1:16–3:35); parables and mystery of the kingdom of God (4:1-34); crossing borders (4:35–8:21); the "way" from Galilee to Jerusalem (8:22–10:52); the Lord comes to his Temple (11:1–13:4); historical troubles and the coming of the Son of Man (13:5-37); trial and death (14:1–15:47); and resurrection and mission—back to Galilee (16:1-8). Eight excursuses (the way; the kingdom of God; crowds, followers, disciples, and the Twelve; miracle stories in Mark; etc.) are interspersed throughout the main text.

R. C. Branden, *Satanic Conflict and the Plot of Matthew,* Studies in Biblical Literature 89 (New York—Bern: Lang, 2006, $62.95) xii and 171 pp. Bibliography. LCN: 2005017858. ISBN: 0-8204-7916-0.

After arguing that narrative criticism is the right tool for analyzing the plot of Matthew's Gospel, Branden, pastor at Eagle Bible Church in Eagle, CO, delineates the method of narrative criticism used in this volume. Next he seeks to establish the conceptual background to Matthew's Gospel with respect to demonology in order to determine whether there is enough evidence to sustain the idea of satanic conflict as a key to the Gospel's plot. Then he considers the plot of Matthew's Gospel (the temptation, the Beelzebul controversy) and the plot of Matthew the apocalyptic scribe. Finally he applies the concept of plot to selected problem passages: Mt 11:12 and violence, the woe on Capernaum (11:23), and the unbelief of Nazareth (13:58). Branden concludes that the bottom line conflict in Matthew's Gospel (as well as the Gospels of Mark, Luke, and John) is satanic.

F. C. Burkitt, *S. Ephraim's Quotations from the Gospel. Collected and Arranged,* Texts and Studies 7/2 (Piscataway, NJ: Gorgias, 2006, $58) xii and 91 pp. Indexed. ISBN: 1-59333-320-X.

The reprint of a work first published in 1901, this volume attempts to determine what text of the Gospels was used in Ephraem's genuine works and to investigate the bearing of his quotations on the date of the Peshitta. After an inventory of editions of Ephraem's works, it examines in order his quotations of texts from the Gospels of Matthew, Mark, Luke, and John, respectively, and concludes that Ephraem (who died in A.D. 373) was using the Diatessaron and not the Peshitta (which did not exist until the early 5th century A.D.). The three appendixes deal with Ephraem's quotations from Jn 1:1-18, some of his less well attested works, and some writings wrongly attributed to him.

R. J. Cassidy, *Four Times Peter. Portrayals of Peter in the Four Gospels and at Philippi,* Interfaces (Collegeville, MN: Liturgical Press, 2007, paper $15.95) xiv and 154 pp., 4 figs., map. Bibliography. Indexed. LCN: 2006018681. ISBN: 0-8146-5178-X.

Employing insights derived from narrative criticism, Cassidy, professor of Sacred Scripture at Sacred Heart Major Seminary in Detroit and author of *Paul in Chains. Roman Imprisonment and the Letters of St. Paul* (2001), argues that in writing principally about Jesus each of the four Evangelists presents a fundamentally positive portrayal of Peter, and that the 1st-century readers/auditors at Philippi and elsewhere would have evaluated these four portrayals of Peter as fundamentally positive. After discussing aspects of narrative criticism and the four Gospels, he considers Peter in Mark's Gospel (the risen Jesus stands by his man), in Luke's Gospel (praying, sifting, turning, strengthening), in Matthew's Gospel (the name's the thing by which we learn the intentions of the king), and in John's Gospel (from hireling to Jesus' good shepherd), respectively. Finally he considers the reception of the four Gospels at Philippi.

J. Cohen, *Christ Killers. The Jews and the Passion from the Bible to the Big Screen* (Oxford—New York: Oxford University Press, 2007, £17.99/$29.95) x and 313 pp. Illustrated. Bibliography. Indexed. LCN: 2006012194. ISBN: 978-0-19-51741-8.

In tracing the career of the "Christ-killer" myth, Cohen, author of *Sanctifying the Name of God. Jewish Martyrs and Jewish Memories of the First Crusade* (2004), contends that Christi-

anity needed the Jews to serve as the killer of Christ and repeatedly cast them in that role, regardless of what may or may not have happened to Jesus during his last, fateful days in Jerusalem. After a five-page introduction and the NRSV text of Mark 14–15, he develops his case in three steps: the myth and its origins (the good news; "in your blood, live!"; "you killed your Lord"), the myth in history (ignorance and intention; fable and fantasy; a myth of many faces; myth and countermyth; Vatican II), and the myth and the arts (the passion in religious art; the passion on stage—Oberammergau; crucifixion on the screen). Cohen concludes that in the Christ-killer myth Judas Iscariot has epitomized the Jewish Christ-killer, illuminating the monstrosity of the crime against Jesus and the guilt of the Jews.

J. A. Dennis, *Jesus' Death and the Gathering of True Israel. The Johannine Appropriation of Restoration Theology in the Light of John 11.47-52,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 217 (Tübingen: Mohr Siebeck, 2006, paper €69) xi and 418 pp. Bibliography. Indexed. ISBN: 3-16-148821-0.

The revised version of a doctoral dissertation directed by R. Bieringer and presented to the Katholieke Universiteit Leuven in 2003, this volume investigates the presence and function of restoration theology in Jn 11:47-52 as a way of exploring John's appropriation of restoration theology more generally. After an eleven-page introduction, it provides a survey of research on John 11:47-52, a co-textual and syntactical analysis of it, and descriptions of its motifs outside and inside John's Gospel. Then it treats the restoration of Israel in John 9–11, the restoration of Israel in 11:47-52 in the light of 11:51-52, and the social function of 11:47-52. Dennis concludes that John used allusions and direct references to Israel's restoration theology in order to explicate Jesus' death by his own ἔθνος, and that he developed a causal connection between Jesus' death and the restoration promises of Israel in the context of the polemic against the *Ioudaioi* and their leaders.

D. Dozzi (ed.), *Luca: Il Vangelo della misericordia,* La Bibbia di San Francesco 5 (Bologna: Dehoniane, 2006, paper €13) 205 pp. ISBN: 88-10-62125-5.

Luke's story of Jesus can be described as the Gospel of those who are far from God, mercy, prayer, women, salvation history, and the poor, respectively. With reference to these six themes, this volume presents brief reflections under three headings: the word (the text of the Gospel), sandals (the theme in Franciscan spirituality), and the road (actualization). The contributors include G. Biguzzi, S. Monti, M. Orsatti, L. Manicardi, and A. Del Pietro.

D. S. du Toit, *Der abwesende Herr. Strategien im Markusevangelium zur Bewältigung der Abwesenheit des Auferstandenen,* Wissenschaftliche Monographien zum Alten und Neuen Testament 111 (Neukirchen-Vluyn: Neukirchener, 2006, €69.90) xiv and 487 pp. Bibliography. Indexed. ISBN: 3-7887-2141-3.

Accepted in 2006 as a *Habilitationsschrift* by the theological faculty of the Humboldt University in Berlin, this volume explores how Mark devised strategies for dealing with the absence of the risen Jesus in the post-Easter period. After a 22-page introduction to the topic, it considers the presence of Jesus as the foil of his absence in Mark's Gospel, the absence of Jesus as the main theme of Mark's Gospel (with particular attention to Mark 13), the overcoming of the absence of Jesus, and affirming the presence of the risen Jesus as a formative problem. Nine excursuses are interspersed throughout the main text. Du Toit, author of *Theios Anthropos. Zur Verwendung von θεῖος ἄνθρωπος und sinnverwandten Ausdrücken in der Literatur der Kaiserzeit* (1997), concludes that the absence of Jesus is the leitmotif of Markan Christology, that Mark focuses on the past and future of Jesus, and that he represents a Christology without a Christolatry.

B. D. Ehrman, *Truth and Fiction in* The Da Vinci Code. *A Historian Reveals What We Really Know about Jesus, Mary Magdalene, and Constantine* (Oxford—New York: Oxford University Press, 2006, paper £6.99/$12.95) xxiv and 207 pp., 8 halftones. Indexed. LCN: 2004056805. ISBN: 0-19-530713-5.

The paperback edition of the work described in *NTA* 49, p. 393, this volume responds to some

of the historical claims made in D. Brown's *The Da Vinci Code* under two major headings: the emperor Constantine, the NT, and the other Gospels; and Jesus and Mary Magdalene.

U. E. Eisen, *Die Poetik der Apostelgeschichte. Eine narratologische Studie,* Novum Testamentum et Orbis Antiquus 58 (Fribourg: Academic Press, 2006, 83 SFr; Göttingen: Vandenhoeck & Ruprecht, €48.90) 294 pp., 2 figs., 19 tables. Bibliography. Indexed. ISBN: 3-7278-1553-1 (AP), 0-525-53961-4 (V&R).

Accepted in 2002 as a *Habilitationsschrift* by the Ruprechts-Karls-Universität in Heidelberg, this volume explores how Luke in Acts communicated his theological content by means of narratives or stories. After a 31-page introduction, Eisen discusses the methodological foundations of narratology with reference to the nature of narratology, the telling of the story (communication model, the narrator, the narratee), the story (time, mode), and the plot (events and figures). Then she provides narratological analyses of texts at the beginning (1:1-14), the middle (10:1–11:18), and end (28:16-31) of Acts. Eisen, author of *Amtsträgerinnen im frühen Christentum. Epigraphische und literarische Studien* (1996), concludes that in Acts the narrator explains the new, Christ-oriented understanding of faith using manifold ties to the Jewish Holy Scriptures and often from the perspective of Judaism, and that the Isaian motif of the hardened heart (see Acts 28:25-29) makes plausible the fact that the people of Israel repeatedly do not accept Christ and therefore legitimizes the mission to the Gentiles (without claiming that Christianity replaces Judaism in salvation history).

J. C. Elowsky (ed.), *John 1–10,* Ancient Christian Commentary on Scripture: New Testament 4a (Downers Grove, IL: InterVarsity, 2006, $40) xxxvii and 421 pp., timeline. Bibliography. Indexed. LCN: 2006034855. ISBN: 0-8308-1489-2.

After a nineteen-page introduction to John's Gospel and its reception in patristic times, this volume presents for each pericope in John 1–10 the RSV text, an overview of the patristic comments, and translations of excerpts from patristic writings on these texts The five major commentaries and serial homilies by Origen, John Chrysostom, Theodore of Mopsuestia, Cyril of Alexandria, and Augustine form the skeleton of the volume. Also included are a list of early Christian writers and the documents cited, biographical sketches and short descriptions of select anonymous works, a timeline of writers in the patristic period, and bibliographies of works in the original languages and in English translation. Elowsky serves as Operations Manager and Translations Project Coordinator for the Ancient Christian Commentary on Scripture at Drew University in Madison, NJ.

C. A. Evans, *Fabricating Jesus. How Modern Scholars Distort the Gospels* (Downers Grove, IL: IVP Books, 2006, $19) 290 pp., map, 2 timelines. Bibliography. Indexed. LCN: 2006030075. ISBN: 0-8308-3318-8.

Written at a popular level, this volume takes a hard look at some of the "sloppy scholarship and misguided theories" that have been advanced in recent years about Jesus. After a three-page introduction, it considers the following topics: misplaced faith and misguided suspicion—old and new school skeptics; cramped starting points and overly strict critical methods—the question of authenticity; questionable texts—*Gospel of Thomas, Gospel of Peter,* the Egerton Gospel, *Gospel of Mary,* and *Secret Gospel of Mark;* alien contexts—the case against Jesus as a Cynic; skeletal sayings—maxims without a context; diminished deeds—a fresh look at healings and miracles; dubious uses of Josephus—understanding late antiquity; anachronisms and exaggerated claims—Christianities lost and otherwise; hokum history and bogus findings—Jesus between the lines; and Will the real Jesus stand up?—unfabricating his aims and claims. The two appendixes concern (1) the Agrapha—free-floating sayings of Jesus; and (2) the *Gospel of Judas.* Evans, professor of NT at Acadia Divinity College in Wolfville, Nova Scotia, concludes that the true story of the historical Jesus is exciting and inspiring, and far more compelling than the newer, radical, minimalist, revisionist, obscurantist, and faddish versions of the Jesus story that have been put forward in recent years.

J. Frey, J. G. van der Watt, and R. Zimmermann (eds.), *Imagery in the Gospel of John. Terms, Forms, Themes, and Theology of Johannine Figurative Language,* Wissenschaftliche

Untersuchungen zum Neuen Testament 200 (Tübingen: Mohr Siebeck, 2006, €109) xi and 495 pp., 6 figs., 10 tables. Indexed. ISBN: 3-16-149116-5.

After Zimmermann's 43-page introduction to imagery in John, this volume presents eight essays under the heading "terms, forms, and methods": H. W. Attridge on the cubist principle in Johannine imagery—John and the reading of images in contemporary Platonism; R. Hirsch-Luipold on clear text in images—ἀληθινός etc., παροιμία-παρρησία, and σημεῖον as signal words for presentations through images in John's Gospel; U. Poplutz on παροιμία and παραβολή—concepts of parables in John and Mark; S. Petersen on "I am" sayings as metaphors, with particular attention to the light metaphor; J. Zumstein on imagery and *relecture* as illustrated in Jn 15:1-17; P. N. Anderson on gradations of symbolization in the Johannine passion narrative—control measures for theologizing speculation gone awry; F. Siegert on restoring images that have been painted over—the "bread of life" discourse in John 6; and J. T. Nielsen on the Lamb of God—the cognitive structure of a Johannine metaphor. Then there are eight essays under "texts, themes, and theology": M. M. Thompson on "every picture tells a story"—imagery for God in John's Gospel; U. Busse on metaphor and rhetoric in John's Gospel—the "king" imagery; M. L. Coloe on witness and friend—symbolism associated with John the Baptizer; P. Maritz and G. Van Belle on the imagery of eating and drinking in Jn 6:35; D. F. Tolmie on the (not so) good shepherd—the use of shepherd imagery in the characterization of Peter in John's Gospel; R. A. Culpepper on designs for the church in the imagery of Jn 21:1-14; C. R. Koester on What does it mean to be human?—imagery and the human condition in John's Gospel; and van der Watt on ethics alive in imagery. The volume was edited in collaboration with G. Kern.

M. E. Fuller, *The Restoration of Israel. Israel's Re-gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 138 (Berlin—New York: de Gruyter, 2006, €98/ $132) xi and 332 pp. Bibliography. Indexed. LCN: 2006026422. ISBN: 3-11-018896-1.

The slightly revised version of a doctoral dissertation directed by L. T. Stuckenbruck and submitted in 2005 to the University of Durham, this volume analyzes the variety of interpretations given to the exilic model of restoration in early Jewish literature and explores how these have been picked up or altered in Luke-Acts. After a twelve-page introduction, it considers the motifs of Israel's regathering, the defeat of the nations, and a new temple, respectively. Then it investigates the writing of Luke-Acts as a test-case for determining one way in which early Jewish ideas of restoration influenced the emerging self-understanding in a Christian community as it came to terms with traditions about Jesus and followers. Fuller concludes that at the center of Luke's understanding of Israel's regathering is the arrival of Jesus, the Davidic Messiah, and his formation of the Twelve Apostles; and that the Israel to be regathered by Jesus must first emerge from the wilderness of John.

R. W. Funk, *Funk on Parables. Collected Essays,* ed. B. B. Scott (Santa Rosa, CA: Polebridge, 2006, paper $22) ix and 220 pp., frontispiece. Bibliography. Indexed. LCN: 2006036625. ISBN: 978-0-944344-99-6.

The thirteen essays in this collection concern the parable as metaphor; crossing over from parables to daily life; parable as trope; the OT in parable—the Good Samaritan; the Good Samaritan as metaphor; the leaven—away-from-here as destination; the looking-glass tree is for the birds; the narrative parables—the birth of a language tradition; parable, paradox, and power—the prodigal Samaritan; from parable to Gospel—domesticating the tradition; Jesus—the silent sage; Jesus—a voice print; and the mythical matrix and God as metaphor. Also included are Scott's 24-page introduction to Funk's contribution to the study of parables, and a list of Funk's publications on parables. Funk was the author of *Honest to Jesus* (1996) and *A Credible Jesus* (2002).

I. Gargano, *"Lectio divina" su il Vangelo di Luca.* Vol. 3, *La tenerezza del Padre (cc. 3–7),* Conversazioni bibliche (Bologna: Dehoniane, 2006, paper €11.50) 163 pp. Bibliography. ISBN: 88-10-70994-2.

The second volume in Gargano's spiritual reading of Lukan texts was described in *NTA* 37,

pp. 114-115. After a three-page introduction to Luke and his Gospel, this volume offers brief reflections on various themes in passages in Luke 3–7. Presented under the general heading of "the tenderness of the Father," the material is divided into five major parts: 3:1–4:13; 5:1-16; 5:17–6:11; 6:12–7:17; and 7:18-50. Gargano is a Camaldolese monk.

I. Gargano, *"Lectio divina" su il Vangelo di Luca.* Vol. 4, *Le donne, la missione e il Regno di Dio (cc. 8–11),* Conversazioni bibliche (Bologna: Dehoniane, 2006, paper €11.50) 161 pp. ISBN: 88-10-70995-0.

This volume in Gargano's "spiritual reading" of Luke's Gospel continues the project and treats individual texts in chapters 8–11. It divides them into five parts: Lk 8:1-21; 8:22-56; 9:1-27; 9:28-62; and 10:1–11:13. The topics treated include the women followers of Jesus, the mission of Jesus, the kingdom of God, and prayer.

J. A. Gibbs, *Matthew 1:1–11:1,* Concordia Commentary (St. Louis, MO: Concordia, 2006, $42.99) xxxvi and 547 pp. Bibliography. LCN: 2006020231. ISBN: 0-7586-0318-5.

In his 67-page introduction, Gibbs, professor of exegesis (NT) at Concordia Seminary in St. Louis, MO, and author of *Jerusalem and Parousia. Jesus' Eschatological Discourse in Matthew's Gospel* (2000), discusses Matthew's audience, Matthew's intention, and Matthew's location. Then he presents the first part of his commentary under the headings "the presentation of Jesus" (Mt 1:1–4:16) and "Jesus' ministry with authority in Israel" (4:17–11:1). Gibbs contends that Matthew of Capernaum was the actual author of the Gospel, and that the Gospel was likely written in the A.D. 50s in Palestine. He observes that the former tax collector especially emphasized Jesus' fulfillment of God's dealings with his people in the OT, that Jesus' return as mighty judge will usher in salvation for all God's people and final judgment for all God's enemies, and that until this age's consummation the disciples of the Son of God are to occupy themselves with extending Jesus' own mission to save both Jew and Gentile.

A. F. Gregory (ed.), *The New Proclamation Commentary on the Gospels* (Minneapolis: Fortress, 2006, $35) xii and 211 pp. Bibliography. ISBN: 0-8006-3752-6.

The US cloth-cover edition of the work entitled *The Fourfold Gospel Commentary* and described in *NTA* 51, p. 167, this volume contains introductions to and commentaries on the Sunday lectionary texts from the Gospels of Matthew (D. Bartlett), Mark (M. D. Hooker), Luke (Gregory), and John (H. Wansbrough).

S. Guijarro Oporto, *Jesús y sus primeros discípulos,* Asociación Bíblica Española 46 (Estella [Navarra]: Verbo Divino, 2007, paper €21.63) 288 pp. Bibliography. Indexed. ISBN: 978-84-8169-714-8.

The nine essays in this collection concern the oral tradition about Jesus; the Q document and the historical Jesus (2005); the filial comportment of Jesus [§ 45-897]; the meaning of Jesus' exorcisms [§ 44-1622]; healing accounts and medical anthropology [§ 45-207]; the family in the Jesus movement [§ 48-155]; the pre-Markan passion account and the Jerusalem community [§ 48-1674]; the first disciples in Galilee (2006); and the beginnings of Christianity in Judea and Galilee [§ 51-933]. Guijarro Oporto, author of *Jesús y el comienzo de los evangelios* (2006), is professor of NT on the theological faculty at the Universidad Pontificia de Salamanca.

D. Harrison, *Verräter, Hure, Gralshüter. Judas Iskariot, Maria Magdalena, Pontius Pilatus, Josef von Arimathäa — Geschichte und Legenden,* trans. I. Bohn (Düsseldorf: Patmos, 2007, €24.90) 356 pp. Bibliography. ISBN: 978-3-491-72515-7.

The German version of the work published in Swedish in 2005 under the title *Förrädaren, skökan och självmördaren. Historien om Judas Iskariot, Maria Magdalena, Pontius Pialtus och Josef av Arimataia*, this volume considers the legends, rumors, and other types of stories that have been associated with four figures who appear in the NT. After an eight-page prologue, Harrison, professor of history at the University of Lund, discusses the traitor (Judas Iscariot), the whore (Mary Magdalene), the suicide (Pontius Pilate), and the preserver of the Grail (Joseph of

Arimathea). While the focus of each chapter is on the development of the traditions surrounding these characters, he also attends to what the relevant NT texts say about them.

C. E. Hill, *The Johannine Corpus in the Early Church* (Oxford—New York: Oxford University Press, 2006, paper £30/$55) xiii and 531 pp., 11 halftones, map, 2 tables. Bibliography. Indexed. LCN: 2004300513. ISBN: 0-19-929144-6.

The paperback edition of the work described in *NTA* 48, p. 616, this investigation of how the Johannine books of the NT were received by 2nd-century Christians appears under three major headings: the orthodox Johannophobia theory, the Johannine writings in the 2nd century, and the "Johannine corpus" in the 2nd century. Hill contends that the alleged gnostic preference for John over the other Gospels does not materialize in the extant sources.

R. A. Horsley (ed.), *Oral Performance, Popular Tradition, and Hidden Transcript in Q,* SBL Semeia Studies 60 (Atlanta: Society of Biblical Literature, 2006, paper $35.95) vii and 229 pp. Bibliography. LCN: 2006032937. ISBN: 1-58983-248-5.

After a 22-page introduction by Horsley, this volume presents essays on oral performance and popular tradition in Q: W. H. Kelber on the verbal art in Q and *Gospel of Thomas*—a question of epistemology; Horsley on performance and tradition—the covenant speech in Q; and J. A. Draper on Jesus' "covenantal discourse" on the plain (Lk 6:12–7:17) as oral performance—pointers to "Q" as multiple oral performance. Also included are responses to Kelber, Horsley, and Draper by J. Dewey, V. K. Robbins, and J. M. Foley. Then there are four essays on moral economy and hidden transcript—applying the work of J. C. Scott to Q: Horsley on moral economy and renewal movement in Q; M. Moreland on the Jesus movement in the villages of Roman Galilee—archaeology, Q, and modern anthropological theory; A. Kirk on going public with the hidden transcript in Q 11—Beelzebul accusation and the woes; and M. Johnson-DeBaufre on communities resisting fragmentation—Q and the work of J. C. Scott. Also included is a response to these essays by W. R. Herzog.

K. R. Iverson, *Gentiles in the Gospel of Mark. 'Even the Dogs Under the Table Eat the Children's Crumbs,'* Library of New Testament Studies 339 (London—New York: T&T Clark, 2007, £65/$130) x and 211 pp. Bibliography. Indexed. ISBN: 0-567-03131-4.

Prepared as a doctoral dissertation under the direction of F. J. Moloney and presented to the Catholic University of America in Washington, DC, this volume shows how Mark's sequence of Gentile episodes is progressively arranged to depict a reprioritization in the proclamation of the gospel message. After a nineteen-page introduction, it examines Jesus' first journey into Gentile territory and the encounter with the Gerasene demoniac (Mk 5:1-20); the third journey into Gentile territory and the Syrophoenician woman (7:24-30), the deaf man (7:31-37), and the feeding of the five thousand (8:1-9); the fourth journey into Gentile territory and the healing of the blind man (8:22-26) and the demon-possessed boy (9:14-29); and Simon of Cyrene (15:21) and Jesus' final climactic encounters with Gentiles—Pilate (15:1-15, 42-47), the soldiers (15:16-41), and the centurion (15:39, 44-45). Iverson concludes that the Markan episodes involving Gentile characters show how the gospel has been passed from Jews to Gentiles in accordance with the divine plan.

L. A. Kauppi, *Foreign but Familiar Gods. Greco-Romans Read Religion in Acts,* Library of New Testament Studies 277 (London—New York: T&T Clark, 2006, £65/$115) xviii and 165 pp., 6 tables. Bibliography. Indexed. LCN: 2007270836. ISBN: 0-567-08097-8.

The substantial revision of a doctoral dissertation directed by D. Rhoads and presented in 1999 to the Lutheran School of Theology at Chicago, this volume contends that various passages in Acts reflect either Luke's mention of Greco-Roman religion for his own theological purposes or may have been interpreted by Luke's Greco-Roman audience in light of their personal knowledge of and participation in Greco-Roman religions. After an eighteen-page introduction, it treats Acts 1:15-26 and 16:16-18 and Greco-Roman oracles; Acts 12:20-23—the ruler cult; Acts 14:8-18—processions and sacrifices; Acts 17:16-34 and Aeschylus' *Eumenides;* Acts 19:23-

41—and votive offerings and διοπετής objects; and Acts 28:1-11—ἔχιδνα, Δική, and the *Dioskuroi*. Kauppi concludes that if Greco-Romans read Acts in light of their own cultural competencies, they may have interpreted Luke as adopting and adapting traditions from Greco-Roman literature, myth, and religion.

K. Keefer, *The Branches of the Gospel of John. The Reception of the Fourth Gospel in the Early Church,* Library of New Testament Studies 332 (London—New York: T&T Clark, 2006, £50/$115) vii and 118 pp. Bibliography. Indexed. LCN: 2005031445. ISBN: 0-567-02861-5.

Taking its starting point from the metaphor of the vine and the branches in John 15, this volume investigates the legacy of John's Gospel through its earliest interpreters in the 2nd and early 3rd centuries. After a twenty-page introduction to reception theory and the history of NT interpretation, it considers how John's Gospel was understood by Heracleon and others (a Valentinian Gospel of John), Irenaeus (an orthodox and canonical John), and Origen (an allegorical and spiritual Gospel of John). Then it discusses John's modern and ancient interpreters. Particular attention is given to the reading strategies practiced by the interpreters, and to what they found in John's Gospel. Finally it moves toward a reception history of John. Keefer concludes that for Heracleon John's Gospel outlines a three-part anthropological and soteriological scheme, for Irenaeus it becomes a beacon of the faith that the church has always held, and for Origen it represents a distinctive spiritual truth over and against the Valentinian scheme.

L. Kierspel, *The Jews and the World in the Fourth Gospel. Parallelism, Function, and Context,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 220 (Tübingen: Mohr Siebeck, 2006, paper €54) xii and 283 pp., 3 tables. Bibliography. Indexed. ISBN: 3-16-149069-X.

The expanded form of a doctoral dissertation directed by M. A. Seifrid and presented in 2006 to Southern Baptist Theological Seminary in Louisville, this investigation of the referent of οἱ Ἰουδαῖοι in John's Gospel contends that "the Jews" are paralleled throughout with "the world," which makes humankind in general (including Gentiles) the main antagonist against Jesus and the disciples. After a twelve-page introduction to the Fourth Gospel after the Holocaust and a fifty-page review of the history of research on the meaning of "the Jews" and methodological approaches, the volume considers positive connotations of "the Jews," parallelism between "the Jews" and "the world," the function of "the world" in relation to "the Jews," and the meaning and context of "the world." The three appendixes treat different English translations of Ἰουδαῖος in John's Gospel, different German translations of Ἰουδαῖος in John's Gospel, and the distribution of κόσμος and Ἰουδαῖος in John's Gospel. Kierspel concludes that contrary to a literalist reading and in contrast to the charges of anti-Semitism, John's Gospel cannot legitimately be employed for a special finger-pointing to the Jews as the perpetrators of Jesus' death.

E. Kolbell, *What Jesus Meant. The Beatitudes and a Meaningful Life* (Louisville—London: Westminster John Knox, 2007, paper $14.90/£8.99) 140 pp. LCN: 2002033112. ISBN: 0-664-23187-X.

The paperback edition of the work described in *NTA* 47, p. 564, this volume describes Jesus as the rabbi showing us the way of the kingdom, and discusses the eight beatitudes in Mt 5:3-12 under the following headings: surrender, empathy, patience, self-denial, contrition, sanctification, wholeness, and courage. Kolbell is a freelance writer, psychotherapist, and former minister of social justice at Riverside Church in New York City.

J. E. Komoszewski, M. J. Sawyer, and D. B. Wallace, *Reinventing Jesus. What* The Da Vinci Code *and Other Novel Speculations Don't Tell You* (Grand Rapids: Kregel, 2006, paper $16.99) 347 pp. Bibliography. Indexed. LCN: 2006012241. ISBN: 0-8254-2982-X.

Written not for scholars but for motivated laypersons, this volume seeks to build a positive argument for the historical validity of Christianity and focuses on the integrity of the NT text as it bears witness to historical belief in the divinity of Jesus. After a four-page introduction, it develops its case in five parts: whether the Gospel writers got it right; whether the ancient NT texts have been tainted; whether the early church muzzled the NT canon; whether the divinity of

Jesus reflects early tradition or late superstition; and whether Christianity ripped off mythical gods. The authors conclude that the Gospels are historically credible witnesses to Jesus, have been faithfully preserved, were subjected by the early church to careful scrutiny, view Jesus as more than a human, and did not plagiarize pagan writings.

J. Lierman (ed.), *Challenging Perspectives on the Gospel of John,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 219 (Tübingen: Mohr Siebeck, 2006, paper €69) xii and 369 pp. Bibliography. Indexed. ISBN: 3-16-149113-0.

The twelve essays in this volume are by D. Wenham on paradigms and possibilities in the study of John's Gospel; P. W. Ensor on the Johannine sayings of Jesus and the question of authenticity; R. Bauckham on messianism according to John's Gospel; A. J. Köstenberger on the destruction of the Second Temple and the composition of the Fourth Gospel; A. Gregory on the relationship between John and Luke reconsidered; C. E. Hill on the Fourth Gospel in the 2nd century—the myth of orthodox Johannophobia; M. Stibbe on telling the Father's story—John's Gospel as narrative theology; S. Motyer on narrative theology in John 1–5; Lierman on the Mosaic pattern of John's Christology; G. Burge on revelation and discipleship in John's Gospel; G. Renz on Nicodemus as an ambiguous disciple—a narrative sensitive investigation; and B. Salier on Jesus, the emperor, and John's Gospel.

H. E. Lona, *Judas Iskariot. Legende und Wahrheit. Judas in den Evangelien und das Evangelium des Judas* (Freiburg—Basel—Vienna: Herder, 2007, €16.90) 174 pp. Bibliography. Indexed. ISBN: 978-3-451-29562-1.

Writing for the general public, Lona, professor of NT and the history of early Christian literature at the theological faculty in Benediktbeuren and author of *Die "Wahre Lehre" des Kelsos* (2005), discusses the NT data about Judas (Synoptic Gospels and Acts, John); the figure of Judas—history and interpretations (origin, conflict, interpretations); Judas in early Christian literature (patristic authors, gnostic interest, the Nag Hammadi texts); and *Gospel of Judas* (general information, literary form, structure, content, theological position). Lona concludes that the truth about Judas is associated with the mystery of human freedom in a situation of conflict, with the possibility of error, and the precipices of decision.

K. Löning, *Das Geschichtswerk des Lukas.* Band 2, *Der Weg Jesu,* Urban-Taschenbücher 456 (Stuttgart: Kohlhammer, 2006, paper €22) 272 pp. Bibliography. ISBN: 3-17-013122-2.

The first volume (1997) in Löning's commentary on Luke's Gospel was described in *NTA* 42, p. 161. After a six-page introduction to the thematic concept of the second major part of Luke's Gospel, he treats the four cycles in the Lukan journey narrative: three pillars of Christian existence (Lk 9:51–10:37), prudence and foolishness in the face of the coming kingdom of God (10:38–13:21), the dispute about entering God's kingdom (13:22–17:10), and the approaching crisis (17:11–19:48). Then with reference to Jesus' presence in Jerusalem he considers the Temple cycle (20:1–21:38) and the passion cycle (22:1–23:49). A one-page appendix provides an outline of the Markan journey narrative (Mk 8:22–10:52). Löning, who teaches at the University of Münster, discussed Lk 23:50–24:53 in the first volume. He plans a third volume on Acts in the series.

F. Lozada and T. Thatcher (eds.), *New Currents through John. A Global Perspective,* SBL Resources for Biblical Study 54 (Atlanta: Society of Biblical Literature, 2006, paper $29.95) viii and 248 pp. Bibliography. Indexed. LCN: 2006025530. ISBN: 1-58983-201-9.

After Thatcher's 26-page introduction to the new current through John, this volume presents five papers on new currents through history and theology: J. Clark-Soles on "I will raise [whom?] up on the last day"—anthropology as a feature of Johannine eschatology; C. Claussen on the role of John 21—discipleship in retrospect and redefinition; M. L. Coloe on sources in the shadows—John 13 and the Johannine community; B. D. Johnson on "salvation is from the Jews"—Judaism in John's Gospel; and B. M. Sheppard on another look—Johannine "subordinationist Christology" and the Roman family. Then there are three articles on the new current of

readers and readings: A. Barus on Jn 2:12-25—a narrative reading; M. Kraus on new Jewish directions in the study of the Fourth Gospel; and Y. Tan on the Johannine community—caught in two worlds. Finally there are two reflections and forecasts: Lozada on social location and Johannine scholarship—looking ahead; and R. A. Culpepper on looking downstream—Where will the new currents take us?

K. H. Maahs, *The John You Never Knew. Decoding the Fourth Gospel* (New York—Bern: Lang, 2006, $67.95) xiii and 190 pp. Bibliography. Indexed. LCN: 2006005122. ISBN: 0-8204-8198-X.

Maahs, professor of Christian studies at Eastern University, St. Davids, PA, and author of *Of Angels, Beasts, and Plagues. The Message of Revelation for a New Millennium* (1999), aims to help readers to decode the Fourth Gospel and rediscover the signs, symbols, and ciphers that allow its undercurrents to resurface. The eight chapters in the volume deal with the following topics: snorkeling through John—introducing his technology; seven days of destiny—the new creation; Nick at night—a failure of faith?; right lady, left jar—an appointment for Jesus; day of the living dead—law and grace; paradigm man—sight with insight; "dead man walking"—the supreme symbol; and fish that won't get away—the children of God.

B. L. Mack, *A Myth of Innocence. Mark and Christian Origins* (Minneapolis: Fortress, 2006, paper $25) xxi and 433 pp. Bibliography. Indexed. LCN: 86-45906. ISBN: 0-8006-2549-8.

In a new seven-page preface to the 2006 edition [see *NTA* 32, p. 243], Mack, author of *The Christian Myth. Origins, Logic, and Legacy* (2001), states his basic thesis (namely that Mark's Gospel was mythmaking in the interest of rationalizing a particular social formation among the several schools in the Jesus tradition), assesses the issues raised by reviewers, and notes some recent developments based on his work. After an introduction to Christian origins and the imagination, he treats Christian beginnings, stories in the Gospel tradition, narratives of the passion, and the Gospel according to Mark. Four appendixes and a one-page list of errata are included.

A. Marchadour, *I personaggi del Vangelo di Giovanni. Specchio per una cristologia narrative* (Bologna: Dehoniane, 2007, paper €19) 215 pp. Bibliography. Indexed. ISBN: 978-88-10-22130-3.

The Italian version of *Les personnages dans l'évangile de Jean. Miroir pour une christologie narrative* [*NTA* 49, p. 599], this volume discusses various characters who appear in the Fourth Gospel: John the Baptist, Mary, Simon Peter, Nicodemus, the Samaritan woman, the man born blind, and so forth. Also included are a reflection on the christological implications of these studies and four appendixes.

M. Marcheselli, *"Avete qualcosa da mangiare?" Un pasto, il Risorto, la comunità,* Biblioteca di Teologia dell'Evangelizzazione 2 (Bologna: Dehoniane, 2006, paper €30) 294 pp. Bibliography. Indexed. ISBN: 88-10-45002-7.

Based on a doctoral dissertation directed by J. Beutler and presented to the Pontifical Biblical Institute in 2004, this volume investigates the content of John 21 and its relationship to chapters 1–20. After discussing the origin and significance of the terminology of "manifestation" (see Jn 21:1, 14), it analyzes John 21 as a unified literary composition. Next with reference to John 21 it considers the manifestation of the risen Jesus mediated through the mission and the Eucharist, and deals with the figures of Peter and the disciple whom Jesus loved in the third manifestation of the risen Jesus. Then it reflects on the third appearance of the risen Jesus to the disciples in John 21 as the rereading of the manifestation of the Messiah to Israel in Jn 1:19–2:12. Finally it examines the relationships between the themes of manifestation, discipleship, and mission in John 21.

J. B. F. Miller, *Convinced That God Had Called Us. Dreams, Visions, and the Perception of God's Will in Luke-Acts,* Biblical Interpretation 85 (Leiden—Boston: Brill, 2007, €113/$153) xii and 282 pp. Bibliography. Indexed. LCN: 2006043092. ISBN: 90-04-15474-4.

The slightly revised version of a doctoral dissertation directed by B. R. Gaventa and presented

to Princeton Theological Seminary, this investigation of the relationship between visions and perceptions of God's will in Luke-Acts gives particular attention to how characters respond to their visionary encounters. After a twenty-page introduction, it discusses dream visions in antiquity; the history of the interpretation of Acts 16:6-10; Paul's dream vision at Troas (Acts 16:6-10); dream visions in Luke's Gospel; and dream visions in Acts. Miller concludes that while Luke's use of dream visions resists simple classification, they allow him to describe in poignant detail both the divine and the human elements in his narrative of God's plan and God's people.

A. M. O'Leary, *Matthew's Judaization of Mark. Examined in the Context of the Use of Sources in Graeco-Roman Antiquity,* Library of New Testament Studies 323 (London—New York: T&T Clark, 2006, £70/$120) xvi and 217 pp., 16 tables. Bibliography. Indexed. LCN: 2007295020. ISBN: 0-567-03104-7.

Based on part of a doctoral dissertation directed by T. L. Brodie and presented in 2004 to Mary Immaculate College, University of Limerick, in Ireland, this volume seeks to demonstrate that Matthew used Mark as a literary source, and did so in accord with the literary conventions of creative imitation (*mimēsis*) in the 1st century A.D. After a six-page introduction, O'Leary discusses the use of sources in Greco-Roman antiquity, evidence for rewriting from Greco-Roman texts, and evidence for rewriting from Jewish texts. Then she considers Matthew's use of Mark as a source, Matthew's judaization of Mark, and Matthew's "Torahizing" of Mark in Matthew 10 and 18. O'Leary concludes that Matthew's strategy in his use of Mark as a source was toward christianizing Judaism, and that he did so by using methods and techniques employed by Greco-Roman authors to incorporate earlier sources into their works.

F. Oñoro Consuegra and H. Cardona Ramírez, *Jesús de Nazareth en el Evangelio de San Lucas. Comentarios bíblicos al ciclo litúrgico C* (Medellín: Universidad Pontificia Bolivariana, 2006, paper) 341 pp. Bibliography. ISBN: 978-958-696-544-6.

In the Year C of the church's Sunday lectionary cycle, the Gospel readings are generally taken from Luke. In their three-page introduction the authors describe Luke as the Evangelist of God's tenderness and mercy, of the power of the Holy Spirit, of the evangelization of marginal persons, and of Mary. This volume presents brief commentaries on the readings (from the OT, Psalms, Epistles, and Gospels) for the Sundays and other feast days in Advent, the Christmas season, Lent, Holy Week, the Sacred Triduum, Easter Time, and Ordinary Time. Oñoro Consuegra is the author of *A la sombra del Espíritu. Una introducción al Evangelio de Lucas* (1998), and Cardona Ramírez is the author of *Jesús de Nazareth en el evangelio de San Marcos* (2005).

B. Palau, *Les aparicions de Jesús Ressuscitat a les dones (Mt 28,8-10) i als Onze (Mt 28,16-20) com a textos complementaris,* Col·lectània Sant Pacià 84 (Barcelona: Facultat de Teologia de Catalunya, 2006, paper) 330 pp. Bibliography. Indexed. ISBN: 84-935144-0-3.

Prepared as a doctoral dissertation under the direction of A. Borrell and presented to the Facultat de Teologia de Catalunya in 2005, this volume investigates the Matthean accounts of the appearances of the risen Jesus to the women who had found the tomb empty (Mt 28:8-10) and the eleven disciples in Galilee (28:16-20). After a ten-page introduction, it discusses these texts from a historical-critical perspective (Gospel parallels, tradition and redaction, historicity), their relationship in Matthew's Gospel, and their contexts. Then it provides a detailed exegesis of Mt 28:8-10 and 28:16-20, respectively, and offers a comparison between them. Palau concludes that while the missions of the women and of the eleven disciples are different, both are important and show that the presence of the crucified and risen Jesus is at the center of Christian life.

M. C. Parsons, *Body and Character in Luke and Acts. The Subversion of Physiognomy in Early Christianity* (Grand Rapids: Baker, 2006, paper $21.99) 191 pp. Bibliography. Indexed. LCN: 2006018086. ISBN: 0-8010-2885-X.

Concerned with the impact and influence of the practice and principles of ancient physiognomy on Luke-Acts, Parsons, professor of religion at Baylor University and author of *The Departure of Jesus in Luke-Acts* (1987), argues that Luke at times employs physiognomic cate-

gories in his literary presentation of certain characters, usually for the purpose of subverting them. After a five-page introduction, he treats the following topics: soul and body react on each other—body and character in Greek and Roman literature; the movement of the body is a voice of the soul—body and character in early Jewish and Christian literature; your eye is the lamp of your body—Luke and the body-soul relationship; Ought not this daughter of Abraham be set free?—getting the story of the bent woman straight; short in stature, son of Abraham—the height of hospitality in the story of Zacchaeus; his feet and ankles were made strong—signs of character in the man lame from birth; and What is to prevent me?—ambiguity, acceptance, and the Ethiopian eunuch. A six-page appendix provides illustrations from the *Progymnasmata* of Libanius.

M. C. Parsons, *Luke. Storyteller, Interpreter, Evangelist* (Peabody, MA: Hendrickson, 2007, paper $19.95) xxii and 230 pp., fig., 5 tables. Bibliography. Indexed. LCN: 2006020844. ISBN: 978-1-56563-483-1.

Parsons, author (with H. J. Hornik) of *Illuminating Luke. The Infancy Narrative in Italian Renaissance Painting* (2003) and *Illuminating Luke. The Public Ministry of Christ in Italian Renaissance and Baroque Painting* (2005), describes this volume as a series of forays into the Lukan terrain from the angles of Luke as storyteller, interpreter, and Evangelist. After an eleven-page introduction to the life of a legend—the making of "Luke," he treats the following topics: Luke and the progymnasmata—a preliminary investigation into the preliminary exercises; Lk 1:1-4 and ancient rhetoric; interpreting pagan traditions—friendship and physiognomy; interpreting Jewish traditions—Jerusalem and the Suffering Servant; interpreting Christian traditions—parables and Paul; and reconstituting the people of God—the examples of Peter, Cornelius, and others.

D. Pastorelli, *Le Paraclet dans le corpus johannique,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 142 (Berlin—New York: de Gruyter, 2006, €98/$132) xii and 343 pp. Bibliography. Indexed. LCN: 2006016766. ISBN: 3-11-019045-1.

Prepared as a doctoral dissertation under the direction of M. Morgen and accepted in 2003 by the University of Strasbourg, this semantic investigation of the Johannine use of the term παράκλητος argues that John roots the Paraclete (or Spirit of Truth) firmly within the theme of mission. After a three-page introduction, it considers the state of the question, and discusses the uses of the word παράκλητος in ancient literature: secular Greek writers, Greek translations of the OT, Philo, early Christian writings, patristic literature, and rabbinic literature. Then it examines its occurrences in specific Johannine texts: Jesus as the Paraclete with the Father (1 Jn 2:1-2); the Paraclete and the world (Jn 16:7, 8-11); the Paraclete as the Spirit who communicates the truth (Jn 16:12-15); the witness of the Paraclete and of the disciples (Jn 15:26-27); another Paraclete—the Spirit of Truth (Jn 14:16-17); and the Paraclete as the Holy Spirit who teaches and reminds (Jn 14:25-26). A three-page excursus treats verbal aspect and verbal mode. Pastorelli concludes that the Johannine Paraclete sayings concern the continuity between the pre-Easter and post-Easter situation of the Johannine community, and may reflect a life-setting in the community's catechesis.

R. I. Pervo, *Dating Acts. Between the Evangelists and the Apologists* (Santa Rosa, CA: Polebridge, 2006, paper $47.50) xiv and 513 pp., 111 tables. Bibliography. Indexed. LCN: 2006050256. ISBN: 0-944344-73-9.

Pervo, author of *Profit with Delight. The Literary Genre of the Acts of the Apostles* (1987), *Luke's Story of Paul* (1990), and (with M. Parsons) *Rethinking the Unity of Luke and Acts* (1993), contends that the general consensus by which the composition of Acts has been dated to ca. A.D. 80-90 is not well founded, that its author was familiar with the writings of Josephus, and that its theological perspectives have much in common with elements found in the Pastorals and Polycarp (ca. A.D. 125-130). He first considers the date of Acts and some of its sources (issues and methods), and establishes the range of the earliest and latest possible dates for Acts. Next he discusses Acts among (1) the prophets, apostles, and evangelists; (2) the apostles—Paul's let-

ters; (3) the historians—Luke and Josephus; and (4) the Apostolic Fathers—some words, terms, and concepts. Then he reflects on Acts as a writing of the first decades of the 2nd century A.D., and concludes that the evidence points to A.D. 115 (or 110-120) as the date of composition of Acts. The four appendixes concern scholarship on the sources of Acts, scholarly estimates of the date of Acts, dates of authors and texts, and the Diaspora revolts of A.D. 115-117.

A. Reinhartz, *Jesus of Hollywood* (Oxford—New York: Oxford University Press, 2007, $29.95) xiv and 313 pp., 42 figs. Bibliography. Indexed. LCN: 2006014395. ISBN: 0-19-514696-4.

In her investigation of the interplay between Jesus of Nazareth and "Jesus of Hollywood," Reinhartz, author of *Befriending the Beloved Disciple. A Jewish Reading of the Gospel of John* (2001) and *Scripture on the Silver Screen* (2003), argues that the Jesus of the biopics reflects our own societies and cultures more than he illuminates the historical Jesus whose story these movies purport to tell. After considering the genre—Jesus movies as biopics (from Holy Scripture to the silver screen, history and anti-history), she discusses their subject (Jesus) and how they tell the story of Jesus' family (Mary, Joseph, God), Jesus' friends (Mary Magdalene, Judas), and Jesus' foes (Satan, the Pharisees, Caiaphas, Pilate), respectively. Reinhartz concludes that if the historical Jesus of Nazareth was the unique and only Son of God (as the Gospels proclaim), then Jesus of Hollywood is his opposite—multiple, diverse, and born of many parents.

J. K. Riches, *Conflicting Mythologies. Identity Formation in the Gospels of Mark and Matthew,* Studies of the New Testament and Its World (London—New York: T&T Clark, 2006, paper £35/$59.95) xviii and 363 pp. Bibliography. Indexed. ISBN: 0-567-04271-5.

The paperback edition of the work described in *NTA* 47, p. 164, this volume investigates the struggle in the Gospels of Mark and Matthew between two accounts of the origin (and resolution) of evil: the demonic invasion of the world, and sin as a direct result of human disobedience archetypically represented in Adam. Riches is professor of divinity and biblical criticism emeritus at the University of Glasgow.

P. W. Roberts, *Journey of the Magi. Travels in Search of the Birth of Jesus* (London—New York: Tauris Parke Paperbacks, 2006, paper $15.95) xviii and 398 pp. Indexed. ISBN: 1-84511-242-3. Distributed in the USA by Palgrave Macmillan, New York.

The paperback version of a work published first in 1995 and then in 2005, this volume recounts the author's travels to Iran and his tracing of the journey of the Magi overland to Bethlehem, through Iran, Iraq, Syria, and Jordan. Taking its starting point from Marco Polo's claim to have visited the tomb of the Magi in a "castle of fire-worshippers," it tells the story in twelve chapters: the journey; the birth; the holy city; Kashan; strange women, strange gods; the last of the Zoroastrians—Yazd; a Zoroastrian notebook; the fire temple; Reza's edge—Isfahan; the man of light—Susa; the devil in Iraq; and the museum of Syria. Based in Toronto, Roberts is a writer, producer and filmmaker, and scholar of Jewish and Arabic history and religions. He concludes that the Magi as he now sees them, came to pay homage not to Christ but to the whole world—to celebrate the still, sad music of humanity, as well as its extraordinary ability to climb ceaselessly toward higher and higher goals, using the strength acquired through countless falls.

J. M. Robinson, *Jesus. According to the Earliest Witness* (Minneapolis: Fortress, 2007, paper $20) xiii and 258 pp. Bibliography. Indexed. LCN: 2006100705. ISBN: 978-0-8006-3862-7.

This volume contains eleven essays published at various times, ten of which are included in Robinson's *The Sayings Gospel Q. Collected Essays* [*NTA* 50, p. 405]. They concern the critical edition of Q and the study of Jesus; Jesus from Easter to Valentinus (or to the Apostles' Creed); the real Jesus of the Sayings Gospel Q; very goddess and very man—Jesus' better self; the Son of Man in the Sayings Gospel Q; Jesus' theology in the Sayings Gospel Q; what Jesus had to say; the Jesus of Q as liberation theologian; the image of Jesus in Q; the Q trajectory between John and Matthew via Jesus; and Robinson's theological autobiography. The appendix provides the Sayings Gospel Q in English. Robinson is director of the International Q Project.

R. L. Rohrbaugh, *The New Testament in Cross-Cultural Perspective,* Matrix: The Bible in Mediterranean Context (Eugene, OR: Cascade Books, 2007, paper $25) xv and 211 pp., 7 figs., 4 tables. Bibliography. ISBN: 1-59752-827-7.

The eleven essays in this collection concern hermeneutics as cross-cultural encounter—obstacles to understanding [§ 51-816]; Jesus as village artisan; Luke's Jesus—honor claimed, honor tested (1995); semiotic behavior in Luke and John [§ 47-908]; what Jesus knew about himself and when he knew it (2003); Zacchaeus as defender of the honor of Jesus; a dysfunctional family and its neighbor in Lk 15:11-32 (1998); the parable of the talents/pounds as a possible text of terror [§ 37-1272]; gossip in the NT (2001); the preindustrial city in Luke-Acts—urban social relations according to Lk 14:15-24 (1991); and What's the matter with Nicodemus?—a social-science perspective on Jn 3:1-21 (2004). Rohrbaugh is professor emeritus of Christian studies at Lewis and Clark College in Portland, OR.

P. Rondez, *Alltägliche Weisheit? Untersuchung zum Erfahrungsbezug von Weisheitslogien in der Q-Tradition,* Anhandlungen zur Theologie des Alten und Neuen Testaments 87 (Zurich: Theologischer Verlag, 2006, €30) xi and 210 pp. Bibliography. Indexed. ISBN: 3-290-17413-1.

The slightly revised version of a doctoral dissertation directed by H. Weder and accepted in 2006 by the theological faculty in Zurich, this volume explores the relation to experience of various wisdom sayings in the Q tradition. After reflecting on the general problem of the relation to experience on the part of various wisdom texts, it focuses on the following wisdom sayings in the Sayings Source Q: sparrows and hair (Q [=Lk] 12:6-7a); ravens and lilies (Q 12:24, 27-28); bread and fish (Q 11:11-12); the blind man and his students (Q 6:39-40); and the lamp (Q 11:33). For each saying there is an attempt to reconstruct the context, an analysis of its form, an exegesis of it as a microtext, and a reading of it in its larger context. Rondez concludes that these wisdom sayings in Q manifest a relation to experience chiefly by way of contrast and serve to lead the reader to an existential level of thinking.

A. H. M. Saari, *The Many Deaths of Judas Iscariot. A Meditation on Suicide* (London—New York: Routledge, 2006, cloth £55/$100, paper £16.99/$30.95) xi and 164 pp. Bibliography. Indexed. LCN: 2005030669. ISBN: 0-415-39239-X (cloth), -39240-3 (paper).

Judas Iscariot has for centuries embodied the doctrine of God's abhorrence of suicide and has been a powerful symbol of the cultural taboo against voluntary death. Saari, adjunct professor at Antioch University McGregor in Yellow Springs, Ohio, contends that the ancient condemnation of Judas' death is unfounded, since Judas is instead a literary invention of the Markan community meant to undercut the authority of the Twelve and entered the Christian story around A.D. 70 through Mark's Gospel. After an eleven-page prologue, he considers the legacy of Augustine on this matter, the earliest levels of the written Christian tradition (Paul and Q), and the beginning of the Judas myth with Mark. Next he discusses voluntary death today and in the ancient world, the growth of the Judas myth in Matthew's Gospel, and Judas as Satan in Luke-Acts. Saari concludes that nowhere in the Scriptures is a voluntary death commented upon as a negative act.

V. J. Samkutty, *The Samaritan Mission in Acts,* Library of New Testament Studies 328 (London—New York: T&T Clark, 2006, £75/$130) xiv and 259 pp., 6 figs. Bibliography. Indexed. LCN: 2006299671. ISBN: 0-567-04464-5.

Prepared as a doctoral dissertation under the direction of L. C. A. Alexander and submitted to the University of Sheffield, this volume argues that Luke presents the Samaritan mission as it is narrated in Acts 8:4-25 to show that the Samaritan mission was equally valid with the Jewish mission, and that he intends to defend the divine origin and legitimacy of Samaritan Christianity. After a fifteen-page introduction, it presents a survey of recent discussions of Acts 8:4-25 and provides background information about Samaria and the Samaritans in the NT period and about Samaritans in Luke's Gospel. Then it offers a structural analysis of Acts 8:4-25, a textual analysis of it, and a discussion of the Samaritan mission in Acts 8:4-25. Samkutty concludes that Luke was pro-Samaritan, and that all the references in Luke-Acts that portray the Samaritans positively over against their Jewish counterparts make sense in the light of his anticipation-legitimation device.

D. Sänger (ed.), *Psalm 22 und die Passionsgeschichten der Evangelien,* Biblisch-Theologische Studien 88 (Neukirchen-Vluyn: Neukirchener, 2007, paper €22.90) vii and 159 pp. Indexed. ISBN: 978-3-7887-2206-7.

After a two-page foreword by the editor, this volume presents five essays on Psalm 22: H. Strauss on the basic exegesis of Psalm 22; E. Bons on the Septuagint version of Psalm 22; H. Omerzu on the reception of Psalm 22 in Judaism at the time of the Second Temple; D. Rusam on Luke's passion narrative as the contextualizing of Psalm 22; and M. Labahn on "forsaken" or "fulfilled"—Psalm 22 in John's passion between intratextuality and intertextuality.

J. Schaberg with M. Johnson-DeBaufre, *Mary Magdalene Understood* (New York—London: Continuum, 2006, cloth $60/£30, paper $12.95/£6.50) 176 pp. Bibliography. LCN: 2006029496. ISBN: 0-8264-1898-2 (cloth), -1899-6 (paper).

Intended for nonspecialists, this shortened and simplified version of Schaberg's *The Resurrection of Mary Magdalene. Legends, Apocrypha, and the Christian Testament* [*NTA* 46, pp. 561-562] provides the most important details needed to study Mary Magdalene in the Bible, history, and legend. Its five chapters appear under the following titles: a dig of one's own; thinking back through the Magdalene; the woman who understood (too) completely; the women did not flee; and Mary Magdalene as successor to Jesus. Also included are a three-page glossary of important terms, as well as questions and resources for discussion.

J. Shea, *The Spiritual Wisdom of the Gospels for Christian Preachers and Teachers. The Relentless Widow, Year C* (Collegeville, MN: Liturgical Press, 2006, paper $29.95) vi and 330 pp. Indexed. LCN: 2003025635. ISBN: 0-8146-2915-6.

The first two volumes in this project were described in *NTA* 49, p. 180 and 50, p. 171, respectively. This third volume focuses on the texts for the liturgical Year C taken from the Gospels of Luke and John, and provides for each passage a "spiritual commentary" and a "teaching." As in the other volumes Shea focuses on the conversational patterns that communicate spiritual wisdom. In particular, he pays attention to the art of Jesus' teaching style, how he gears what he says to the mindsets of people, and how he marshals his rhetoric in the service of breakthroughs in consciousness.

V. G. Shillington, *An Introduction to the Study of Luke-Acts,* T&T Clark Approaches to Biblical Studies (London—New York: T&T Clark, 2007, paper £16.99/$24.95) ix and 154 pp., 5 figs., table. Bibliography. Indexed. ISBN: 0-567-03053-9.

Intended as a guide for students at the entry level to college or university, this volume seeks to apply different reading models to key texts in Luke-Acts, and to capture major interrelated features between these two books from one NT writer. After an "aerial view" of Luke-Acts, it treats the following topics: historical inquiry—composition, context, and intention; historical inquiry—events and people inside the text; social-science scenarios—where people think and live; sociorhetorical texture—membership in the new people of God; narrative discourse—poor and rich in Christian community; postcolonial engagement—missionary attitude and activity; feminist praxis—"both men and women"; and theological interchange—"saying to one another." Shillington, professor of biblical and theological studies at Canadian Mennonite University in Winnipeg, is the author of *Reading the Sacred Text. An Introduction to Biblical Studies* (2002).

D. A. Smith, *The Post-Mortem Vindication of Jesus in the Sayings Gospel Q,* Library of New Testament Studies 338 (London—New York: T&T Clark, 2007, £60/$120) xiii and 206 pp., 4 tables. ISBN: 0-567-04474-2.

Smith, assistant professor of NT language and literature at Huron University College in London, Ontario, contends that present in Q's Jerusalem lament logion (Q 13:34-35) are the characteristic language and associations of "assumption," that is, the bodily removal of a human being from earth to heaven at (or as) the end of life. After a four-page introduction, he deals with the question of Jesus' death and resurrection in Q, research on the Jerusalem lament saying in Q

13:34-35, assumption in antiquity, the death and assumption of Jesus in Q 13:34-35, the significance of assumption in Q 13:34-35 for other Q materials, and the assumption of Jesus in Q and early Christianity. Smith concludes that Q 13:34-35 uses assumption language to account for Jesus' death, vindication, and future eschatological role.

R. C. Tannehill, *The Shape of Luke's Story. Essays on Luke–Acts* (Eugene, OR: Cascade, 2005, paper $30) xvii and 297 pp. ISBN: 1-59752-335-6.

The sixteen essays in this collection appear under four headings: theology, poetry, rhetoric (six); Luke and the Jews (three); Acts as narrative (four); and hermeneutical experiments (three). They concern the mission of Jesus according to Lk 4:16-30 (1972); the Magnificat as poem [§ 19-128]; what kind of king, and what kind of kingdom? [§ 36-1318]; the Lukan discourse on invitations (1992); the story of Zacchaeus as rhetoric [§ 39-877]; repentance in the context of Lukan soteriology (2004); Israel in Luke-Acts—a tragic story [§ 30-149]; the story of Israel within the Lukan narrative (1999); rejection by Jews and turning to Gentiles—the pattern of Paul's mission in Acts (1988); the function of Peter's mission speeches in the narrative of Acts [§ 36-247]; the composition of Acts 3–5—narrative development and echo effect (1984); Paul outside the Christian ghetto—intercultural conflict and cooperation in Acts (1990); the narrator's strategy in the scenes of Paul's defense [§ 40-947]; whether we should love Simon the Pharisee—reflections on the Pharisees in Luke [§ 39-872]; freedom and responsibility in Scripture interpretation (1998); and "Cornelius" and "Tabitha" encounter Luke's Jesus [§ 39-855].

R. P. Thompson, *Keeping the Church in Its Place. The Church as Narrative Character in Acts* (New York—London: T&T Clark, 2006, cloth $110/£47.50, paper $34.95/£14.99) x and 294 pp. Bibliography. Indexed. LCN: 2006031959. ISBN: 0-567-02654-X (cloth), -02645-0 (paper).

Thompson, professor of Greek and NT studies at Spring Arbor University in Michigan and co-editor of *Literary Studies in Luke-Acts* (1998), seeks to analyze the different portrayals of early Christian communities in Acts, to delineate potential roles of these descriptions in the narrative, and to answer preliminary questions regarding both the ancient rhetoric of Acts and the potential responses that it may evoke. After a five-page introduction, he considers ancient narratives, characterization, and Acts. Then he discusses the Jerusalem church as narrative character in Acts 1:1–8:3, the churches in Jerusalem and beyond as narrative characters in Acts 8:4–12:15, and the churches in the Roman empire as narrative characters in Acts 13:1–28:31. Thompson concludes that the Lukan author in progressive fashion presents three different understandings of what one may designate the "people of God": Israel or the Jewish people as the historical people of God, repentant or believing Israel, and the Jewish and non-Jewish believers of the gospel.

S. T. Um, *The Theme of Temple Christology in John's Gospel,* Library of New Testament Studies 312 (London—New York: T&T Clark, 2006, £70/$130) xv and 226 pp., 23 tables. Bibliography. Indexed. LCN: 2007270811. ISBN: 0-567-04224-3.

Based on a doctoral dissertation directed by R. Bauckham and presented to the University of St. Andrews in Scotland, this volume aims to analyze the theme of Temple Christology in John 4 (especially vv. 10-14 and 20-24) in light of the early Jewish understandings of water and Spirit. It is especially concerned with what the image of water represents, what it means to worship in Spirit and truth, and how the disparate parts (the water scene in vv. 6-15 and the Spirit scene in vv. 20-24) function as a whole. After a fourteen-page introduction to the various scholarly interpretations of Jn 4:1-26, it considers water as a life-giving symbol in early Jewish literature from the 2nd century B.C. to the 1st century A.D., and the concept of Spirit in early Jewish literature. Then it offers a thematic analysis of Jn 4:6-26. Um concludes that in developing his Temple Christology John combined two distinct Jewish traditions, water and Spirit, as eschatological life; that Jesus now shares in the eschatological identity of God by granting the divine gift of new creational life that was anticipated and expected in early Judaism and the OT; and that this life is available through faith in the true Temple who gives the eschatological Spirit as the source of new creational life.

G. Van Oyen and T. Shepherd (eds.), *The Trial and Death of Jesus. Essays on the Passion Narrative in Mark,* Contributions to Biblical Exegesis and Theology 45 (Leuven—Paris—Dudley, MA: Peeters, 2006, paper €40) x and 268 pp., fig. Indexed. ISBN: 90-429-1834-9.

The first six essays in this volume concern the meaning of Jesus' death: S. Dowd and E. S. Malbon on the significance of Jesus' death in Mark—narrative context and authorial audience [§ 51-195]; M. Goodacre on scripturalization in Mark's crucifixion narrative; Van Oyen on the meaning of Jesus' death in Mark's Gospel—a real reader perspective; J. McWhirter on messianic exegesis in Mark's passion narrative; W. S. Campbell on "Why did you abandon me?"—abandonment Christology in Mark's Gospel; and S. P. Ahearne-Kroll on challenging the divine—LXX Psalm 21 in Mark's passion narrative. The remaining five articles deal with the trial of Jesus: A. Yarbro Collins on the charge of blasphemy in Mark 14:64 [§ 49-235]; J. B. Gibson on the function of the charge of blasphemy in Mk 14:64 (2004); M. E. Vines on the "trial scene" chronotype in Mark and the Jewish novel; K. S. O'Brien on innocence and guilt—apologetic, martyr stories, and allusion in the Markan trial narratives; and Shepherd on the irony of power in the trial of Jesus and the denial by Peter in Mk 14:53-72.

EPISTLES—REVELATION

T. Ashworth, *Paul's Necessary Sin. The Experience of Liberation* (Aldershot, UK—Burlington, VT: Ashgate, 2006, $99.95) xxv and 245 pp. Indexed. LCN: 2005030617. ISBN: 0-7546-5499-0.

With reference to Paul's experience of God's transformative power in Christ, Ashworth, lecturer in biblical studies at Woodbrooke Quaker Study Centre in Birmingham, UK, explores the nature of transformation among early Christians and shows how a new way of living was bound together with a new perception of how the old life had been a kind of slavery that had not been perceived as such. After a thirteen-page introduction, he discusses how Paul contrasts law and faith as alternative ways of knowing God's will, how Paul considers that everyone (whether Jew or Gentile) needs liberation, how Paul connected the experience of liberation for himself and a few others with the absolute confidence that this was the beginning of liberation for the whole of humankind, and how Paul understood God's action that has brought and is bringing about universal transformation. Ashworth concludes that central to Paul's transformation was an experience that not only revealed a life so different that it could only be understood as part of a new creation but also revealed the necessity of what had gone before as the only way to bring an understanding of good and evil essential to the adult life of humankind.

D. E. Aune, *Apocalypticism, Prophecy and Magic in Early Christianity. Collected Essays,* Wissenschaftliche Untersuchungen zum Neuen Testament 199 (Tübingen: Mohr Siebeck, 2006, €119) xii and 482 pp. Indexed. ISBN: 3-16-149020-7.

The twenty essays in this collection were published from 1981 to 2006 and center on the themes of apocalypticism, prophecy, and magic in early Christianity. They concern understanding Jewish and Christian apocalyptic [§ 50-471]; from the idealized past to the imaginary future—eschatological restoration in Jewish apocalyptic literature (with E. Stewart) (2001); Revelation and the problem of genre [§ 31-306]; following the Lamb—discipleship in Revelation (1996); Qumran and the book of Revelation (1999); the influence of Roman imperial court ceremonial on Revelation [§ 28-262]; an intertextual reading of Revelation (2006); Revelation and Palestinian Jewish apocalyptic [§ 51-1216]; the social matrix of Revelation [§ 26-248]; stories of Jesus in Revelation (2005); the form and function of the proclamation to the seven churches [§ 34-1329]; Revelation 5 as an ancient Egyptian enthronement scene—the origin and development of a scholarly myth (2000); Revelation 17—a lesson in remedial reading; the prophetic circle of John of Patmos and the exegesis of Rev 22:16 [§ 34-812]; God and time in Revelation (2002); charismatic exegesis in early Judaism and early Christianity (1993); Christian prophecy and the messianic status of Jesus (1992); *Odes of Solomon* and early Christian prophecy [§ 27-809]; Revelation and Greco-Roman revelatory magic [§ 32-799]; and magic

and early Christianity (1980). Aune is professor of NT and Christian origins at the University of Notre Dame.

D. E. Aune (ed.), *Rereading Paul Together. Protestant and Catholic Perspectives on Justification* (Grand Rapids: Baker, 2006, paper $24.99) 270 pp. Bibliography. Indexed. LCN: 2006020599. ISBN: 0-8010-2840-X.

Based largely on papers prepared for a colloquium held at the University of Notre Dame in 2002, the ten essays in this volume focus on various aspects of the Joint Declaration on the Doctrine of Justification, a document ratified by the Lutheran World Federation and representatives of the Roman Catholic church in 1999 in Augsburg, Germany. The papers most pertinent to the NT field are by J. A. Fitzmyer on justification by faith in Pauline thought—a Catholic view; R. E. DeMaris on whether we can reread Paul together any longer—Fitzmyer's view of Pauline justification in context; J. Reumann on justification by faith in Pauline thought—a Lutheran view; M. M. Mitchell on a conversation among friends—a Roman Catholic response to Reumann; D. M. Rylaarsdam on interpretations of Paul in the early church; R. C. Zachman on medieval and Reformation readings of Paul; and Aune on recent readings of Paul relating to justification by faith.

J. M. Bassler, *Navigating Paul. An Introduction to Key Theological Concepts* (Louisville—London: Westminster John Knox, 2007, paper $19.95) xii and 139 pp. Bibliography. Indexed. LCN: 2006048986. ISBN: 0-664-22741-4.

The seven essays in this collection are intended to orient the interested reader of Paul's writings to the significance of key concepts in his theology and the contours of the debates about them. They concern the following topics: grace—probing its limits [see § 47-971]; Paul and the Jewish Law; faith; in Christ—mystical reality or mere metaphor; the righteousness of God; the future of "Israel"—Who is Israel?; and "then comes the end . . ."—the parousia and the resurrection of the dead. Bassler is professor of NT at Perkins School of Theology, Southern Methodist University, Dallas, TX.

R. Bauckham, *La théologie de l'Apocalypse,* trans. A.-M. de Lassus, Théologies (Paris: Cerf, 2006, paper €26) 199 pp. Bibliography. Indexed. ISBN: 2-204-08120-5.

The French version of *The Theology of the Book of Revelation* [*NTA* 38, p. 127], this volume first considers the nature of the book of Revelation and its imagery. Then it treats its understanding of God, the Lamb on the throne, the victory of the Lamb and his followers, the Spirit of prophecy, the New Jerusalem, and the significance of apocalyptic today. Bauckham is professor of NT at the University of St. Andrews in Scotland.

M. Braaten, *Come, Lord Jesus. A Study of Revelation* (Collegeville, MN: Liturgical Press, 2007, paper $14.95) viii and 157 pp. LCN: 2006010336. ISBN: 0-8146-3172-X.

Intended to serve as a bridge between academic study of the book of Revelation and the ongoing life of the church, this exposition is written with the conviction that the book can be understood and can direct our faith today. After an eleven-page introduction, the volume treats a vision of Christ (chap. 1), messages to the seven churches (2–3), in the throne room (4–5), seven seals (6:1–8:2), the seven trumpets (8:3–9:20), God's plan (10–11), evil exposed (12–13), pick a side (14), seven bowls of wrath (15–16), the fall of Rome (17:1–19:10), pictures of the end (19:11–20:15), the New Jerusalem (21:1–22:5), and epilogue (22:6-21). Braaten is senior pastor of Our Saviour's Lutheran Church in Tyler, TX.

M. Brändl, *Der Agon bei Paulus. Herkunft und Profil paulinischer Agonmetaphorik,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 222 (Tübingen: Mohr Siebeck, 2006, paper €79) xiv and 523 pp. Bibliography. Indexed. ISBN: 3-16-149129-7.

The slightly revised version of a doctoral dissertation directed by P. Stuhlmacher and accepted in 2005 by the Evangelical theological faculty at the Eberhard-Karls-Universität in Tübingen, this volume investigates Paul's uses of athletic, gymnastic, and related metaphors against their

Jewish and Greco-Roman backgrounds. After a 27-page introduction, it discusses the ἀγών ("struggle, contest") metaphor in the Greek tradition and in (Hellenistic) Judaism, respectively. Next it considers Paul and the games: the games in Palestine and Paul the Pharisaic Jew, and the Pan-Hellenic Games at Isthmia and the apostle Paul. Then it treats the ἀγών metaphor in the context of Pauline theology under the following headings: the Pauline "running the race" metaphor, the Pauline "crown of victory" metaphor, the ἀγών as service for the gospel, and Pauline metaphors from the context of gladiatorial contests. Brändl concludes with observations on the significance of the ἀγών metaphor for understanding Paul's theology and biography.

T. J. Burke, *Adopted into God's Family. Exploring a Pauline Metaphor,* New Studies in Biblical Theology 22 (Downers Grove, IL: InterVarsity, 2006, paper $22; Nottingham, UK: Apollos, £12.99) 233 pp., fig., 3 tables. Bibliography. Indexed. ISBN: 0-8308-2623-8 (IV), 1-84474-146-X (A).

The revised version of a thesis directed by M. E. Thrall at University College of North Wales (Bangor), this volume explores Paul's use of the term *huiothesia* ("adoption") as a way of understanding the relationship between God and his people. After arguing that the metaphor of adoption has been misunderstood, it discusses adoption as another soteriological metaphor for Paul, the origin and background of Paul's adoption metaphor, "Abba, Father" and his family of adopted sons, God the son and the adopted sons of god, adoption and the Spirit, adoption and honor, and adoption and living between the "now" and the "not yet." A four-page appendix deals with some alleged cases of adoption in the OT. Burke concludes that adoption is fundamentally a relational and familial metaphor, finding its origin and meaning in the household of the ancient social world of Paul's time.

W. S. Campbell, *Paul and the Creation of Christian Identity,* Library of New Testament Studies 322 (London—New York: T&T Clark, 2006, £70/$140) xiv and 203 pp. Bibliography. Indexed. LCN: 2007271446. ISBN: 0-567-04434-3.

Campbell, reader in biblical studies at the University of Wales, Lampeter, and author of *Paul's Gospel in Inter-Cultural Context* (1992), contends that Paul's theological formulations arose from and were inextricably interwoven with the life and events within his communities in the context of the wider Greco-Roman world. After a fourteen-page introduction, he discusses Pauline interpretation and Christian identity—aspects of the history of research; Paul's theologizing concerning the other; Paul's peculiar problem—the creation of Gentile identity in Christ; the tripartite context—Paul's mission between state and synagogue; "I laid the foundation"—Paul as the architect of Christian identity?; Paul's attitude toward Jewish identity in Romans; self-understanding and the people of God—Israel in Romans; Christ-defined identity; and Paul's theology as a theology of transformation. Campbell concludes that Paul's view that Jews and Gentiles could and should retain distinct identities in Christ is of major significance for church and society today.

G. Crocetti, *Dio è amore. Le lettere di Giovanni,* Lettura pastorale della Bibbia, Bibbia e spiritualità (Bologna: Dehoniane, 2007, paper €17) 207 pp. Bibliography. ISBN: 978-88-10-21118-2.

After general comments about 1 John under the heading "communion with the Father and with the Son in the church," Crocetti, author of *L'Apocalisse meditata e pregata* (2003) and *La Lettera agli Ebrei. Meditazione e preghiera* (2005), presents an exposition of it as follows: this we declare to you (1 Jn 1:1-4); "God is light"—we avoid sin (1:5–2:2); the commandments and the new commandment (2:3-11); the believers, the world, the antichrists (2:12-28); "God is righteous"—our filial righteousness (2:29–3:10); and so on. Brief introductions to and commentaries on 2 and 3 John are provided on pp. 181-199.

A. A. Das, *Solving the Romans Debate* (Minneapolis: Fortress, 2007, paper $24) xii and 324 pp. Bibliography. Indexed. LCN: 2006024552. ISBN: 0-8006-3860-3.

Das, who teaches at Elmhurst College in Illinois and is the author of *Paul, the Law, and the Covenant* (2001) and *Paul and the Jews* (2003), contends that the key to resolving the "Romans

debate" is the recognition that Paul was writing to a Gentile audience. After an eight-page introduction, he considers the following topics: the Romans debate—narrowing the options; the ethnic identity of the Roman congregations—the internal evidence; former God-fearers or synagogue subgroup?; Claudius' edict of expulsion—the external evidence; and reading Romans with its encoded audience—Rom 7:7-25 and 11:25-26. Das concludes that approaching Romans as written to an all-Gentile audience takes seriously both the explicit identification of the audience in the letter and the full range of evidence for the edict of Claudius and its scope, as well as the letter-frame of Romans and the content of the body of the letter.

M. J. Debanné, *Enthymemes in the Letters of Paul,* Library of New Testament Studies 303 (London—New York: T&T Clark, 2006, £75/$140) xvi and 294 pp., fig., 7 tables. Bibliography. Indexed. LCN: 2006411602. ISBN: 0-567-03056-3.

Based on a doctoral dissertation directed by I. Henderson and presented to McGill University in Montreal, this volume examines Paul's use of enthymemes as a rhetorical and argumentative tool to evaluate what this reveals about his teaching, thought, and social world. After a sixteen-page introduction, it provides a review of scholarly literature that uses or deals with the category of "enthymeme" or closely related topics, and develops the methodology and procedures to be used in this investigation. Then it discusses Paul's uses of enthymemes first in the shorter epistles (1 Thessalonians, Philemon, Philippians, Galatians) and then in the longer epistles (Romans, 1 and 2 Corinthians). Debanné concludes that Paul's use of enthymeme shows considerable variety both at the micro-argumentative and macro-argumentative levels, and that the bulk of Paul argumentative warrants are chosen from the Pauline movement's understanding of the covenant with God (with particular attention to what is Israel and the self-perception of covenant "in Christ").

L. R. Donelson, *Pseudepigraphy and Ethical Argument in the Pastoral Epistles,* Hermeneutische Untersuchungen zur Theologie 22 (Tübingen: Mohr Siebeck, 2006, paper €29) viii and 221 pp. Bibliography. Indexed. ISBN: 3-16-149082-7.

The paperback edition of a work published in 1986 [*NTA* 31, p. 106], this investigation of the Pastoral epistles seeks to demonstrate their consistent theological ethic with cosmological and cultic groundings. After a five-page introduction, it considers the pseudepigraphical letter, the forms of argument, and the cosmological and ethical system in the Pastorals. Donelson concludes that the ethical argumentation in the Pastorals, despite its disorganized appearance, follows recognizable logical forms.

P. M. Eisenbaum, *Invitation to Romans* (Nashville: Abingdon, 2006, paper $9/£5.99) 101 pp., photo. Bibliography. ISBN: 978-0-687-49649-5.

Eisenbaum, associate professor of biblical studies and Christian origins at the Iliff School of Theology in Denver and author of *The Jewish Heroes of Christian History. Hebrews 11 in Literary Context* (1997), describes the letter to the Romans as written by a Jew to a Gentile audience, and as primarily concerned with the relationship between Jews and Gentiles and the relation of both to God. She characterizes Romans as oriented toward communal salvation, as God-centered, and as providing a guide for faithful living in an age of religious pluralism. After an orientation to Romans, she treats the following topics: the righteousness of God and the faith of Jesus; Abraham as father of all; Christ as the new Adam; sin, law, and grace; divine purpose and human responsibility; the salvation of Israel and the nations; and love and humility as the making of God's kingdom. A forty-page "Leader Guide" and a video component are also available.

G. D. Fee, *Pauline Christology. An Exegetical-Theological Study* (Peabody, MA: Hendrickson, 2007, $39.95) xxxi and 707 pp. Bibliography. Indexed. LCN: 2006027753. ISBN: 978-1-59856-035-0.

After a 27-page introduction to Pauline Christology, Fee, professor emeritus of NT studies at Regent College in Vancouver, Canada, and author of *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (1994) and *Paul, the Spirit and the People of God* (1996), analyzes

the Christology in the Thessalonian correspondence, 1 Corinthians, 2 Corinthians, Galatians, Romans, Colossians (and Philemon), Ephesians, Philippians, and the Pastorals, respectively. Then he provides a synthesis of Pauline Christology under the following headings: Christ as the divine Savior, Christ as the preexistent and incarnate Savior, Jesus as the Second Adam, Jesus as the Jewish Messiah and Son of God, Jesus as the Jewish Messiah and exalted Lord, and Christ and the Spirit—Paul as a proto-trinitarian. The appendixes consider (1) Christ and personified Wisdom, and (2) Paul's use of Κύριος for Christ in citations and echoes of the Septuagint. Fee concludes that, according to Paul, there is only one God and the one God includes, as simultaneously fully divine, the Father, the Son, and the Holy Spirit.

P. R. Gooder, *Only the Third Heaven? 2 Corinthians 12.1-10 and Heavenly Ascent,* Library of New Testament Studies 313 (London—New York: T&T Clark, 2006, £65/$130) xv and 263 pp., 4 tables. Bibliography. Indexed. ISBN: 0-567-04244-8.

Based on a doctoral dissertation, this volume seeks to evaluate the connection between Paul's description of his heavenly ascent in 2 Cor 12:2-4 and other heavenly ascent texts, pointing particularly to the differences between them and proposing an interpretation that makes sense of them. After a twenty-page general introduction, Gooder considers heavenly ascent passages under the following headings: Jewish apocalyptic texts pre-A.D. 70, Jewish apocalyptic texts post-A.D. 70, the NT, postbiblical early Christian apocalypses, the Nag Hammadi codices, and the Hekhalot literature. Then she considers 2 Cor 12:1-10 first as a heavenly ascent and then as a failed ascent. Gooder concludes that 2 Cor 12:1-10 reflects a similar tradition to those found in other texts of ascent but turns traditional uses of it upside down, since rather than recounting the details of the ascent and the content of the revelation Paul leaves the reader in the dark.

H. A. Hahne, *The Corruption and Redemption of Creation. Nature in Romans 8.19-22 and Jewish Apocalyptic Literature,* Library of New Testament Studies 336 (London—New York: T&T Clark, 2006, £80/$130) xvi and 265 pp., 5 figs., 18 tables. Bibliography. Indexed. ISBN: 0-567-03055-5.

Based on a doctoral dissertation presented in 1997 to the University of Toronto, this volume examines the Jewish apocalyptic view of the corruption and redemption of creation, and explores Paul's thought in Rom 8:19-22 in light of this background. After a four-page introduction, it surveys research on the corruption and redemption of creation in Jewish apocalyptic literature and the relationship of Jewish apocalyptic thought to Paul's ideas, particularly in Rom 8:19-22. Next it examines the corruption and redemption of creation in several major Jewish apocalyptic works written between the 3rd century B.C. and the late 1st century A.D. Then it offers a detailed exegesis of Rom 8:19-22 and compares its treatment of the corruption and redemption of creation to Jewish apocalyptic writings. Hahne concludes that Paul's perspective on the present state and future hope of creation is similar to that strand of Jewish apocalyptic thought that believes that the fall of Adam corrupted the world and that looks forward to an eschatological transformation and perfection of creation through a decisive divine act.

R. Herms, *An Apocalypse for the Church and for the World. The Narrative Function of Universal Language in the Book of Revelation,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 143 (Berlin—New York: de Gruyter, 2006, €82/$118) xv and 299 pp. Bibliography. Indexed. ISBN: 3-11-019312-4.

This volume investigates how the author of Revelation envisioned the final fate of earth's peoples: Will the full revelation of God's kingdom be characterized by the destruction of earth's peoples (save the faithful), or will the nations finally acknowledge God as creator and king in a comprehensive moment of repentance and conversion? After describing the problem and surveying how modern scholars have approached it, Herms analyzes several early Jewish documents that contain eschatological visions with universal language: Tobit 13:1–14:15; *1 Enoch* 37–71; *4 Ezra;* and *1 Enoch* 85–90. Then he considers preliminary matters in the book of Revelation and examines in detail the "universal" traditions in it. Herms concludes that universal language in Revelation (and other ancient writings) does not necessarily presuppose universal

salvation, but rather serves to vindicate the faithful community and to validate their present circumstances in light of a future reversal.

J. Hernández, *Scribal Habits and Theological Influences in the Apocalypse. The Singular Readings of Sinaiticus, Alexandrinus, and Ephraemi,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 218 (Tübingen: Mohr Siebeck, 2006, paper €54) xvii and 241 pp. Bibliography. Indexed. ISBN: 3-16-149112-2.

The slightly revised version of a doctoral dissertation directed by C. R. Holladay and presented to Emory University in 2006, this volume contends that the scribes of codexes Sinaiticus, Alexandrinus, and Ephraemi altered the Greek texts of Revelation in unexpected and surprising ways that confound almost every conceivable assumption and stereotype about scribal activity in the work. After a nine-page introduction, it considers the history of research on the Greek text of Revelation, and discusses the singular readings in the text of Revelation as it appears in Sinaiticus, Alexandrinus, and Ephraemi, respectively. Then it discusses theological concerns over the interpretation of Revelation. The three appendixes list the singular readings in each of the three manuscripts. Hernández shows that all three scribes omitted more of the text than they added and so produced a shorter text in each case, that in each manuscript there is a tendency to harmonize to the immediate context, and that several of Codex Sinaiticus's singular readings seem to reflect an anti-"Arian" polemic in their selective alteration of passages about the Son.

J. M. Howard, *Paul, the Community, and Progressive Sanctification. An Exploration into Community-Based Transformation within Pauline Theology,* Studies in Biblical Literature 90 (New York—Bern: Lang, 2007, $69.95) xv and 218 pp. Bibliography. Indexed. LCN: 2006022879. ISBN: 0-8204-7928-4.

The revised and updated version of a doctoral dissertation presented in 2004 to Dallas Theological Seminary, this volume explores and analyzes the Pauline epistles exegetically and theologically in order to reexamine the role of the believing community in the process of the individual believer's transformation. Its primary thesis is that the redeemed community at all levels of relationship is an essential element in the process of growing in Christ. After a nine-page introduction, it treats approaches to progressive sanctification and definitional considerations. Then it discusses the God who initiates, the solidarity of the redeemed community, solidarity and progressive sanctification in Paul, and community in the Pauline epistles. Howard concludes that growing in Christ-likeness is the fundamental definition of progressive sanctification, and for Paul this process necessarily involves community.

L. Kim, *Polemic in the Book of Hebrews. Anti-Semitism, Anti-Judaism, Supersessionism?,* Princeton Theological Monograph Series 64 (Eugene, OR: Pickwick, 2006, paper $25) xiii and 221 pp. Bibliography. ISBN: 1-59752-839-0.

Kim, coordinator for theological education in Asia Pacific for the Presbyterian Church in America, contends that the polemical passages in Hebrews do not promote hatred of Jews or advocate the destruction of the Jewish people. Rather, the author of Hebrews stresses the fulfillment of specific Jewish institutions for the benefit of Jews. After a seven-page introduction, he considers the history of scholarship on anti-Semitism, anti-Judaism, and supersessionism in Hebrews. Then after explaining the sociorhetorical method, he considers the social context of the letter to the Hebrews and applies the sociorhetorical approach to the "polemical" passages about priesthood in Heb 7:1-9, the covenant in 8:1-13, and sacrifice in 10:1-10. Kim concludes that the author's idea of fulfillment rules out the charge that the letter promotes the supersession of the Jewish people.

A. Lincoln, *Hebrews: A Guide* (London—New York: T&T Clark, 2006, cloth £45/$90, paper £12.99/$24.95) x and 129 pp. Bibliographies. Indexed. ISBN: 0-567-04363-0 (cloth), -04032-1 (paper).

This guide to the study of the letter to the Hebrews seeks to enable a greater appreciation of its distinctive voice within the NT. Its eight chapters concern the place of Hebrews in the canon and

in the church; genre and rhetoric; the structure of the argument; background issues; occasion and purposes; use of Jewish Scriptures; Christ, salvation, eschatology, and Christian existence; and Hebrews' continuing significance. Lincoln, professor of NT at the University of Gloucestershire, UK, is the author of *The Gospel according to Saint John* (2005).

E. F. Lupieri, *A Commentary on the Apocalypse of John,* trans. M. P. Johnson and A. Kamesar, Italian Texts and Studies on Religion and Society (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $36/£21.99) xxx and 395 pp. Bibliography. Indexed. LCN: 2006032798. ISBN: 0-8028-6073-7.

The English version of *L'Apocalisse di Giovanni* (1999), this volume seeks to explain the book of Revelation in light of its historical and cultural background, and in particular to bring the reader as close as possible to a reconstruction of the thinking of a 1st-century Jewish follower of Jesus. It first presents a 44-page introduction that treats the meanings of a text, apocalypse and apocalyptic, visions and reality, and a prophet called John. Then after providing on facing pages the Greek text and an English translation of Revelation, it offers on pp. 97-363 a line-by-line commentary. Lupieri, professor of the history of Christianity at the University of Udine in Italy and author of *The Mandaeans. The Last Gnostics* (2002), has been appointed to the John Cardinal Cody chair of theology at Loyola University of Chicago.

S. D. Mackie, *Eschatology and Exhortation in the Epistle to the Hebrews,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 223 (Tübingen: Mohr Siebeck, 2007, paper €54) xi and 284 pp. Bibliography. Indexed. ISBN: 978-3-16-149215-0.

The revision of a doctoral dissertation directed by D. A. Hagner and presented in 2006 to Fuller Theological Seminary in Pasadena, CA, this volume contends that crucial for understanding Hebrews as a whole is a full appreciation of the situation of the recipients, the author's eschatology, and his hortatory strategy. After a two-page introduction, it considers the eschatology of Hebrews, the situation of the recipients, and the author's hortatory response. Next after reflecting on the two-age belief in Jewish-Christian apocalyptic thought and in Hebrews, it offers an exegetical examination of two-age eschatology in various passages in Hebrews: 1:1–2:4; 2:5-18; 3:7–4:11; 5:11–6:12; and so on. Then it considers the hortatory program attending the heavenly sanctuary eschatology in Hebrews: cosmology—the setting of the sacrifice and exaltation; the high priest in the heavenly sanctuary; and the enthroned Son in the heavenly sanctuary. Mackie concludes that the author's entire effort in Hebrews may be characterized as a Christ-centered eschatological word of exhortation in which two eschatological frameworks work in concert, establishing both the time and place of the participatory drama that he has enacted.

B. M. Metzger, *Apostolic Letters of Faith, Hope, and Love. Galatians, 1 Peter, and 1 John* (Eugene, OR: Cascade, 2006, paper $15) xiii and 95 pp. Bibliography. Indexed. ISBN: 1-59752-501-4.

After a seven-page introduction to letters and epistles, this volume presents chapters on Paul's epistle to the Galatians as a letter of faith, 1 Peter as a letter of hope, and 1 John as a letter of love. Metzger, professor emeritus of NT language and literature at Princeton Theological Seminary, gives particular attention to the characteristic emphases of three prominent leaders (Paul, Peter, and John), the circumstances in which the letters were written, and their theological and devotional import. He concludes that faith, hope, and love are the fundamental values of Christian life.

C. Pellegrino, *Paolo, servo di Cristo e padre dei Corinzi. Analisi retorico-letteraria di 1Cor 4,* Tesi Gregoriana, Serie Teologia 139 (Rome: Editrice Pontificia Università Gregoriana, 2006, paper €28) 404 pp. Bibliography. Indexed. ISBN: 88-7839-079-8.

Prepared as a doctoral dissertation under the direction of S. Brodeur and accepted in 2006 by the Pontifical Gregorian University, this volume investigates Paul's roles as a servant of Christ and the spiritual father of the Corinthians according to 1 Corinthians 4. After a ten-page intro-

duction, it discusses Paul's epistolary rhetoric, as well as the context, delimitation, and rhetoric of 1 Corinthians 4. Then it provides a detailed analysis of 1 Cor 4:1-21 according to the following outline: the *subpropositio*—Paul's fidelity (4:1-2); the *probatio*—the crucified life of Paul (4:3-13); and the *peroratio* (4:14-21). It also treats the rhetorical genre prevailing in 1 Corinthians 4. Finally it considers the theology of the pericope under three headings: Paul and Christ, Paul and the Corinthians, and Paul and the project of holiness.

R. Penna, *Lettera ai Romani.* Vol. 2, *Rm 6–11. Versione e commento,* Scritti delle origini cristiane 6 (Bologna: Dehoniane, 2006, paper €30) 408 pp. Indexed. ISBN: 88-10-20626-6.

The first volume in Penna's commentary on Paul's letter to the Romans was described in *NTA* 49, pp. 415-416. In this second volume, Penna, professor of NT at the Pontificia Università Lateranense in Rome, first considers Paul's treatment of the insertion of baptized persons into Christ and their life in the Spirit in Rom 6:1–8:39: the insertion into Christ mediated by baptism (6:1–7:6), with an excursus on the relation between sin and the Law (7:7-25); the Spirit of Christ and Christian freedom (8:1-30); and the final peroration on the work of God in Christ (8:31-39). Then he discusses the relation between the people of Israel and the gospel in Rom 9:1–11:36: exordium—Paul's bitterness and Israel's dignity (9:1-5); God chooses through grace, whether it be a "remnant" in Israel or the Gentiles (9:6-29); God's definitive revelation of his righteousness in Christ (9:30–10:21); God's fidelity to his people (11:1-32); and the doxological conclusion—the hymn to the mysterious wisdom of God (11:33-36).

S. E. Porter (ed.), *Paul and His Theology,* Pauline Studies 3 (Leiden—Boston: Brill, 2006, €129/$168) xiii and 454 pp. Bibliographies. Indexed. LCN: 2006299636. ISBN: 90-04-15408-6.

The first two volumes in this five-volume project were entitled *The Pauline Canon* [*NTA* 49, p. 190] and *Paul and His Opponents* [*NTA* 50, p. 419]. After Porter's nineteen-page introduction to the study of Paul and his theology (Is there a center to Paul's theology?), this volume presents essays by A. J. Hultgren on the scriptural foundations for Paul's mission to the Gentiles; D. M. Hay on Paul's understanding of faith as participation; J. R. Harrison on Paul as theologian of electing grace; C. G. Kruse on Paul, the Law, and the Spirit; Porter on two recent treatments of Paul's concept of reconciliation; R. K. J. Tan on rethinking how to interpret Paul's letters as individual communications; J. R. Levison on the Spirit and the Temple in Paul's letters to the Corinthians; H. Giesen on eschatology in Philippians; C. L. Blomberg on Paul as neither hierarchicalist nor egalitarian—gender roles in Paul's letters; R. C. Fay on whether Paul was a trinitarian—a look at Romans 8; A. K. Gabriel on Pauline pneumatology and the question of trinitarian presuppositions; C. A. Evans on Paul as exorcist and healer; R. Kieffer on the interpretation of Romans in Melanchthon's *Loci Communes* from 1521; and J. de Villiers on A. Deissmann—a reappraisal of his work, especially his views on the mysticism of Paul. Subsequent volumes currently scheduled to appear are entitled *Paul's World* and *Paul: Jew, Greek and Roman.*

J. G. Samra, *Being Conformed to Christ in Community. A Study of Maturity, Maturation and the Local Church in the Undisputed Pauline Epistles,* Library of New Testament Studies 320 (London—New York: T&T Clark, 2006, $130) xviii and 259 pp. Bibliography. Indexed. LCN: 2006283337. ISBN: 0-567-04354-1.

Based on a doctoral dissertation directed by R. Morgan and accepted in 2004 by the theological faculty at the University of Oxford, this volume examines the concept of maturity in the undisputed Pauline epistles with particular attention to the maturation process and the church's role in facilitating that process. After a 33-page introduction, it deals with the maturational aspect of Paul's apostolic commission; general considerations regarding maturity and maturation; the central motif of maturity—conformity to the image of Christ; the components of the maturation process; and the role of the local community in the maturation process. Samra concludes that the central motif in Paul's conception of maturity is the idea of conformity to the image of Christ, and that the process of maturation involves the following five elements: identifying with Christ, enduring suffering, experiencing the presence of God, receiving and living out wisdom from God, and imitating a godly example.

D. Sänger and U. Mell (eds.), *Paulus und Johannes. Exegetische Studien zur paulinischen und johanneischen Theologie und Literatur,* Wissenschaftliche Untersuchungen zum Neuen Testament 198 (Tübingen: Mohr Siebeck, 2006, €109) x and 556 pp. Bibliography. Indexed. ISBN: 3-16-149064-9.

The first four essays in this collection concern John: J. Frey on the background and function of Johannine dualism; K. Scholtissek on mature faith—the architecture and pragmatics of the encounter narratives in John 5 and 9; M. Theobald on whether John's Gospel is a witness of a synagogal "Jewish Christianity"; and J. Zumstein on the hermeneutical problem of Johannine metaphors as illustrated by the Shepherd discourse in John 10. Then there are nine papers on Paul: R. von Bendemann on "wrath" and the "wrath of God" in Romans; D. Hellholm on universality and particularity—the amplificatory structure of Rom 5:12-21; O. Hofius on the works of the Law—Pauline discourse on the ἔργα νόμου; A. Lindemann on Paul as Pharisee and apostle; Mell on Galatians as an early Christian community guidance letter; Sänger on rejection and acceptance—the fate of Israel according to Romans 9–11; G. Sellin on aesthetic aspects of the language in Paul's letters; G. Theissen on the cross as atonement and scandal—two interpretations of Jesus' death according to Paul; and S. Vollenweider on the question of political theology in Philippians. Finally there is an article by J. Becker on the relationship of the Johannine circle to Paulinism—suggestions for revivifying a discussion. Also included is a list of Becker's publications between 1999 and 2006. The papers were prepared for a conference held in early 2005 honoring Becker on his 70th birthday.

R. P. Seesengood, *Competing Identities. The Athlete and the Gladiator in Early Christianity,* Library of New Testament Studies 346, Playing the Texts 12 (London—New York: T&T Clark, 2006, £55/$110) xi and 139 pp. Bibliography. Indexed. LCN: 2006022073. ISBN: 0-567-02663-9.

Based on a doctoral dissertation accepted in 2004 by Drew University, this volume examines early Christian uses of athletic competition as a metaphor for endurance of suffering and proclamation, and how these interests are addressed in autobiographical voice. After a nineteen-page introduction to autobiography and athleticism in the literature of the early Roman empire, it treats hybridity and the rhetoric of endurance—Paul's athletic metaphors; running with endurance—an autobiographical reading of Heb 12:1-13; contending for the faith in Paul's absence—combat sports, gladiators, and Pauline identity in the disputed Pauline epistles; Jesus' "Nikes"—competition (and conquest) in Revelation; and *apelythēsan* ("they were set free")—Perpetua, Blandina, and the literary description of martyrdom as athletic triumph in early Christian proto-hagiography. Seesengood concludes that "running with endurance" not only marks a call for perseverance but also suggests the intricate ways that nascent Christianity extended and developed a systemic celebration of endurance while negotiating via bodies through a complex social world that celebrated competition as well as compliance.

I. K. Smith, *Heavenly Perspective. Study of the Apostle Paul's Response to a Jewish Mystical Movement at Colossae,* Library of New Testament Studies 326 (London—New York: T&T Clark, 2006, £70/$130) xxi and 254 pp., 15 tables. Bibliography. Indexed. LCN: 2006283674. ISBN: 0-567-03107-1.

An adaptation of a doctoral dissertation directed by I. Gardner and P. O'Brien and submitted to the University of Sydney, this volume contends that the error addressed in Paul's letter to the Colossians arose from within the milieu of Jewish mysticism, and that affinities can be found especially in Merkabah mysticism with its belief in heavenly ascents and "other-worldly" activity. After an eighteen-page introduction, it provides an overview of past scholarship and a discussion of Jewish mysticism. Next it considers the lordship of Christ according to Col 2:6-9, the sufficiency of Christ according to 2:9-15, the shadow of asceticism according to 2:16-19, and the impotence of the errorists' message according to 2:20-23. Then after asking what the Colossian philosophy was, it deals with Christology as an antidote to error according to 1:15-20, the bridge to exhortation in 3:1-4, and the epistolary paraenesis. Smith concludes that a key factor in identifying the Colossian error with Jewish mysticism is the understanding of the worship of angels in 2:18 as a subjective genitive (the worship rendered by angels).

G. Tatum, *New Chapters in the Life of Paul. The Relative Chronology of His Career,* CBQ Monograph Series 41 (Washington: Catholic Biblical Association of America, 2006, paper $9) ix and 145 pp. Bibliography. Indexed. LCN: 2006034840. ISBN: 0-915170-39-6.

Recognizing that Paul was a contextual theologian, Tatum contends that determining the sequence of Paul's letters through analysis of the successive contingency of his argumentation can begin a new integration of Paul's biography and theology. After an eighteen-page introduction, he examines the relevant material in Paul's undisputed letters in the following sequence: (1) 1 Corinthians, Galatians, and Romans; (2) 2 Corinthians 10–13, Galatians, and 2 Corinthians 1–9; (3) Galatians, Philippians, and 2 Corinthians 1–9; and (4) the collections for Jerusalem. He concludes with reflections on the relationship of his proposed reconstruction to Acts, and a reconstruction of Paul's career from the undisputed letters. Tatum observes that by allowing Paul's thinking to be innovative, creative, and responsive to its particular historical context we gain a better view of understanding his letters as (contextual) theology.

M. E. Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James,* Library of New Testament Studies 311 (London—New York: T&T Clark, 2006, £55/$110) xiii and 146 pp. Bibliography. Indexed. LCN: 2006299904. ISBN: 0-567-04463-7.

The revised version of a doctoral dissertation completed in 2001 at the Southwestern Baptist Theological Seminary in Fort Worth, Texas, this volume investigates the structure of the letter of James in light of the method of text linguistics. After a seven-page introduction, it surveys various approaches to the structure of James and explains the method of text linguistics especially as developed by G. H. Guthrie. Next it presents the results of the method as applied to the letter of James in three chapters: cohesion shift analysis, the use of *inclusio,* and the relationship between discourse units in James. Then it offers a new proposal for the structure of James [see § 51-403], and concludes that James exhorts his readers in their own context of suffering and social injustice to a complete and full obedience manifested in love for God and love for neighbor.

A. C. Thiselton, *First Corinthians. A Shorter Exegetical and Pastoral Commentary* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, $30/£17.99) xvi and 325 pp., map, 7 photos. Bibliography. Indexed. LCN: 2006028679. ISBN: 0-8028-2682-2.

Thiselton's full-scale commentary (almost 1500 pages) on the Greek text of 1 Corinthians was described in *NTA* 45, p. 410. In this shorter commentary intended for a general audience, he first provides a 27-page introduction regarding the city and culture of Corinth, the ethos of the church there, other "Corinthian" traits relevant today, and other issues. Then he offers a fresh exposition under the following headings: address, greeting, and thanksgiving (1 Cor 1:1-9); causes and cures of splits in the church (1:10–2:5); the Holy Spirit and "spirituality"—the mind of Christ (2:6-16 and 3:1-4); applying these criteria (cross and Holy Spirit) to church and ministry (3:5–4:21); moral issues that require clear-cut challenge and change (5:1–6:20); Paul's replies to questions from Corinth about a series of practical issues (7:1–11:1); mutual respect in matters of public worship (11:2–14:40); the resurrection of the dead (15:1-58); and the collection, travel plans, and greetings (16:1-24). Thiselton is professor of Christian theology at the University of Nottingham, UK.

K. J. Thomas and M. O. Thomas, *Structure and Orality in 1 Peter: A Guide for Translators,* UBS Monograph Series 10 (New York: United Bible Societies, 2006, paper $15.99) xiii and 219 pp., 6 figs. Bibliography. LCN: 2006018801. ISBN: 0-8267-0460-3.

After a five-page introduction to translating with an ear attuned to orality, this volume focuses on the story, structure, and organization of 1 Peter: the macro-features of its surface structure, the narrative of its deep structure, figurative language (beauty and meaning), and seeing the text as a letter. Next it considers translating the epistle: making the big picture clear—translating word repetitions; a closer look—translating the micro-features of the epistle; and some suggestions for translating—a finer reading. Then it deals with the production and publication of the translation. Eight appendixes and a glossary are included.

S. K. Tonstad, *Saving God's Reputation. The Theological Function of* Pistis Iesou *in the Cosmic Narratives of Revelation,* Library of New Testament Studies 337 (London—New York: T&T Clark, 2006, £70/$140) xvi and 232 pp. Bibliography. Indexed. ISBN: 0-567-04494-7.

The slightly revised version of a doctoral dissertation directed by B. W. Longenecker and presented in 2004 to the University of St. Andrews in Scotland, this volume argues that the phrase πίστις Ἰησοῦ in Revelation expresses "the faithfulness of Jesus" in the unmasking of evil and his faithful disclosure of God's disposition, and that in the form of a slaughtered Lamb Jesus brings the character of divine government to light. After laying out his conceptual framework and method with respect to the reach of πίστις Ἰησοῦ in Revelation and the literary parameters of Revelation, Tonstad traces the storyline in Revelation from the end, from the middle (setting and sequence, characters and plot), and from the beginning (setting and sequence, characters and plot), respectively, and then retraces the storyline. He concludes that the meaning of πίστις Ἰησοῦ in Revelation is best understood as the faithfulness of Jesus.

C. VanLandingham, *Judgment & Justification in Early Judaism and the Apostle Paul* (Peabody, MA: Hendrickson, 2006, $29.95) xvi and 384 pp. Bibliography. Indexed. LCN: 2006010725. ISBN: 1-56563-398-9.

The revised version of a doctoral dissertation directed by G. W. E. Nickelsburg and presented to the department of religious studies at the University of Iowa, this volume investigates the relationship between divine grace and human reward as these two concepts relate to an individual's eternal destiny within the writings of early Judaism and the apostle Paul. After a seventeen-page introduction, it considers election, covenant, and God's grace as they relate to obedience in postbiblical Judaism; the last judgment according to deeds and its relationship to God's grace, mercy, and covenant with Abraham; behavior, the last judgment, and eternal destiny in the Pauline epistles; and "justification by faith"—a mistranslated phrase and a misunderstood concept. VanLandingham contends that in Paul's letters and in much of early Jewish literature a postmortem or last judgment of God determines an individual's eternal destiny, and that an individual's behavior during life provides the criterion for this judgment.

T. Vegge, *Paulus und das antike Schulwesen. Schule und Bildung des Paulus,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 134 (Berlin—New York: de Gruyter, 2006, €148/$200) xvi and 575 pp. Bibliography. Indexed. ISBN: 3-11-018345-5.

The slightly revised version of a doctoral dissertation directed by D. Hellholm and accepted in 2004 by the theological faculty at the University of Oslo, this volume contends that Paul's letters were composed in the context of a school founded by Paul himself. It first treats education and formation in the Hellenistic period, with reference to teachers and students, the sociological identity and function of schools, literary education in schools, and formation versus education. Then it considers Paul's literary formation, the relevance of Paul's origin for the course of his education, and Paul's education in Tarsus and as a Pharisee. Vegge concludes that Paul's school was based on the relationship between teacher and students, and that Paul's school defined itself within the circle of believers in Christ and developed its own interpretation and teaching as well as goals for formation.

T. Wasserman, *The Epistle of Jude: Its Text and Transmission,* Coniectanea Biblica, New Testament Series 43 (Stockholm: Almqvist & Wiksell, 2006, paper 398 SKr) xv and 398 pp., 16 plates, 4 tables. Bibliography. Indexed. ISBN: 91-22-02159-0.

Prepared as a doctoral dissertation under the direction of W. Übelacker and presented to the theological faculty at the University of Lund, this volume first under the heading *Prolegomena* surveys research on the Catholic epistles and Jude in particular, discusses the early papyri of Jude (P^{72} and P^{78}), and examines the literary relationship between 2 Peter and Jude and the possibility of scribal harmonization in their textual traditions. Next under *Editio* it lists the manuscripts included in the study, reconstructs the initial text of Jude, and provides a text-critical apparatus along with lists of errata and lacunae. Then under *Commentarius* it offers a textual

commentary that cites the most significant evidence and accounts for the text-critical decisions. Wasserman contends that Jude has literary priority over 2 Peter, and that scribal harmonization between the parallel accounts occurs relatively infrequently.

G. Waters, *The End of Deuteronomy in the Epistles of Paul,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 221 (Tübingen: Mohr Siebeck, 2006, paper €59) ix and 302 pp. Bibliography. Indexed. ISBN: 3-16-148891-1.

The slightly revised version of a doctoral dissertation directed by R. B. Hays and submitted to Duke University in 2002, this volume investigates Paul's special interest in the latter chapters of Deuteronomy (27–30, 32) in his letters in the context of contemporary Second Temple Jewish interest in them. After a 28-page introduction, it considers Deuteronomy 27–30 and 32 in Second Temple Jewish writings (Qumran, the synagogue, ps.-Philo's *Biblical Antiquities,* etc.), Deuteronomy 27–30 in Galatians (and 1 Corinthians?), Deuteronomy 32 in 1 Corinthians and Philippians, and Deuteronomy 27–30 and 32 in Romans. Waters concludes that two driving considerations brought Paul to address the questions that he considered by means of Deuteronomy 27–30 and 32: his Gentile congregations whom he regarded to be legitimate members of the people of God, and his kinsmen according to the flesh (Israel) concerning whose unbelief and hardness he grieved.

C. L. Westfall, *A Discourse Analysis of the Letter to the Hebrews. The Relationship between Form and Meaning,* Library of New Testament Studies 297 (London—New York: T&T Clark, 2005, £75/$140) xii and 339 pp. Bibliography. Indexed. LCN: 2006286684. ISBN: 0-567-03052-0.

Based on a doctoral dissertation, this volume analyzes the text of Hebrews with a method of discourse analysis primarily based on a form of systemic functional linguistics but also informed by other linguistic studies. After surveying scholarly literature on the structure of Hebrews, Westfall provides an introduction to the terminology and definitions of discourse analysis, the theory behind the methodology, and the procedure for analyzing text. Then she offers a discourse analysis of Hebrews according to the following general outline: Jesus the apostle of our confession (Heb 1:1–4:16); Jesus the high priest of our confession (4:11–7:28—a priest according to the order of Melchizedek; 8:1–10:25—a priest who equips us to draw near to God); and partners in a heavenly calling (10:19–13:25). Westfall concludes that the tripartite division of Hebrews is formally based on the two thematic discourse peaks in 4:11-16 and 10:19-25, which are formed by triads of hortatory subjunctives; and that the topic structure of the three main sections is indicated by discourse deixis in 3:1.

P. Wick, *Paulus,* Uni-Taschenbücher 2858 (Göttingen: Vandenhoeck & Ruprecht, 2006, paper €12.90) 219 pp., fig., 2 halftones, 2 maps. Bibliographies. Indexed. ISBN: 3-525-03614-3 (V&R), 3-8252-2858-4 (UTB).

After noting four approaches to Paul, three major questions, and the significance of Paul's Jewish roots, this introduction to the main themes in Pauline research today discusses Paul from four different perspectives: the one called by God, the skillful author of many NT epistles, the incisive theologian, and the missionary. The chapter on Paul the missionary (contributed by J.-C. Maschmeier) deals with the mutual historical, biographical, and theological effects of the Pauline mission. Wick is professor of NT exegesis and theology at the Ruhr-Universität in Bochum and author of *Bibelkunde des Neuen Testaments* (2004), and Maschmeier is a scholarly co-worker at the Ruhr Universität and working on a dissertation on the relationship between anthropology and salvation history according to Paul.

B. Witherington, *1 and 2 Thessalonians. A Socio-Rhetorical Commentary* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $30/£17.99) xxxi and 286 pp. Bibliography. Indexed. LCN: 2006028680. ISBN: 0-8028-2836-1.

In his 44-page introduction to Paul's Thessalonian correspondence, Witherington, professor of NT at Asbury Theological Seminary in Wilmore, Kentucky, and author of sociorhetorical

commentaries on Mark's Gospel and on Paul's letters to the Romans and to the Galatians, discusses the "metropolis" of Macedonia and its history; the authorship, date, and occasion of the letters; the epistolary and rhetorical situation of the Thessalonian correspondence; and the social situation of Paul and his converts in Thessalonica. Next he presents his sociorhetorical commentary on 1 Thessalonians according to the following general outline: epistolary prescript (1:1), *exordium* (1:2-3), *narratio* (1:4–3:10), *transitus* (3:11-13), *exhortatio* (4:1–5:15), *peroratio* (5:16-22), invocation/wish prayer (5:23-24), and epistolary closing (5:25-28). Then he treats 2 Thessalonians under these major headings: epistolary prescript (1:1-2), *exordium*/thanksgiving prayer (1:3-10), *propositio* (1:11-12), *refutatio* (2:1-12), prayer matters (2:13–3:5), working hypothesis (3:6-12), *peroratio* (3:13-15), and epistolary closing (3:16-18).

B. Witherington, *Letters and Homilies for Hellenized Christians.* Vol. 1, *A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John* (Downers Grove, IL: IVP Academic, 2006, $35; Nottingham, UK: Apollos, £21.99) 623 pp. LCN: 2006020866. Bibliographies. Indexed. ISBN: 0-8308-2931-8 (IVP), 1-84474-143-5 (A).

The first in a three-volume project applying the method of sociorhetorical analysis to the later Pauline and non-Pauline books in the NT, this volume first presents a 24-page general introduction to the commentaries, with particular attention to the questions of pseudepigraphy and of sermons and homilies in the NT. Next after a general introduction to the Pastorals (the search for the last words of Paul), it provides for each letter (Titus, 1 Timothy, 2 Timothy) an introduction and a sociorhetorical exposition. Then following general observations on the Johannine epistles (loving them and leaving them in the Johannine communities), it offers for each letter (1 John, 2 John, 3 John) an introduction and a sociorhetorical exposition. Witherington is professor of NT at Asbury Theological Seminary in Wilmore, Kentucky. His sociorhetorical commentaries now include volumes on nearly every book in the NT.

A. Wypadlo, *Viel vermag das inständige Gebet eines Gerechten (Jak 5,16). Die Weisung zum Gebet im Jakobusbrief,* Forschung zur Bibel 110 (Würzburg: Echter, 2006, paper €35) x and 438 pp. Bibliography. Indexed. ISBN: 3-429-02803-5.

The slightly abbreviated and revised version of a doctoral dissertation directed by K. Backhaus and presented in 2006 to the theological faculty at Paderborn, this volume takes its starting point from Jas 5:16 ("the prayer of the righteous is powerful and effective") and offers a detailed philological and exegetical investigation of the passages pertaining to prayer in the letter of James. After a 35-page introduction, it examines the first paraenesis about prayer in Jas 1:5-8—the prayer for wisdom; the concluding paraenesis about prayer in Jas 5:13-18—on the power of Christian prayer; and developments of the theme of prayer in Jas 4:2-3 and 5:4. Wypadlo concludes with reflections on the place of prayer in Christian life according to James, and on its role in the discussion about faith and works.

BIBLICAL THEOLOGY

R. L. Brawley (ed.), *Character Ethics and the New Testament. Moral Dimensions of Scripture* (Louisville—London: Westminster John Knox, 2007, paper $29.95/£16.99) xvi and 269 pp. Indexed. LCN: 2006042128. ISBN: 0-664-23066-0.

The sixteen essays in this volume appear under four major headings: ethics and the Gospels (four), ethics and Paul (three), forgiveness and reconciliation (four), and political formation and peacemaking (five). The contributors are C. C. Black on whether suffering possesses educational value in Mark's Gospel; A. Verhey on Scripture as script and as scripted—the beatitudes; E. Mouton on the reorienting potential of biblical narrative for Christian ethos, with special reference to Lk 7:36-50; Brawley on generating ethics from God's character in Mark; J. Herzer on Paul, Job, and the new quest for justice; L. A. Jervis on freeing exegesis (with reference to Phil 3:7-11); Brawley on identity and metaethics—being justified and ethics in Galatians; Herzer on "these things are excellent and profitable to everyone" (Titus 3:8)—the kindness of God as par-

adigm for ethics; S. C. Keesmaat on if your enemy is hungry—love and subversive politics in Romans 12–13; J. C. McCann on toward a nonretaliatory lifestyle—the Psalms, the cross, and the gospel; J. Woo on reading the Bible from a social location; N. Elliott on political formation in the letter to the Romans; J. W. Lee on justification of difference in Galatians; C. D. Smith on "if any want to become my followers"—character and political formation via Mark's Gospel; W. M. Swartley on peacemaking pillars of character formation in the NT; and G. Stassen on the beatitudes as eschatological peacemaking virtues.

M. D. Carroll R. and J. E. Lapsley (eds.), *Character Ethics and the Old Testament. Moral Dimensions of Scripture* (Louisville—London: Westminster John Knox, 2007, paper $29.95/£16.99) xx and 260 pp. Indexed. LCN: 2006042149. ISBN: 0-664-22936-0.

The sixteen essays in this volume appear under two major headings: biblical interpretation (twelve), and the Bible in modern contexts (four). The contributors include T. Hiebert on beyond *Heilsgeschichte;* W. P. Brown on the moral cosmologies of creation; C. B. Anderson on biblical laws—challenging the principles of OT ethics; S. E. Balentine on inside the "sanctuary of silence"—the moral-ethical demands of suffering; K. M. O'Connor on the book of Jeremiah—reconstructing community after disaster; D. L. Smith-Christopher on the quiet words of the wise—biblical developments toward nonviolence as a diaspora ethic; L. R. Rivera-Rodriguez on toward a diaspora hermeneutics—Hispanic North America; and J. R. Escobar R. on toward a culture of peace and nonviolence in postwar Guatemala.

J. Clark-Soles, *Death and the Afterlife in the New Testament* (New York—London: T&T Clark, 2006, cloth £45/$89.95, paper £16.99/$29.95) x and 261 pp. Bibliography. Indexed. LCN: 2006024402. ISBN: 0-567-02902-7 (cloth), -02912-3 (paper).

Using the tools of a social historian, Clark-Soles, assistant professor of NT at Perkins School of Theology, Southern Methodist University, and author of *Scripture Cannot Be Broken. The Social Function of the Use of Scripture in the Fourth Gospel* (2003), seeks to delineate the various constructs of death and afterlife in the NT canon, to account for their similarities and differences, to explore how other religions in the 1st-century Roman empire viewed these topics, to investigate how various schools of Hellenistic philosophy informed the NT on these matters, and to articulate what is at stake for each NT author. After a chapter on backgrounds, she treats death and afterlife in Paul's writings, John's Gospel, Matthew's Gospel, and Petrine texts, respectively. Clark-Soles contends that the NT texts say a variety of things about death and afterlife that cannot be construed as a single view.

J. M. M. Francis, *Adults as Children. Images of Childhood in the Ancient World and the New Testament,* Religions and Discourse 17 (Oxford—Bern: Lang, 2006, paper $68.95) 346 pp. Bibliography. Indexed. ISBN: 3-03910-020-3.

This volume addresses the subject of childhood with reference to a range of images found in the NT and set against the background of the Greco-Roman world and early Judaism. By looking at child imagery in these various contexts it attempts to come to some assessment of its contribution to the modeling of Christian discipleship. After a twelve-page introduction, it considers the image of the child in the Greco-Roman world, the image of the child in Judaism (child and servant, child and son), the image of the child in the NT (childhood and Jesus), childhood as discipleship in the Gospels, the image of the child in Paul's letters, the image of the child in Hebrews, the image of the child in 1 Peter (the gospel as consolation and exhortation), and the childhood of Jesus and Jesus as child. Francis, principal of the ordained local ministry training course for the diocese of Durham, UK, concludes that in the NT child imagery contributes to modeling discipleship as a kind of *paideia* albeit addressed more to adults than to the rearing of children.

D. E. Garland and D. R. Garland, *Flawed Families of the Bible. How God's Grace Works through Imperfect Relationships* (Grand Rapids: Brazos, 2007, paper $19.99) 235 pp. Bibliography. LCN: 2006027979. ISBN: 1-58743-155-6.

After an eight-page introduction, this volume explores the stories of various families in the

Bible, seeking to make connections to the experiences of families today: Sarah and Hagar's stories—hope versus hopelessness; Leah's story—when your spouse loves another and you feel unloved and left out; Dinah's story—the horror of rape and living through family shame; Tamar's story—commitment to family against all odds; Michal's story—with a family like this, who needs enemies?; Bathsheba's story—surviving abuse and devastating loss; the stories of Jephthah's daughter and David's daughter Tamar—when parents fail; and the Ethiopian eunuch—God's message of good news. David Garland is professor of Christian Scriptures at Truett Theological Seminary, Baylor University, Waco, TX. Diana Garland is professor and dean of the School of Social Work at Baylor University.

K. Giles, *Jesus and the Father. Modern Evangelicals Reinvent the Doctrine of the Trinity* (Grand Rapids: Zondervan, 2006, paper $24.99) 320 pp. Indexed. LCN: 2005034545. ISBN: 0-310-26664-5.

Giles, author of *The Trinity and Subordinationism. The Doctrine of God and the Contemporary Gender Debate* (2002), contends that setting God the Son eternally under God the Father is to construe the Trinity as a hierarchy and thereby to undermine the coequality of the differentiated divine persons, the core truth of the doctrine of the Trinity. After a seven-page preface, he treats the following topics: contemporary evangelicals and the doctrine of the Trinity; getting things straight—the issues in contention; what the Bible says and does not say about the Trinity; the eternal subordination of the Son of God; the Father and the Son divided or undivided in power and authority; differentiating the trinitarian persons; the economic and immanent Trinity—correspondence yes, identity no; and subordination and obedience in K. Barth's theology. Giles concludes that the Bible, and how the Bible has been read by the best of theologians, allows for no eternal subordination in the Trinity.

A. Guida and M. Vitelli (eds.), *Gesù e i messia di israele. Il messianismo giudaico e gli inizi della cristologia,* Oi Christianoi, sezione antica 4 (Trapani: Il Pozzo di Giacobbe, 2006, paper €20) 205 pp. Indexed. ISBN: 88-87324-93-X.

After the editors' seven-page preface and G. Jossa's fifteen-page introduction to the idea of the messiah in Jesus' time, this volume presents essays by G. L. Prato on "in the name of David"—the symbolism, polyvalence, and ambiguity of messianic royal power; P. Sacchi on superhuman figures and messianic expectation between the 2nd century B.C. and the 1st century A.D.; L. Arcari on some philological and literary problems in the Book of Parables in *1 Enoch;* D. Garribba on messianic pretenders in Jesus' time—the witness of Josephus; G. Barbaglio on whether Jesus claimed to be the messiah; E. Salvatore on the messianism of Jesus—pre-kerygmatic images; C. Pagliara on the Jewish model of the "eschatological prophet"—an essential stage in the proto-Christian recognition of Jesus; A. Casalegno on anonymous opinions about Jesus' messianic identity in John's Gospel; and Guida on the shoot of Jesse and the "breath of his lips" (Isa 11:4)—the development of an influential intertextuality between the 2nd century B.C. and the 1st century A.D.

W. J. Harrelson, *The Ten Commandments for Today* (Louisville—London: Westminster John Knox, 2006, paper $14.95) 103 pp. Bibliography. LCN: 2006041350. ISBN: 0-664-22931-X.

Describing the Ten Commandments as "an inadequately mined treasure," Harrelson, university professor of Hebrew Bible at Wake Forest Divinity School and distinguished professor of OT emeritus at Vanderbilt Divinity School, aims to look at the commandments both as a collection and as individual demands, and to explore their special import for today. The seven chapters in this volume concern law as a gift of God, God as one, Sabbath and family, protecting life and marriage, ensuring wholesome life in community, keeping the commandments, and whether we should post the commandments in public places.

M. Hengel, *Studien zur Christologie. Kleine Schriften IV,* ed. C.-J. Thornton, Wissenschaftliche Untersuchungen zum Neuen Testament 201 (Tübingen: Mohr Siebeck, 2006, €179) x and 650 pp., 2 figs. Indexed. ISBN: 3-16-149196-3.

The thirteen essays in this fourth collection of Hengel's papers concern Jesus' death on the

cross as God's sovereign act of redemption—an exegesis of 2 Cor 5:11-21 (1967); Christology and NT chronology (1972); whether Easter faith can still be saved [§ 18-827]; the Son of God (2nd ed., 1977); the vicarious atoning death of Jesus [§ 24-756]; hymns and Christology (1980); the Christ hymn in earliest worship (1987); Jesus the Messiah of Israel—the debate about Jesus' "messianic self-consciousness" (1992); "Sit at my right hand!"—the enthronement of Christ at God's right hand and Psalm 110:1 (1993); the enthronement shared by the Lamb with God in Revelation (1999); the burial of Jesus according to Paul and the bodily resurrection from the tomb (2001); the meal on the night "on which Jesus was handed over" (1 Cor 11:23) (2004); and *Abba, Maranatha, Hosanna,* and the beginnings of Christology (2004). The earlier collections of Hengel's writings appeared under the titles *Judaica et Hellenistica* (1996); *Judaica, Hellenistica et Christiana* (1999); and *Paulus und Jakobus* (2002).

A. Madsen, *The Theology of the Cross in Historical Perspective,* Distinguished Dissertations in Christian Theology (Eugene, OR: Pickwick, 2007, paper $21.60) ix and 269 pp. Bibliography. Indexed. ISBN: 1-59752-835-8.

Based on a doctoral dissertation directed by H. Schwarz and presented to the University of Regensburg, this volume explores various perspectives on the cross and the theology that can be developed from it, and evaluates the term and its relevance to Christian life. Madsen contends that the theology of the cross insists that salvation comes through the cross, and necessarily reestablishes authority and action according to God's will. After considering the cross in contemporary theology, she discusses the cross in Paul's theology—the stumbling block that became the cornerstone; Luther's theology of the cross—calling the thing what it actually is; the cross planted in the soil of war, feminism, poverty, and wealth; and whether there is one theology of the cross. Madsen concludes that the theology of the cross announces that God is found in death (for it is there that boundaries disappear), and is therefore a theology of grace, freedom, and trust.

W. E. March, *Great Themes of the Bible,* vol. 1 (Louisville—London: Westminster John Knox, 2007, paper $14.95/£8.99) viii and 143 pp. LCN: 2006048998. ISBN: 0-664-22918-2.

This first of three volumes dedicated to exploring thirty-nine great themes that span the OT and the NT is aimed at enabling the educated, serious student of the Bible to gain insight into how various topics are presented in Scripture. This initial volume deals with the following biblical themes: God, covenant, humanity, sin, law, messiah, spirit, grace, salvation, people of God, worship, service, and reign of God. March, professor emeritus of OT at Louisville Presbyterian Theological Seminary, is author of *The Wide, Wide Circle of Divine Love. A Biblical Case for Religious Diversity* (2005).

A. Marchadour and D. Neuhaus, *The Land, the Bible, and History. Toward the Land That I Will Show You,* Abrahamic Dialogues (New York: Fordham University Press, 2007, $40) xv and 239 pp. Bibliography. Indexed. LCN: 2006037392. ISBN: 0-8232-2659-X.

Written by two Catholic priest-professors (Marchadour is an Assumptionist, and Neuhaus is a Jesuit) working in the Holy Land, this biblical and theological reading of the Holy Land seeks to help Christians reflect on the important questions raised by the complex past, conflicted present, and insecure future of the Land known today as Israel and Palestine, claimed by two peoples (Israelis and Palestinians) and by faithful from three religions (Jews, Muslims, and Christians). After a five-page introduction, they discuss the Holy Land in the Bible (OT and NT), the Land in Christian tradition (visiting the Land, a Christian reading of the Land until Vatican II, shaking up a familiar landscape), and the Land in the contemporary documents of the Catholic church (traditional Christian attachment to the Land, the interpretation of the Bible, interreligious dialogue, peace and justice). Cardinal C. M. Martini has provided a five-page foreword.

E. P. Meadors, *Idolatry and the Hardening of the Heart. A Study in Biblical Theology* (New York—London: T&T Clark, 2006, cloth $95/£55, paper $29.95/£16.99) x and 214 pp. Bibliography. Indexed. ISBN: 0-567-02563-2 (cloth), -02573-X (paper).

Meadors, author of *Jesus, the Messianic Herald of Salvation* (1995), seeks to provide a bibli-

cal-theological answer to Isaiah's question, "Why, O Lord, do you cause us to stray from your ways, and harden our heart from fearing you?" (Isa 63:17a). He treats the topic in twelve chapters: the biblical paradigm—idolatry and the hardening of the heart; idolatry and the heart—words in context; Pharaoh's falsehoods—human gods are no gods at all; "follow vanity and become vain—Israel is guilty too"; listen but don't perceive—the prophetic commission to harden hearts; seeds, taxes, and mammon—Jesus and the kingship of God; paganism, the Temple, and the hardening of the heart in Acts; exchanging God for an image—idolatry in Romans 1–2; God hardens whom he desires—divine sovereignty in Romans 9; jealousy and the partial hardening of Israel (Romans 10–11); "hardening of the followers of the beast"—the book of Revelation; and insidious idols within—pride, theology, and worship. Meadors concludes that God's hardening of human hearts in the Bible is not an arbitrary, unconditional, and indiscriminate act; that God has various reasons for hardening hearts; and that salvation is possible for those whom God hardens.

G. O'Collins, *Jesus Our Redeemer. A Christian Approach to Salvation* (Oxford—New York: Oxford University Press, 2007, cloth £55/$99, paper £14.99/$26.99) xii and 280 pp. Bibliography. Indexed. LCN: 2006030176. ISBN: 0-19-920312-1 (cloth), -920313-X (paper).

In this study of Christ's saving work for humans and the whole created world, O'Collins, who served for many years as professor of theology at the Gregorian University in Rome, gives particular attention to the permanent efficacy of Christ's saving activity, the human need for redemption (both individually and collectively), and the image of God implied by Christ's activity and human need. After a chapter on terms and images, he treats the creative word and the Last Adam; the human condition; original sin and children; the whole story of redemption; redemption as deliverance from evil; penal substitution theories; redemption as cleansing through Christ's sacrifice; redemption as transforming love; the Holy Spirit, the risen Christ, and the church; the salvation of non-Christians; and bodily resurrection and the transformation of the world. O'Collins concludes that the image of "the throne of grace" embodies a final reply to the questions raised in this book.

T. Perry, *Mary for Evangelicals. Toward an Understanding of the Mother of Our Lord* (Downers Grove, IL: IVP Academic, 2006, paper $24) 320 pp. Indexed. LCN: 2006020879. ISBN: 0-8308-2569-X.

After a six-page introduction, Perry, associate professor of theology at Providence College in Otterburne, Manitoba, discusses Mary in Paul's letters (anonymous mother of the heavenly man), Mark's Gospel (ambiguous protector of the family), Matthew's Gospel (scandalous mother of the Messiah), Luke-Acts (poor prophet, pondering mother, persistent disciple), and Johannine literature (woman of the hour), respectively. Then he traces how Mary has been understood in the history of Christian thought: the New Eve (patristic roots of Mariology); Mother of God (formalizing the patristic heritage); Queen Mother (Mary and the medieval imagination); decline and exaltation (Mary from the Reformation to the 19th century); and Queen of Heaven, Mother of the Church, Sister in the Struggle (Mary through the 20th century to today). Finally he develops an evangelical Mariology under three headings: Virgin Mother (Mary in the mystery of the incarnation), Chosen One (toward a doctrine of Mary's person), and Advocate (toward a doctrine of Mary's work).

A. Puig i Tàrrech (ed.), *Imatge de Déu,* Scripta Biblica 7 (Tarragona: Associació Bíblica de Catalunya—Publicacions de l'Abadia de Montserrat, 2006, paper) 332 pp., 16 figs. Indexed. ISBN: 84-8415-841-1.

The eleven essays in this volume [see *NTA* 49, p. 621] are by J. Ferrer on "image of God" as an ambiguous term; J. R. Marín i Torner on created in the image of God as a vital reality—a study of Gen 1:26; T. Solà on humans as the "image of God"—reasons for the absence of this doctrine in the Prophets; M. C. Solé on Psalm 8 as a hymn to the supremacy of Yahweh delegated to humans; E. Cortés on humans as the image of God in tannaitic rabbinic literature; J. Rius-Camps on man and woman "shaped according to the image of God" in Luke's Gospel;

C. Huerta i Vallès on seeing God in Jesus; A. Borrell on Christ the image of God and believers as the image of Christ in the letter to the Colossians; J. Cervera on Jesus as "imprint" of God (Heb 1:3); Puig i Tàrrech on beyond the image—the heaven-earth relation in Revelation; and J.-V. Niclós Albarracín on "image" and "likeness" in Judaism, Christianity, and Islam.

A. P. Ross, *Recalling the Hope of Glory. Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregel, 2006, $35.99) 591 pp. Bibliography. Indexed. LCN: 2006028903. ISBN: 0-8254-3578-1.

Ross, professor of divinity at Beeson Divinity School, Samford University, Birmingham, Alabama, seeks to inspire and encourage Christians, and therefore congregations, to study Scripture more closely on the topic of worship in order to discover all that worship can and should be. The ten chapters in this volume deal with the following subjects: worshipping the God of glory; the memory of paradise; worship with proclamation—the development of true worship in a religious world; worship with sacrifice—the establishment of sanctity in worship; worship as praise—the provision for celebration in worship; worship reformed—prophetic rebukes and reforms; worship transformed—the new setting of worship and the new covenant; worship in Christ—patterns of worship in the early church; the perfection of worship in glory; and basic principles for more glorious worship. Ross concludes that the heart of Christian worship is to recall and celebrate the hope of glory.

J. G. van der Watt (ed.), *Identity, Ethics, and Ethos in the New Testament,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 141 (Berlin—New York: de Gruyter, 2006, €138/$186) xiii and 645 pp. Bibliographies. Indexed. ISBN: 3-11-018973-9.

After R. B. Hays's essay on mapping the field of approaches to NT ethics, this volume presents five papers on the Gospels and Acts: H. J. B. Combrink on the challenge of overflowing righteousness—to learn to live the story of Matthew's Gospel; C. Breytenbach on identity and rules of conduct in Mark—following the suffering, expecting the coming Son of Man; E. Scheffler on compassionate action—living according to Luke's Gospel; van der Watt on radical social redefinition and radical love—ethics and ethos in John's Gospel; and G. J. Steyn on driven by conviction and attitude—ethics in Acts. Then there are ten articles on the Pauline letters: A. B. du Toit on shaping a Christian lifestyle in the Roman empire; M. Wolter on "let no one seek his own, but each one the other's" (1 Cor 10:24)—Pauline ethics according to 1 Corinthians; J. A. Loubser on ethos and ethics in 2 Corinthians—Paul's higher ethical reasoning in preparation for his third visit to a recalcitrant congregation; D. F. Tolmie on liberty, love, and the Spirit—ethics and ethos according to Galatians; F. S. Malan on unity of love in the body of Christ—identity, ethics, and ethos in Ephesians; P. J. Gräbe on "as citizens of heaven live in manner worthy of the gospel of Christ"; B. Witherington and G. F. Wessels on do everything in the name of the Lord—ethics and ethos in Colossians; P. G. R. de Villiers on "a life worthy of God"—identity and ethics in the Thessalonian correspondence; de Villiers on heroes at home—identity, ethos, and ethics in 1 Timothy in the context of the Pastorals; and I. J. du Plessis on how Christians can survive in a hostile social-economic environment—Paul's mind concerning difficult social conditions in the letter to Philemon. The remaining seven essays are by H.-J. Klauck on moving in and moving out—ethics and ethos in Hebrews; P. J. Hartin on the letter of James—its vision, ethics, and ethos; F. J. van Rensburg on a code of conduct for children of God who suffer unjustly—identity, ethics, and ethos in 1 Peter; F. P. Viljoen on faithful Christian living amidst scoffers of the judgment day—ethics and ethos in Jude and 2 Peter; D. G. van der Merwe on "a matter of having fellowship"—ethics in the Johannine epistles; J. A. du Rand on the ethical response of an alternative community in a critical situation—μαρτυρία and martyrdom in Revelation; and W. Pratscher on the motivations of ethos in *2 Clement.* Van der Watt, who has provided a five-page preface and a 22-page general conclusion, was assisted in the editorial task by Malan.

P. R. Williamson, *Sealed with an Oath. Covenant in God's Unfolding Purpose,* New Studies in Biblical Theology 23 (Downers Grove, IL: InterVarsity, 2007, paper $23; Nottingham, UK:

Apollos, £12.99) 242 pp. Bibliography. Indexed. LCN: 2006101692. ISBN: 0-8308-2624-6 (IV), 1-84474-165-6 (A).

Williamson, lecturer in OT and Hebrew at Moore Theological College in Sydney, Australia, seeks to highlight the significance of the covenant for biblical theology and to explore the role of this concept within God's unfolding purpose. The nine chapters in this volume concern biblical theology and the covenant concept, covenant and God's universal purpose, God's universal covenant with Noah, God's programmatic covenants with the patriarchs, God's national covenant with Israel, God's royal covenant with David, God's new covenant anticipated by the prophets, God's new covenant inaugurated through Jesus, and God's new covenant consummated in the eschatological kingdom. Williamson concludes that assurance about the eschatological goal of the covenant stems from the fact that God has not only spoken his word of promise but also has sealed it with an oath.

C. J. H. Wright, *The Mission of God. Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006, $38) 581 pp. Bibliography. Indexed. LCN: 2006020882. ISBN: 0-8308-2571-1.

Wright, director of international ministries for the Langham Partnership International (known in the USA as John Stott Ministries) and author of *Old Testament Ethics for the People of God* (2004), seeks to develop an approach to biblical hermeneutics that views the mission of God (and the participation in it by God's people) as a framework within which we can read the whole Bible. He first treats the Bible and mission: searching for a missional hermeneutic, and shaping a missional hermeneutic. Next he discusses the God of mission: the living God makes himself known in Israel, the living God makes himself known in Jesus Christ, and the living God confronts idolatry. Then he considers the people of mission: God's elect people—chosen for blessing; God's particular people—chosen for all; God's model of redemption—the exodus; God's model of restoration—jubilee; the span of God's missional covenant; and the life of God's missional people. Finally he reflects on the arena of mission: mission and God's earth, mission and God's image, God and the nations in OT vision, and God and the nations in NT mission. Wright concludes that when we grasp that the whole Bible constitutes the coherent revelation of the mission of God, when we see this as the key that unlocks the driving purpose of the whole grand narrative, then we find our whole worldview impacted by this vision.

W. Zager, *Jesus aus Nazareth — Lehrer und Prophet. Auf dem Weg zu einer neuen liberalen Christologie* (Neukirchen-Vluyn: Neukirchener, 2007, paper €19.90) xii and 125 pp. Bibliography. Indexed. ISBN: 978-3-7887-2209-8.

Taking his starting point from recent discussions about the historical Jesus, Zager, professor of NT in the department of Evangelical theology of the Johann Wolfgang Goethe-Universität in Frankfurt, discusses the following topics: Jesus as a Jewish prophet as a possible point of departure for a liberal Christology; Jesus' last meal in the horizon of the kingdom of God—biblical-theological impulses for a renewed praxis of the Lord's Supper; how others see Jesus—liberal Christology and interreligious dialogue; Jesus as the link between Judaism and Christianity—M. Buber's two ways of faith; and Jesus as mediator of true life—U. Neuenschwander's functional Christology as a contribution to a demythologized Christianity.

THE WORLD OF THE NEW TESTAMENT

A. R. Angel, *Chaos and the Son of Man. The Hebrew* Chaoskampf *Tradition in the Period 515 BCE to 200 CE,* Library of Second Temple Studies 60 (London—New York: T&T Clark, 2006, £70/$130) xiii and 261 pp., 9 tables. Bibliography. Indexed. LCN: 2006284820. ISBN: 0-567-03098-9.

The revision of a doctoral dissertation directed by S. Travis and accepted in 2004 by the University of Nottingham, this investigation of the Hebrew *Chaoskampf* tradition contends that it existed between 515 B.C. and A.D. 200, that it is integral to the development of Jewish and Chris-

tian apocalyptic, and that it forms an important part of the background to the development of the apocalyptic Son of Man figure. After a 36-page introduction and survey of literature, it discusses the Hebrew *Chaoskampf* tradition in the following bodies of literature between 515 B.C. and A.D. 200: Qumran texts; apocryphal and pseudepigraphical psalms, prayers, and wisdom literature; apocalyptic literature, Gospels, and testaments; and Jewish historiography. A three-page appendix treats the Hebrew *Chaoskampf* tradition in the Septuagint translation of the OT and the translation of chaos monsters. Angel concludes that the Hebrew *Chaoskampf* imagery generally refers to God's intervention in history to establish his covenant and to God's creation of the world, and that there is little to no warrant for thinking that the imagery has been eschatologized in this period.

S. Bartsch, *The Mirror of the Self. Sexuality, Self-Knowledge, and the Gaze in the Early Roman Empire* (Chicago—London: University of Chicago Press, 2006, $45/£28.50) viii and 325 pp., 8 figs. Bibliography. Indexed. LCN: 2005033447. ISBN: 0-226-03835-1.

Bartsch, professor of classics at the University of Chicago and author of *Actors in the Audience. Theatricality and Doublespeak from Nero to Hadrian* (1994), contends that discourse about vision, sexuality, and self-knowledge across the sweep of time has much to show us about how the ancient Romans in early imperial times understood what it meant to be a person. After a fourteen-page introduction, she treats the following topics: the mirror of philosophy (the incentive to virtue, the index of vanity, the mirror of the soul), the eye of the lover (ancient optics, eros and the eye, Ovid's Narcissus, Hostius Quadra), scopic paradigms at Rome (under the *imago,* the penetrating gaze, senatorial safeguards, the philosopher's body), the self on display (Seneca's witness, the philosopher's theater, the metamorphosis of *persona*), and models of personhood (the second-order self, rethinking reflexivity, Medea's *meditatio*).

B. A. Berkowitz, *Execution and Invention. Death Penalty Discourse in Early Rabbinic and Christian Cultures* (Oxford—New York: Oxford University Press, 2006, £32.99/$55) xii and 349 pp. Bibliography. Indexed. LCN: 2004065442. ISBN: 0-19-517919-6.

Based on a doctoral dissertation directed by D. W. Halivni, this volume seeks to expose and interpret classical rabbinic (and early Christian) texts that concern the violence of capital punishment, and to show that the violence of those texts has a complex social function. After a 22-page introduction, Berkowitz surveys a century of scholarship on the ancient Jewish death penalty, and discusses ritualization and redemption in *m. Sanhedrin* 6. Next she treats the performance of execution, with regard first to the blood-avenger, the community, and the witness, and then to the relatives and the rabbis. Then she reflects on the paradoxes of power ("the way that the kingdom does it"). Finally she considers the judge and the martyr—execution and authority in early Christianity. Berkowitz, assistant professor of Talmud and rabbinics at Jewish Theological Seminary in New York, concludes that the judge and the martyr are inseparable, "co-dependent" partners in the ongoing discourse about criminal punishment in western religions.

J. Blenkinsopp, *Opening the Sealed Book. Interpretations of the Book of Isaiah in Late Antiquity* (Grand Rapids—Cambridge, UK: Eerdmans, 2006, paper $25/£14.99) xx and 315 pp. Bibliography. Indexed. LCN: 2006019375. ISBN: 0-8028-4021-3.

Blenkinsopp, professor emeritus of biblical studies at the University of Notre Dame and author of the three-volume Anchor Bible commentary on Isaiah (2000-3), regards the book of Isaiah as an essential and irreplaceable factor in the legitimizing, grounding, and shaping of dissident movements in late Second Temple Judaism, especially the Qumran sects and the early Christian movement. After a chapter on the book of Isaiah, he treats Isaiah as author, prophet, and man of God; Isaiah at the beginnings of Jewish sectarianism; reading Isaiah at Qumran; reading Isaiah in early Christianity, with special reference to Matthew's Gospel; Isaianic titles in Qumran and early Christianity; exile in the interpretation of Isaiah; and the many faces of the Servant of the Lord.

G. W. Bowersock, *Mosaics as History. The Near East from Late Antiquity to Islam,* Revealing Antiquity 16 (Cambridge, MA—London: Harvard University Press, Belknap Press, 2006,

$22.95) vii and 146 pp. Illustrated. Bibliography. Indexed. LCN: 2006041140. ISBN: 0-674-02292-0.

Bowersock, professor emeritus of ancient history at the Institute for Advanced Study in Princeton, NJ, considers the mosaics discovered in the Near East that depict maps, historical images, mythical figures, and religious scenes as an immense treasure of new testimony from late antiquity (from Constantine to the early Islamic period). The five chapters in his presentation appear under the following headings: maps, myths, cities, iconoclasms, and contexts. Bowersock concludes that from these images the uses of Hellenism among Jews, Christians, and pagans alike emerge with clarity; that the coherence and tolerance in this disparate world explain the deep peace that most of Palestine, Syria, and Transjordan enjoyed over many centuries; and that the late antique Near East was a kind of miracle, and its like has never been seen in that region again.

D. Brakke, A.-C. Jacobsen, and J. Ulrich (eds.), *Beyond* Reception. *Mutual Influences between Antique Religion, Judaism, and Early Christianity,* Early Christianity in the Context of Antiquity 1 (Frankfurt: Lang, 2006, paper $47.95) 245 pp. ISBN: 3-631-55583-0.

After the editors' two-page introduction and seven-page preface, this volume presents essays by C. Markschies on antiquity and Christianity, or the unavoidability of false problems; M. R. Niehoff on Philo's contribution to contemporary Alexandrian metaphysics; K. Fuglseth on the reception of Aristotelian features in Philo and the authorship problem of Philo's *De aeternitate mundi;* T. Engberg-Pedersen on Paul's necessity—a Bourdieuesque reading of the Pauline project; N. Willert on the reception of biblical and Greco-Roman ethics in the apologetics of the early church; M. Vahrenhorst on Greek religious and cultic terminology in the Septuagint Pentateuch; E. Thomassen on the reception of Greco-Roman religious and cultic terminology in Judaism and Christianity, with special reference to sacrificial terminology; G. B. Ferngren on the early Christian reception of Greek medicine; Brakke on origins and authenticity—studying the reception of Greek and Roman spiritual traditions in early Christian monasticism; S. Rubenson on Antony and Pythagoras—a reappraisal of the appropriation of classical biography in Athanasius' *Vita Antonii;* A. Pilgaard on the classical biography as a model for the Gospels; and M. Verdoner on cultural negotiations in the *Psychomachia* of Prudentius.

M. Bredin (ed.), *Studies in the Book of Tobit. A Multidisciplinary Approach,* Library of Second Temple Studies 55 (London—New York: T&T Clark, 2006, £70/$130) xi and 193 pp., 2 figs., 3 halftones. Bibliographies. Indexed. LCN: 2006277055. ISBN: 0-567-08229-6.

After a four-page introduction by the editor, this volume presents twelve essays on the book of Tobit: S. Gathercole on Tobit in Spain—some preliminary comments on the relations between the Old Latin witnesses; S. Weeks on some neglected texts of Tobit—the third Greek version; Bredin on the significance of Jonah in Vaticanus (B) Tob 14:4 and 8; H. Pyper on "Sarah is the hero"—Kierkegaard's reading of Tobit in fear and trembling; T. Hart on Tobit in the art of the Florentine Renaissance; S. Goldman on Tobit and the Jewish literary tradition; N. MacDonald on "bread on the grave of the righteous" (Tob 4:17); P. Pitkänen on family life and ethnicity in early Israel and in Tobit; M. Barker on the archangel Raphael in the book of Tobit; H. J. L. Jensen on family, fertility, and foul smell—Tobit and Judith; R. Bauckham on Tobit as a parable for the exiles of northern Israel; and MacDonald on food and drink in Tobit and other "Diaspora novellas."

D. Brizemeure, N. Lacoudre, and É. Puech, *Le Rouleau de cuivre de la grotte 3 de Qumrân (3Q15). Expertise — Restauration — Epigraphie,* Studies on the Texts of the Desert of Judah 55/1-2 (2 vols.; Leiden—Boston: Brill, 2006, €195/$254) xxii and 227 pp., frontispiece; xxvi and 424 pp., frontispiece, 383 plates. Illustrated. Bibliographies. Indexed. LCN: 2006049242. ISBN: 90-04-14030-1 (set).

The remains of the work known as the *Copper Scroll* that were discovered in Qumran Cave 3 in 1952 were unrolled first in 1955-56 and edited by R. de Vaux and J. T. Milik in the DJD series in 1962. The first volume in this publication reports on the recent work (1994-96) of conserva-

tion and restoration of this text conducted by the EDF-Valectra laboratory. Their work was conducted in several directions: restoration and preparation for cleaning, creation of individual supports for each segment and construction of boxes for presentation and for transport, and creation and digitalization of X-ray images and the making of galvanoplasty moulds that offer new presentations of the text that might satisfy the requirements of the epigraphers. The second volume provides photographs illustrating the work conducted by EDF and described in the first volume, as well as photographs and facsimiles of the newly restored full text of the *Copper Scroll.* Brizemeure and Lacoudre are associated with EDF, while Puech is professor at the École Biblique in Jerusalem and editor of *Revue de Qumrân.*

D. Brodsky, *A Bride without a Blessing. A Study in the Redaction and Content of Massekhet Kallah and Its Gemara,* Texts and Studies in Ancient Judaism 118 (Tübingen: Mohr Siebeck, 2006, €124) xviii and 551 pp. Bibliography. Indexed. ISBN: 3-16-149019-3.

Massekhet Kallah is part of a collection of rabbinic texts known as the Minor Tractates. The title of this book reflects its opening phrase ("a bride without a blessing"), and *Massekhet Kallah* is often identified by quoting this phrase. The revision of a doctoral dissertation directed by L. Schiffman and presented to New York University, this volume uses form and source criticism to date *Massekhet Kallah* and the first two chapters of *Kallah Rabbati* (which form a commentary on *Massekhet Kallah*) to the mid-Amoraic period (ca. A.D. 280-450) and to locate their redaction in Babylonia. It first treats previous scholarship on *Massekhet Kallah,* its redaction and relationship to the Babylonian Talmud, the understanding of the sacred in the treatise, and its content. Then it deals with *Kallah Rabbati* 1–2 and various aspects of its relationship to the Bavli. Also included are eleven appendixes and a glossary. Brodsky contends that these two sources are the closest extant relatives of the Babylonian Talmud and greatly elucidate the nature of oral transmission and of the redactional processes of Babylonian rabbinic material during the mid-Amoraic period.

N. Calduch-Benages and J. Liesen (eds.), *History and Identity. How Israel's Later Authors Viewed Its Earlier History,* Deuterocanonical and Cognate Literature Yearbook 2006 (Berlin—New York: de Gruyter, 2006, €91.50/$137) xii and 415 pp. Bibliographies. Indexed. LCN: 2006030185. ISBN: 3-11-018660-8.

The eighteen papers in this volume are by F. Raurell on the notion of history in the Hebrew Bible; M. Witte on from exodus to David—history and historiography in Psalm 78; A. Passaro on theological hermeneutics and historical motifs in Psalms 105–106; P. C. Beentjes on Israel's earlier history as presented in the book of Chronicles; J. Vermeylen on the gracious God, sinners, and foreigners—how Nehemiah 9 interprets the history of Israel; M. Navarro Puerto on reinterpreting the past—Judith 5; R. Egger-Wenzel on the testament of Mattathias to his sons in 1 Macc 2:49-70—a keyword composition with the aim of justification; A. A. Di Lella on Ben Sira's praise of the ancestors of old (Sirach 44–49)—the history of Israel as paraenetic apologetics; M. Gilbert on the origins according to Wisdom of Solomon; J. M. Asurmendi on Baruch—causes, effects, and remedies for a disaster; J. Corley on the review of history in Eleazar's prayer in 3 Macc 6:1-15; H. Lichtenberger on historiography in *Damascus Document;* O. Kaiser on "our forefathers never triumphed by arms . . ."—the interpretation of biblical history in the addresses of Josephus to the besieged Jerusalemites in *War* 5:356-426; C. Termini on the historical part of the Pentateuch according to Philo—biography, genealogy, and the philosophical meaning of the patriarchal lives; E.-M. Becker on Artapanus' *Judaica*—a contribution to early Jewish historiography; S. C. Reif on the function of history in early rabbinic liturgy; O. Wischmeyer on Stephen's speech before the Sanhedrin against the background of the summaries of the history of Israel (Acts 7); and A. Borrell on Abraham and his offspring in the Pauline writings.

J. G. Campbell, *The Exegetical Texts,* Companion to the Qumran Scrolls 4 (London—New York: T&T Clark, 2007, paper £17.99/$33.95) xi and 132 pp. Bibliographies. Indexed. LCN: 2005297998. ISBN: 0-567-04528-5.

The paperback version of a work first published in 2004. After a thirteen-page introduction, Campbell, senior lecturer in biblical studies and early Judaism at the University of Bristol and

author of *The Use of Scripture in the Damascus Document 1–8, 19–20* (1995), offers general observations on Scripture and interpretation in Second Temple Judaism and in the Qumran scrolls. Then he discusses the following examples of exegetical texts from Qumran: 4QFlorilegium (4Q174), 4QCatenae A-B (4Q177, 182), 11QMelchizedek (11Q13), 4QAges of Creation A-B (4Q180-181), 4QTanhumim (4Q176), and 4QTestimonia (4Q175). For each work he treats the text, genre, content, exegesis, and related issues. Campbell concludes that the exegetical texts (with the possible exception of 4QTestimonia) are sectarian compositions penned by the Qumran community, and that the Qumran community's religious agenda was set in large measure by the Scriptures of Second Temple Judaism.

H. Cancik, A. Schäfer, and W. Spickermann (eds.), *Zentralität und Religion. Zur Formierung urbaner Zentren im Imperium Romanum,* Studien und Texte zu Antike und Christentum 39 (Tübingen: Mohr Siebeck, 2006, paper €69) viii and 319 pp., 48 figs., 5 maps, 5 tables. Bibliographies. Indexed. ISBN: 3-16-149155-6.

The eleven essays in this volume investigate the role of religion in the formation of urban centers in the Roman empire. After a six-page introduction by the editors, there are five "systematic" papers by Cancik on *caput mundi*—Rome in the discourse of "centrality"; R. Wiegels on centrality, cultural space, and landscape—the utility of concepts and ordering criteria for understanding religious phenomena in the Roman empire; J. Rüpke on religious centralizing in late imperial times—new perspectives on the traditional priesthoods and the role of the *pontifex maximus;* G. Schörner on the ritual and presentation of sacrifice—structuring the center-periphery relationship in Asia Minor; and K. Waldner on Ignatius of Antioch's journey to Rome—centrality and the local network in Christian discourse in the 2nd century. Then there are six articles on central places and civil religions: R. Haensch on provincial capitals as religious centers—the situation in imperial times and late antiquity; C. Márquez on emperor worship and centrality in Spain; Spickermann on Mainz as the political and religious center of Germania Superior; Schäfer on Sarmizegetusa as the urban and regional capital of the province of Dacia; C. Tsochos on Philippi as the central city of East Macedonia in imperial times—aspects of its sacral topography; and C. Berns on concurrent centers—religious representation in Ephesus and cities of Asia Minor in imperial times.

H. Cancik and H. Schneider (eds.), *Brill's New Pauly. Encyclopaedia of the Ancient World. Antiquity.* Vol. 8, *Lyd-Mine* (Leiden—Boston: Brill, 2006, €219/$249) lv and 472 pp. (cols. 1-944), 45 figs., 15 maps, stemma, table. Bibliographies. ISBN: 90-04-12271-0.

Earlier volumes in the English edition of *Der Neue Pauly* were described in *NTA* 48, pp. 200-201; 49, pp. 206, 431, 627; and 50, p. 431. This eighth volume covers topics from Lydae to Minervius, and contains articles (among many others) on Lydia, lyric poetry, lytron, Maccabees, Macedonia, magic and Magi, Mani and Manichaeans, manuscripts, Maria, market, marriage, martyrs, masks, mathematics, mausoleum, meals, medicinal plants, medicine, mental illness, Mesopotamia, metallurgy, metaphor, meteorology, metoikos, meter, Middle Platonism, migration of peoples, Miletus, mills, mime, and mineral resources. The managing editor of the English edition is C. F. Salazar, and the assistant editors are S. Buck, M. Chase, T. Chronopoulos, F. Eggers, S. E. Hakenbeck, T. Jerke, I. R. Kitzberger, S. R. van der Mije, A. Ruppel, R. Selinger, and E. Suyver.

H. Cancik and H. Schneider (eds.), *Brill's New Pauly. Encyclopaedia of the Ancient World. Antiquity.* Vol. 9, *Mini-Obe* (Leiden—Boston: Brill, 2006, €219/$249) lvi and 471 pp. (cols. 1-942), figs., 7 maps, stemma. Bibliographies. ISBN: 90-04-12272-9.

This ninth volume in the English edition of *Der Neue Pauly* covers topics from Minicius to Oberdorla, and contains articles (among many others) on mining, minting, minuscule, miracles and miracle workers, Mithras, monasticism, money and money economy, monotheism, moon, mortality, Moses, mother goddesses, mourning, mule, multilingualism, music, musical instruments, mysteries, myth, Nabataeans, Nag Hammadi, navigation, necropoleis, Neoplatonism, Nero, Nile, *nomina sacra, nomos,* novel, nudity, number, numen, nutrition, and oath. The managing editor of the English edition is C. F. Salazar, and the assistant editors are T. Chronopoulos,

S. E. Hakenbeck, A. Imhausen, S. R. van der Mije, P. du Plessis, A. Ruppel, E. Suyver, B. Vetter, and M. Wibier.

M. Chaze, *L'Imitatio Dei dans le Targum et la Aggada,* Collection de la Revue des Études juives 9 (Paris—Louvain—Dudley, MA: Peeters, 2005, paper €40) iv and 202 pp. Bibliography. LCN: 2005051497. ISBN: 90-429-1677-X.

The reprinting of a work published in 1991, this volume first provides a thirteen-page introduction to studying the theme of *imitatio Dei* in the Targums and related literature and a nine-page overview of the biblical roots of the theme and its developments in Jewish and early Christian writings. Next Chaze considers the relevant texts in *Targum Neofiti* and *Targum Yerushalmi II,* along with their parallels. Then she discusses the rabbinic parallels: the saying of Rabbi Simlai; the parallel in *b. Sotah* 14a—the saying of Rabbi Ḥama bar Ḥanina; *Targum ps.-Jonathan* of Exod 18:20 and the rabbinic tradition; the tannaitic sources of *b. Sotah* 14a; and the imitation of God's mercy in Lev 22:28 according to *Targum ps.-Jonathan* and the rabbinic tradition. This study is based in part on Chaze's 1977 *mémoire* directed by C. Touati and presented to the Ecole Pratique des Hautes Etudes in Paris.

L. de Blois, P. Funke, and J. Hahn (eds.), *The Impact of Imperial Rome on Religions, Ritual and Religious Life in the Roman Empire. Proceedings of the Fifth Workshop of the International Network, Münster, June 30 – July 4, 2004,* Impact of Empire (Roman Empire, 200 B.C. – A.D. 476) 5 (Leiden—Boston: Brill, 2006, €103/$139) xi and 287 pp., 8 halftones, map, 2 tables. Indexed. LCN: 2006283046. ISBN: 90-04-15460-4.

After Hahn's ten-page introduction to Roman rule and religion, this volume presents twenty essays under four major headings: empire, expansion, and religion (four); center and periphery, local cults, and imperial impact (eight); priests, priestesses, and bishops (four); and imperial divinity (four). The contributors include J. Rüpke on urban religion and imperial expansion—priesthoods in the Lex Ursonensis; O. Hekster on descendants of gods—legendary genealogies in the Roman empire; J. Nicols on the civic religion and civic patronage; C. Ando on *interpretatio romana;* N. Belayche on so-called confessional steles as an original form of religiosity in imperial Anatolia; V. E. Hirschmann on Montanism and the Roman state; T. Kaiser on the dedication of the Temple of Bel at Palmyra in A.D. 32; E. A. Hemelrijk on imperial priestesses—a preliminary survey; J. de Jong on Egyptian papyri and "divinity" of the Roman emperor; and de Blois on emperorship in a period of crises—changes in emperor worship, imperial ideology, and perceptions of imperial authority in the Roman empire in the 3rd century A.D.

A. D. DeConick, *The Original Gospel of Thomas in Translation. With a Commentary and New English Translation of the Complete Gospel,* Library of New Testament Studies 287, Early Christianity in Context (London—New York: T&T Clark, 2006, £90/$130) xv and 359 pp., 4 charts. Bibliography. Indexed. ISBN: 0-567-04382-7.

DeConick, author of *Recovering the Original Gospel of Thomas. A History of the Gospel and Its Growth* (2005), first summarizes her basic views on *Gospel of Thomas.* Next she provides a translation of her reconstruction of the earliest version of *Gospel of Thomas,* in which she divides the sayings into five segments: eschatological urgency, eschatological challenges, exclusive commitment to Jesus, selection of the worthy few, and the imminent kingdom of God. Then after presenting a translation of the complete *Gospel of Thomas* (with the kernel text in regular type and the accretions in italics), she offers on pp. 44-298 a commentary on each logion according to the following schema: English translation and Greek or Coptic text(s), attribution (accretion or kernel saying), text and translation issues, interpretative comment, source discussion, literature parallels, and select bibliography. An eighteen-page appendix lists the verbal similarities between *Thomas* and the Synoptics.

A. D. DeConick (ed.), *Paradise Now. Essays on Early Jewish and Christian Mysticism,* SBL Symposium 11 (Atlanta: Society of Biblical Literature, 2006, paper $49.95) xxiii and 455 pp., fig. Bibliography. Indexed. LCN: 2006034373. ISBN: 1-58983-257-4.

After DeConick's 24-page introduction to early Jewish and Christian mysticism, this volume

presents three essays on "hermeneutics and experience": A. F. Segal on religious experience and the construction of the transcendent self; C. Rowland with P. Gibbons and V. Dobroruka on visionary experience in ancient Judaism and Christianity; and S. L. Sanders on performative exegesis. Next there are three papers on "communal identities": R. Elior on the emergence of the mystical traditions of the Merkabah; J. R. Davila on the ancient Jewish apocalypses and the Hekhalot literature; and R. S. Boustan on Rabbi Ishmael's priestly genealogy in Hekhalot literature. Then under "cosmology" there are four articles by C. R. A. Morray-Jones on the temple within; A. A. Orlov on God's face in the Enochic tradition; C. C. Afzal on wheels of time in the book of Revelation; and K. Sullivan on the sexuality and gender of angels. Next there are three papers on "apocalypticism": F. Flannery-Dailey on lessons on early Jewish apocalypticism and mysticism from dream literature; K. C. Bautch on situating the afterlife; and R. Lesses on eschatological sorrow, divine weeping, and God's right arm. Finally there are four essays devoted to "practices": C. Deutsch on the Therapeutae, text work, ritual, and mystical experience; A. Lieber on Jewish and Christian heavenly meal traditions; C. A. Gieschen on baptismal praxis and mystical experience in the book of Revelation; and D. Arbel on divine secrets and divination.

H. A. Drake (ed.), *Violence in Late Antiquity. Perceptions and Practices* (Aldershot, UK—Burlington, VT: Ashgate, 2006, $99.95) xxi and 395 pp., frontispiece, 6 figs., 3 tables. Bibliography. Indexed. LCN: 2005026459. ISBN: 0-7546-5498-2.

After Drake's eleven-page introduction on gauging violence in late antiquity, this volume presents twenty-seven papers under four major headings: assessing violence in late antiquity (six), "legitimate" violence (eight), violence and rhetoric (seven), and religious violence (six). They include articles by W. Pohl on perceptions of barbarian violence; T. Grossmark on the inn as a place of violence and danger in rabbinic literature; J. Harries on violence, victims, and the legal tradition in late antiquity; H. Ziche on making late Roman taxpayers pay—imperial government strategies and practice; I. Moreira on violence, purification, and mercy in the late antique afterlife; B. D. Shaw on bad boys—circumcellions and fictive violence; J. B. Davis on teaching violence in the schools of rhetoric; M. R. Salzman on rethinking pagan-Christian violence; D. Sarefield on book burning in the Christian Roman empire—transforming a pagan rite of purification; D. Riggs on Christianizing the rural communities of late Roman Africa—a process of coercion or persuasion; and A. R. Brown on Hellenic heritage and Christian challenge—conflict over Panhellenic sanctuaries in late antiquity. M. Zimmermann has provided a fifteen-page conclusion.

J. Duhaime, *The War Texts. 1QM and Related Manuscripts,* Companion to the Qumran Scrolls 6 (London—New York: T&T Clark, 2007, paper £17.99/$33.95) xiv and 140 pp., 6 tables. Bibliographies. Indexed. ISBN: 0-567-04527-7.

The paperback edition of a work first published in 2004, this volume discusses the discovery, identification, edition, and study of the Qumran war texts; the manuscripts of the war texts and their contents; the composition and genre of 1QM; the date of 1QM; and the war texts and the Hebrew Bible. Duhaime, professor of biblical interpretation at the Université de Montréal and author of *Les esséniens de Qumrân, des ésotéristes?,* concludes that the Qumran war texts may be read as witnessing both the power and the danger of religious imagination.

A. M. Eckstein, *Mediterranean Anarchy, Interstate War, and the Rise of Rome,* Hellenistic Culture and Society 48 (Berkeley—Los Angeles—London: University of California Press, 2006, $49.95/£32.50) xxi and 369 pp., 4 maps. Bibliography. Indexed. LCN: 2006031443. ISBN: 0-520-24618-7.

Eckstein, professor of history at the University of Maryland, College Park, and author of *Moral Vision in the Histories of Polybius* (1995), challenges claims that Rome was an exceptionally warlike and aggressive state (in ancient as well as modern terms) by arguing that intense militarism and aggressiveness were common among all Mediterranean polities from ca. 750 B.C. onward. The seven chapters in his work concern the following topics: political science and Roman history; realist paradigms of interstate behavior; the anarchic structure of interstate rela-

tions in classical Greece; the anarchic structure of interstate relations in the Hellenistic age; *terrores multi*—the rivals of Rome for power in Italy and the western Mediterranean; Rome and Roman militarism within the anarchic interstate system; and Roman exceptionalism and nonexceptionalism. A two-page appendix lists Roman commanding generals killed in battle with foreign enemies between the 340s and 140s B.C. Eckstein concludes that events in the Mediterranean world led to a situation in which Rome as the most powerful state emerged as the victor among several aggressive and imperialistic potential hegemons.

W. EDER AND J. RENGER (EDS.), *Brill's New Pauly. Chronologies of the Ancient World. Names, Dates and Dynasties,* trans. and ed. W. F. M. Henkelman, Brill's New Pauly, Supplements 1 (Leiden—Boston: Brill, 2007, €149/$194) xvi and 363 pp. Indexed. LCN: 2007272633. ISBN: 90-04-15320-9.

The English version of the work published in 2004 as *Herrscherchronologien der antiken Welt. Namen, Daten, Dynastien,* this reference work is organized on a geographical basis with a chronological sequence supplied for each geographical entity. After a seven-page introduction by the editors, it provides lists and other pertinent information for the Near, Middle, and Far East: Mesopotamia and neighboring regions, Egypt, Israel and Judah, Asia Minor, Iran, Greco-Bactria and India, and Rome and the west in Chinese historiography. Then it deals with the Mediterranean and western Europe: Greece and Rome, late-antique Germanic kingdoms, the empire of the Huns, and bishops and patriarchs. A nineteen-page two-column index lists the rulers' names mentioned in the volume. Though conceived as an independent work of reference, this volume nevertheless originated from the work that shaped *Brill's New Pauly* and can be used together with the volumes of the encyclopedia.

K. ERLEMANN (ED.), *Neues Testament und Antike Kultur.* Band 4, *Karten — Abbildungen — Register* (Neukirchen-Vluyn: Neukirchener, 2006, paper €29.90) vii and 207 pp. Illustrated. ISBN: 3-7887-2039-5.

The first three volumes in this project were described in *NTA* 49, pp. 209-210; 50, p. 222; and 50, p. 450, respectively. This fourth volume contains the tables of contents for the first three volumes, photographs and sketches to accompany the articles in the first three volumes, lists of abbreviations, indexes of ancient texts (OT, NT, early Jewish writings, etc.), indexes of persons and subjects, biographical sketches of the various authors, and lists of corrigenda. A fifth volume is in preparation.

H. FÖRSTER (ED.), *Transitus Mariae. Beiträge zur koptischen Überlieferung. Mit einer Edition von P. Vindob. K 7589, Cambridge Add 1876 8 und Paris BN Copte 129[17] ff. 28 und 29,* Die Griechischen Christlichen Schriftsteller der ersten Jahrhundert, Neue Folge 14, Neutestamentliche Apokryphen 2 (Berlin—New York: de Gruyter, 2006, €69.16) ix and 277 pp. and 8 plates. Bibliography. Indexed. ISBN: 3-11-018227-0.

Förster, author of *Die Feier der Geburt Christi in der Alten Kirche. Beiträge zur Erforschung der Anfänge des Epiphanie- und des Weihnachtsfestes* (2000), first presents editions (paleography, formal description, text, translation, commentary) of three manuscripts of the Coptic *Transitus Mariae* literature from Vienna, Cambridge, and Paris, respectively: P.Vindob. K. 7.589; Cambridge Add 1876 8; and Paris BN Copte 129[17] ff. 28 and 29. Then he discusses the *Transitus Mariae* literature in general and focuses on the relation of the Vienna manuscript to the Coptic *Transitus Mariae* literature. Finally he considers the age of the Vienna manuscript and the work contained in it. Förster concludes that the Viennese text could very well have been an apocalypse of Mary, and that the Greek text translated into Coptic may have originated during the second half of the 2nd century or the first half of the 3rd century A.D. A five-page English summary is included.

P. FOSTER (ED.), *The Writings of the Apostolic Fathers* (London—New York: T&T Clark, 2007, cloth £55/$110, paper £16.99/$29.95) xvii and 159 pp. Indexed. ISBN: 0-567-03105-5 (cloth), -03106-3 (paper).

The twelve chapters in this volume (which appeared as a series of articles in *Expository Times*

in 2006 and 2007) are by H. Koester on the Apostolic Fathers and the struggle for Christian identity; J. A. Draper on *Didache;* A. Gregory on *1 Clement;* P. Parvis on *2 Clement* and the meaning of the Christian homily; C. E. Hill on the fragments of Papias; Foster on *Apology of Quadratus;* J. Verheyden on *Shepherd of Hermas;* J. C. Paget on *Epistle of Barnabas;* Foster on the epistles of Ignatius of Antioch; M. Holmes on Polycarp of Smyrna's *Epistle to the Philippians;* S. Parvis on *Martyrdom of Polycarp;* and Foster on *Epistle to Diognetus.*

A. Fürst et al., *Der apokryphe Briefwechsel zwischen Seneca und Paulus. Zusammen mit dem Brief des Mordechai an Alexander und dem Brief des Annaeus Seneca über Hochmut und Götterbilder,* Scripta Antiquitatis Posterioris ad Ethicam REligionemque pertinentia 11 (Tübingen: Mohr Siebeck, 2006, cloth €49, paper €24) x and 215 pp., 48 figs., 5 maps, 5 tables. Bibliography. Indexed. ISBN: 3-16-149131-9 (cloth), -149130-0 (paper).

In the 4th century A.D. an unknown author invented a correspondence in which Seneca was portrayed as a friend of Paul. Through the centuries this fiction led to speculation about the close relationship between Stoicism and Christianity, especially with regard to theology and ethics. In the first part of this volume (pp. 3-83) Fürst provides an introduction to the correspondence, the Latin texts and German translations on facing pages, explanatory notes, and testimonies about the correspondence from Jerome to Erasmus. Then (pp. 85-197) there are essays by Fürst on whether Seneca was a monotheist—a new look at an old debate; T. Fuhrer on the Stoa and Christianity; P. Walter on the image of Seneca and the reception of Seneca from the late Middle Ages to early modernity; F. Siegert on the letter of Mordechai to Alexander—Jewish publicity work in antiquity; and Fürst on the letter of Annaeus Seneca on arrogance and idols—an alleged letter of the high priest Annas to Seneca.

S. Goldhill, *The Temple of Jerusalem* (Cambridge, MA: Harvard University Press, 2005, $19.95) vii and 194 pp. Illustrated. Bibliography. Indexed. LCN: 2004054307. ISBN: 0-674-01797-8.

First published in the UK in 2004 by Profile Books, this volume considers the Jerusalem Temple both as a building and as a cultural influence throughout the centuries in twelve chapters: a monument of the imagination; Solomon's Temple—the glory and the destruction; rebuilding the Temple—a vision from exile; Herod's Temple—a wonder of the world; the Temple of the scholars—a building of words; your body is a temple; Caliphs and Crusaders; the artist's eye; travelers' tales; archaeology and imperialism; the Temple as myth—Freemasons and Knights Templar; and "the Temple is ours!" Goldhill, professor of Greek literature and culture at the University of Cambridge, concludes that to engage with the Jerusalem Temple is to engage with a long history of longing and grief, fantasy and power, artistic dreams and political machinations.

M. Hadas-Lebel, *Jerusalem against Rome,* trans. R. Fréchet, Interdisciplinary Studies in Ancient Culture and Religion 7 (Leuven—Dudley, MA: Peeters, 2006, paper €64) xix and 581 pp. Bibliography. Indexed. LCN: 2005052005. ISBN: 90-429-1687-7.

The English adaptation of the author's 1987 *Thèse d'Etat* on the image of Rome in Jewish literature from the Hellenistic and Roman period to the end of the 4th century, this volume first treats the earthly image of Rome: from friendship to disillusionment, Rome before 66 B.C. as seen by Philo and Josephus, Josephus as historian of the Roman victory over the Jews, Rome and the destruction of the Temple in Jewish sources between the end of the 1st century and A.D. 135, memory and history in 3rd- and 4th-century rabbinic sources, consciousness of Roman power, and the establishment of a *modus vivendi.* Next it deals with Rome's religious and moral image—constants and variations: the image of paganism and the biblical heritage, Roman religion through the rabbinic sources and the question of the imperial cult, and the moral image of Rome. Then it discusses Rome from the eschatological perspective: apocalyptic themes before A.D. 70, the role of apocalyptic ideas in the first revolt against Rome, Rome at the end of the 1st century in the eschatological perspective of the last Jewish apocalypses, and the denial and persistence of apocalypse. Hadas-Lebel, professor of ancient history and religious studies at the Sorbonne, concludes that at the period in which her study stops, Rome represented for the Jews

the recent past of a painful episode in its national history, the present of a prosperous but fragile material civilization, and the future of a sinister power promised its end.

H. K. Harrington, *The Purity Texts,* Companion to the Qumran Scrolls 5 (London—New York: T&T Clark, 2007, paper £17.99/$33.95) x and 161 pp., 4 tables. Bibliographies. Indexed. LCN: 2005275414. ISBN: 0-567-04529-3.

Harrington, professor of OT at Patten University in Oakland, CA, and author of *Holiness. Rabbinic Judaism and the Graeco-Roman World* (2001), describes this work as essentially an update of her research published in *The Impurity Systems of Qumran and the Rabbis* (1993). She first presents an introduction to the concept of purity at Qumran and surveys the relevant sources (*Damascus Document, Temple Scroll,* 4QMMT, *Community Rule* and related texts, 4QTohorot, and so on). Then she considers how the various impurities are treated in the texts: corpse impurity, leprosy, bodily discharges, and outsiders. The two appendixes concern purity correlations in the Qumran scrolls; and the impurity laws of the Bible, Qumran, and the rabbis. Harrington contends that the Qumran community held the most rigorous interpretation of Scripture's purity laws known in ancient Judaism in a time when purity was already at a premium, and that the correlations of purity data found among the scrolls support the notion that the Qumran texts are a corpus with a fairly consistent sectarian ideology. The cloth edition appeared in 2004.

P. Heger, *Cult as the Catalyst for Division. Cult Disputes as the Motive for Schism in the Pre-70 Pluralistic Environment,* Studies on the Texts of the Desert of Judah 65 (Leiden—Boston: Brill, 2007, €149/$194) xi and 423 pp. Bibliography. Indexed. LCN: 2006048874. ISBN: 90-04-15166-4.

Heger, author of *The Development of Incense Cult in Israel* (1997), *The Three Biblical Altar Laws* (1999), and *The Pluralistic Halakhah* (2003), contends that in late Second Temple times the indefinite and at times contradictory scriptural commands regarding the sacrificial cult celebrations stimulated a great array of different interpretations and conflicting decisions. After a sixteen-page introduction, he treats cult dissension in ancient Israel, Qumran exegesis, the *minḥah* offering, and cult as a catalyst for division. Heger concludes that the divisions between Sadducees and Pharisees were different from the split between the Pharisees/Sadducees and the Qumran community, that the quarrel of the Essenes/Qumran group was with cult rules so fundamental that they could not participate in the Temple service, and that the Qumran group cannot be identified with the Sadducees.

J. Heinemann with J. J. Petuchowski (eds.), *Literature of the Synagogue,* Jewish Studies Classics 4 (Piscataway, NJ: Gorgias, 2006, $85) xxxiv and 292 pp. Bibliography. Indexed. ISBN: 1-59333-364-1.

This reprint of the 1975 work described in *NTA* 20, pp. 256-257 contains a new eighteen-page introduction by R. S. Sarason, who assesses the various parts of the volume in the light of recent scholarship and provides suggestions for further reading. The selections offered in the first two parts (by Heinemann) concern the texts of prayers and sermons from the talmudic period, whereas the third part (by Petuchowski) treats the poetry of the synagogue. Heinemann (1915-77) was professor at the Hebrew University, and Petuchowski (1925-91) was professor at Hebrew Union College-Jewish Institute of Religion.

M. W. Holmes, *The Apostolic Fathers in English* (3rd ed.; Grand Rapids: Baker, 2006, paper $21.99) 335 pp., 2 maps, table. Bibliographies. Indexed. LCN: 2006022474. ISBN: 0-8010-3108-7.

Described as a "fresh and comprehensive revision" of the work noticed in *NTA* 34, p. 271 [see also 45, p. 205], this third edition contains substantive and stylistic changes in the translations, more cross-references to biblical texts, more gender-inclusive language, revised introductions, and updated bibliographies. After a nineteen-page introduction, it treats *1 Clement, 2 Clement,* the letters of Ignatius, *Letter of Polycarp to the Philippians, Martyrdom of Polycarp, Didache, Epistle of Barnabas, Shepherd of Hermas, Epistle to Diognetus,* and fragments

of Papias. Holmes is professor of biblical studies and early Christianity at Bethel University in St. Paul, MN.

M. Humphries, *Early Christianity,* Classical Foundations (London—New York: Routledge, 2006, cloth £50/$87.95, paper $25.95/£14.99) xii and 276 pp. Bibliography. Indexed. LCN: 2005023645. ISBN: 0-415-20538-7 (cloth), -20539-5 (paper).

Designed for those beginning the study of early Christianity, this volume aims to map out the subject by providing basic orientation on issues, methods, and sources. After discussing what early Christianity is and why it deserves study, Humphries, senior lecturer in classics at the National University of Ireland in Maynooth, treats the following topics: tradition and revelation—the historical quest for early Christianity; the search for early Christianity—sources and their interpretation; messiahs and missions—contexts for the origins and spread of Christianity; doctrine and power—orthodoxy and organization in early Christianity; confronting Babylon—early Christianity and the Roman empire; and discovering early Christianity—bibliographical resources.

A. Hunt, *Missing Priests. The Zadokites in Tradition and History,* Library of Hebrew Bible/Old Testament Studies 452 (New York—London: T&T Clark, 2006, $115/£60) xiv and 218 pp. Bibliography. Indexed. LCN: 2006022070. ISBN: 0-567-02852-6.

This treatment of the Zadokites and their place in the Hebrew Bible and Jewish tradition makes an assessment of the Zadokites by locating them historiographically in biblical scholarship, by analyzing historiographic methods in this scholarship, and by offering a portrait of the Zadokites through historiographic, literary, and social-scientific analysis. Hunt considers the following topics: the Zadokites as the dominant priesthood; historiography and the Zadokites; a time for cacophony and a time for polyphony—historiography; biblical evidence of the Zadokites in the historical books; biblical evidence of the Zadokites in Ezekiel; extrabiblical evidence of the Zadokites (1–2 Esdras, Josephus, Ben Sira, Dead Sea scrolls); Zadokites in social context; and starting to place the Zadokites. She concludes that there was at least one group that existed during the time of Alexander Jannaeus and perhaps before it, called itself the "sons of Zadok," inserted Zadok into priestly genealogical material, and stood in opposition to the status quo.

T. Ilan, *Jewish Women in Greco-Roman Palestine. An Inquiry into Image and Status,* Texts and Studies in Ancient Judaism 44 (Tübingen: Mohr Siebeck, 2006, paper €49) xiii and 270 pp. Bibliography. Indexed. ISBN: 3-16-149168-8.

The paperback edition of a work published in 1995 [*NTA* 40, p. 175], this volume first surveys research on Jewish women in Greco-Roman Palestine and the major sources. Then it treats the following topics: daughters, marriage, a woman's biology, preserving a woman's chastity, crises in married life and the breakdown of marriage, women and the legal system, women in public, and other women. Ilan is now professor at the Free University of Berlin.

S. F. Johnson, *The Life and Miracles of Thekla. A Literary Study,* Hellenic Studies 13 (Washington: Center for Hellenic Studies, 2006, paper $19.95) xxiv and 288 pp., map. Bibliography. Indexed. LCN: 2005020626. ISBN: 0-674-01961-X. Distributed by Harvard University Press, Cambridge, MA and London.

The anonymous *Life and Miracles of Thecla* is a literary work in Greek, about ten times as long as *Acts of Thecla,* completed around A.D. 470. Based on a doctoral dissertation directed by A. Cameron and presented to Oxford University, this volume argues that the healing stories in this work were written with a clear vision that Thecla's holy character was based on her apostolic status and her protection and care for the city of Seleucia and its environs. After a fourteen-page introduction, it discusses paraphrase in practice—*Life of Thecla* and literary inheritance in late antiquity; biblical rewriting and the metaphrastic habit—*Life of Thecla* within the history of ancient paraphrase; history, narrative, and miracle in late antique Seleucia—Thecla's θαύματα and their collector; and Greek wonders—classical models for Christian miracle collections.

Three appendixes are included. Johnson concludes that Thecla's status as a woman had almost no special role for the author of *Life of Thecla,* and that the natural person to compare with Thecla is the Virgin Mary.

G. Jossa, *Jews or Christians? The Followers of Jesus in Search of Their Own Identity,* trans. M. Rogers, Wissenschaftliche Untersuchungen zum Neuen Testament 202 (Tübingen: Mohr Siebeck, 2006, €69) viii and 175 pp. Bibliography. Indexed. ISBN: 3-16-149192-0.

The English version (with slight modifications and enrichment of the notes) of *Giudei o cristiani? I seguaci di Gesù in cerca di una propria identità* (2004), this volume contends that the birth of Christian identity distinct from Jewish identity must be dated to the first period in the life of the community of Jesus. After a thirteen-page introduction, it discusses the Jews from 4 B.C. to A.D. 100: the image of 1st-century Judaism in recent research; and problems and aporias in the new research. Then it discusses the Christians from A.D. 30 to 100: Jesus' attitude toward Judaism; faith in the early community in Jesus as Lord and Messiah; the Hellenists, the Hebrews, and the Mosaic Law; Paul's mission to the Gentiles and Christian proselytism; and the Gospels of Matthew and John and the problem of Jewish Christianity. Finally it deals with Jews and Christians as seen by the Romans: from Tiberius to Claudius; the Christian persecution by Nero (A.D. 64) and the Jewish War (A.D. 66-74); and the exaction of the Jewish tax and the persecution by Domitian. Jossa is professor of the history of the ancient church and history of Christianity at the "Federico II" University in Naples.

U. U. Kaiser, *Die Hypostase der Archonten (Nag-Hammadi-Codex II,4). Neu herausgegeben, übersetzt und erklärt,* Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 156 (Berlin—New York: de Gruyter, 2006, €120/$173) viii and 460 pp. Bibliography. Indexed. ISBN: 3-11-019071-0.

The slightly revised version of a doctoral dissertation directed by H.-G. Bethge and presented in 2005 to the theological faculty at the Humboldt-Universität in Berlin, this volume first presents a 39-page introduction to *Hypostasis of the Archons*: textual tradition, content, language and orthography, origin (time, place, author), literary form (text, sources, traditions), and history-of-religions context. Next Kaiser presents on facing pages the Coptic text (with textual notes below) and translation (with brief notes below), and a grammatical index (Coptic words, Coptic words of Greek origin, proper names, sentence patterns, PTN-determinators). Then on pp. 127-358 she provides a detailed exegetical commentary on the work, with seven excursuses interspersed throughout the commentary. Finally on pp. 359-413 there are seven appendixes pertaining to *Hypostasis of the Archons* and related works.

C. Kelly, *The Roman Empire. A Very Short Introduction* (Oxford—New York: Oxford University Press, 2006, paper £6.99/$9.95) x and 153 pp., map, 2 tables. Illustrated. Bibliography. Indexed. ISBN: 0-19-280391-3.

Taking a thematic approach, Kelly, fellow of Corpus Christi College, Cambridge, and author of *Ruling the Later Roman Empire* (2004), explores some significant aspects of Rome's achievement in establishing one of the world's largest empires. He presents this "very short" introduction to the Roman empire in seven chapters: conquest, imperial power, collusion, history wars, Christians to the lions, living and dying, and Rome revisited. A three-page chronology covering from 31 B.C. to A.D. 192 is included.

C. F. Kent, *A History of the Jewish People.* Vol. 1, *From the Babylon, Persian, and Greek Periods,* Kegan Paul Library of Jewish Studies (London—New York: Kegan Paul, 2005, $212.50) xvii and 228 pp., 2 maps. Bibliography. Indexed. ISBN: 0-7103-1094-3. Distributed in the USA by Columbia University Press, New York.

The reprint of a work published in 1897, this volume discusses the pre-Assyrian period of Hebrew history, the Assyrian period of Israel's history, the Assyrian period of Judah's history, and the Babylonian period of Judah's history. The volume by J. S. Riggs described in *NTA* 51, pp. 431-432 traces the history of the Jewish people through the Maccabean and Roman periods.

M. D. Knowles, *Centrality Practiced. Jerusalem in the Religious Practice of Yehud and the Diaspora in the Persian Period,* SBL Archaeology and Biblical Studies 16 (Atlanta: Society of Biblical Literature, 2006, paper $24.95) vii and 181 pp. Bibliography. Indexed. LCN: 2005012573. ISBN: 1-58983-175-6.

The extensively revised version of a doctoral dissertation submitted to Princeton Theological Seminary in 2001, this volume explores the choices made by the Jewish community when after the exile the boundaries of sacred geography were open again for renegotiation. After a seventeen-page introduction to centrality and religious practice, Knowles discusses the centralities of Yahwistic animal sacrifice; centrality and the religious use of incense and figurines—the geographic protocols of nonsacrificial worship; Jerusalem as a pilgrimage center in the Persian period; centrality through economics—paying taxes and tithes in Jerusalem; and the palimpsest of Jerusalem's centrality. She concludes that in the course of tracing the various and varying practices of Jerusalem's centrality in the Persian period the sacred geography of the city emerges as a negotiated social process, a social process that itself is constructed and made visible by practice.

W. Kraus and R. G. Wooden (eds.), *Septuagint Research. Issues and Challenges in the Study of the Greek Jewish Scriptures,* SBL Septuagint and Cognate Studies 53 (Leiden—Boston: Brill, 2006, cloth €155/$209; Atlanta: Society of Biblical Literature, paper $49.95) xv and 414 pp., 3 figs., 24 tables. Indexed. LCN: 2005032703 (B), 2005032791 (SBL). ISBN: 90-04-14675-X (B), 1-58983-204-3 (SBL).

The twenty-two essays contained in this volume appear under four major headings: prolegomena concerning the Septuagint as translation and/or interpretation (five), issues concerning individual Septuagint books (six), comprehensive issues and problems concerning several Septuagint books (four), and reception history of the Septuagint in early Judaism and Christianity (seven). The contributors include Kraus and Wooden on contemporary "Septuagint" research—issues and challenges in the study of the Greek Jewish Scriptures; C. Boyd-Taylor on reading the Septuagint as a document of its times; B. G. Wright on translation as Scripture—the Septuagint in Aristeas and Philo; Wooden on interlinearity in 2 Esdras; W. A. White on a devil in the making—isomorphism and exegesis in the Old Greek of Job 1:8b; H.-J. Farby on messianism in the Septuagint; C. Bergmann on idol worship in *Bel and the Dragon* and in other Jewish literature of the Second Temple period; S. Kreuzer on from "Old Greek" to the recensions—Who and what caused the change of the Hebrew reference text of the Septuagint?; M. Rösel on toward a "theology of the Septuagint"; F. Wilk on Paul's letters as witnesses to and for the Septuagint text; H. Utzschneider on the Minor Prophets in the NT; S. Ahearne-Kroll on abandonment and suffering; K. H. Jobes on the Septuagint textual tradition in 1 Peter; M. Karrer on the epistle to the Hebrews and the Septuagint; R. Brucker on the *Wirkungsgeschichte* of the Septuagint Psalms in ancient Judaism and early Christianity; and B. Ego on textual variants as a result of enculturation—the banishment of the demon in Tobit.

M. Küchler, *Jerusalem. Ein Handbuch und Studienreiseführer zur Heiligen Stadt,* Orte und Landschaften der Bibel 4/2 (Göttingen: Vandenhoeck & Ruprecht, 2006, €99) xiv and 1266 pp., 637 figs., 13 photos, 2 plans. Bibliography. Indexed. ISBN: 3-525-50170-6.

This handbook and guide for study-tour leaders provides abundant information about Jerusalem in antiquity and today in sixteen chapters: the southeast hill—where Jerusalem began and became "the city of David"; the walls and gates of the city—defense and admission; the northeast hill—the holy city of Jerusalem and its temples; the archaeological park—in the shadow of the temples; the east-west street—from the Lions Gate to the Jaffa Gate (and the Christian crossing); the north-south street—on the splendid streets of antiquity; the Armenian Quarter—a little Christian city within the city; the Jewish Quarter—the fourth attempt; the southwest hill—the Christian Zion; the Kedron Valley—Jerusalem's ravine; the Valley of Hinnom—death, burial, judgment, and hell; the Mount of Olives—the Jewish-Christian "height" of Jerusalem; north of the Old City—caves and tombs, walls and streets, and churches and monasteries in the perimeter of the city; west of the Old City—pools, tombs, monasteries, and muse-

ums; three great museums—the biblical-archaeological treasures of Jerusalem; and the history of Jerusalem—events, rulers, buildings, and visitors. The volume contains contributions by K. Bieberstein, D. Lazarek, S. Ostermann, R. Reich, and C. Uehlinger. Küchler is professor of NT at the University of Fribourg in Switzerland.

M. Küchler and K. M. Schmidt (eds.), *Texte — Fakten — Artefakte. Beiträge zur Bedeutung der Archäologie für die neutestamentliche Forschung,* Novum Testamentum et Orbis Antiquus 59 (Fribourg: Academic Press, 2006, 69 SFr; Göttingen: Vandenhoeck & Ruprecht, €39.90) xi and 231 pp. Illustrated. ISBN: 3-7278-1559-0 (AP), 0-525-53962-2 (V&R).

After a five-page foreword by the editors, this volume presents essays by J. Zangenberg on texts and pots—the relationship between the literary and material remains of ancient cultures in the interpretation of the NT; Zangenberg on region or religion—the interpretive context of Khirbet Qumran; H.-J. Fabry on archaeology and text—an attempt at relating them with Khirbet Qumran as an example; Küchler on the Hellenistic-Roman stone tombs in the Kedron Valley—a priestly-aristocratic showplace in the sight of the Second Temple; C. Cebulj on texts, walls, and theories—the value of archaeological finds for the exegesis of John 5; W. Bösen on more than a friendly conversation partner—the significance of archaeology for NT exegesis; and H.-J. Klauck on the book of Revelation and archaeology in Asia Minor.

M. Landfester (ed.), *Brill's New Pauly. Encyclopaedia of the Ancient World. Classical Tradition.* Vol. 1, *A-Del* (Leiden—Boston: Brill, 2006, €219/$249) liv and 582 pp. (cols. 1-1164), maps. Illustrated. Bibliographies. ISBN: 90-04-14221-5.

This first volume devoted to the classical tradition in the English edition of *Der Neue Pauly* covers material from "academy" to "Delphi," and includes articles (among many others) on acculturation, adaptation, agriculture, Alexandria, allegorism, ancient languages (teaching of), ancient Near Eastern philology, antiquity, aphorism, archaeological methods and theories, argumentation theory, Aristotelianism, Athens, autobiography, Babylon, basilica, battlefields, Berlin, biography, body culture, Byzantium, Caesarism, calendar, canon, Carthage, cartography, Christian archaeology, chronology, citizen, classical archaeology, classicism, codicology, coin collections, college, Cologne, comedy, comics, commentary, Constantinople, constitutions, cultural anthropology, Cynicism, dance, decipherment, and Delos. Landfester edited this volume in cooperation with H. Cancik and H. Schneider. F. G. Gentry is the managing editor of the English edition.

J. D. Lawrence, *Washing in Water. Trajectories of Ritual Bathing in the Hebrew Bible and Second Temple Literature,* SBL Academia Biblica 23 (Atlanta: Society of Biblical Literature, 2006, paper $47.95) xix and 294 pp., 25 figs., 7 tables. Bibliography. Indexed. LCN: 2006029112. ISBN: 1-58983-199-3.

Based on a doctoral dissertation directed by J. C. VanderKam and presented to the University of Notre Dame, this volume seeks to illuminate the overall spectrum of bathing in the Hebrew Bible and Second Temple literature, to demonstrate the diversity of bathing practices during the Second Temple period by using archaeological evidence and compiling a catalogue of references to ritual purity and ritual bathing, and to trace the roots of this diversity to the Hebrew Bible by following the ways in which different themes were emphasized and changed over time. After a 21-page introduction to questions about ritual bathing, it discusses washing in the Hebrew Bible, in Second Temple literature, and in the Dead Sea scrolls, respectively. Then it considers the development of ritual bathing with regard to structures and practices. Three appendixes are included. Lawrence concludes that bathing served a spectrum of functions—ritual, metaphorical, and initiatory—during the Second Temple period, and that the earliest Christians drew on a tradition shared with the Qumran community and other Jewish groups in which each group chose its own emphasis for ritual bathing.

A. Lemaire and S. C. Mimouni (eds.), *Qoumrân et le judaïsme du tournant de notre ère. Actes de la Table Ronde, Collège de France, 16 novembre 2004,* Collection de la Revue des études

juives 40 (Paris—Louvain—Dudley, MA: Peeters, 2006, paper €38) x and 153 pp., 9 photos. Bibliography. LCN: 2006040527. ISBN: 90-429-1760-1.

After Mimouni's nine-page introduction to research on the library and settlement at Qumran, this volume presents papers by D. Dimant on the interpretation of Isa 40:3 in *Rule of the Community*—not an exile in the desert but a spiritual exile; F. García Martínez on the concept of "the other" in *Damascus Document;* F. Schmidt on the theme of giving birth in the "mystery of what is to be"—astrology and predestination at Qumran; Lemaire on reading, writing, and studying at Qumran and elsewhere; É. Puech on the contributions of the Qumran manuscripts to belief in resurrection in ancient Judaism; M. Langlois on the Aramaic manuscripts of *1 Enoch*—new documentation and a new approach; F. Siegert on *Songs of the Sabbath Sacrifice* and John's Gospel as witnesses to Jewish mysticism in the Second Temple period; and Mimouni on Qumran and Christian origins. Lemaire has also provided a six-page essay on the contributions of A. Caquot (to whose memory the volume is dedicated) to Qumran studies and a three-page epilogue on a new stage in Qumran research.

A.-J. Levine with M. M. Robbins (eds.), *A Feminist Companion to the New Testament Apocrypha,* Feminist Companion to the New Testament and Early Christian Writings 11 (London—New York: T&T Clark, 2006, cloth £70/$130, paper £30/$49.95) xi and 292 pp. Bibliography. Indexed. ISBN: 0-8264-6687-7 (cloth), -6688-5 (paper).

After Levine's seventeen-page introduction, this volume presents essays by A. S. Jacobs on "her own proper kinship"—marriage, class, and women in the apocryphal Acts; C. T. Schroeder on the erotic asceticism of *Passion of Andrew*—the apocryphal *Acts of Andrew,* the Greek novel, and Platonic philosophy; R. Valentasis on the question of early Christian identity—three strategies exploring a third *genos;* J. N. Bremmer on Drusiana, Cleopatra, and some other women in *Acts of John;* D. R. MacDonald on Who was that chaste prostitute?—a Socratic answer to an enigma in *Acts of John;* J. N. Vorster on construction of culture through the construction of person—the construction of Thecla in *Acts of Thecla;* C. B. Horn on suffering children, parental authority, and the question of liberation—a tale of three girls in *Acts of Paul (and Thecla), Act(s) of Peter, Acts of Nerseus and Achilleus,* and *Epistle of Pseudo-Titus;* M. Misset-van de Weg on answers to the plights of an ascetic woman named Thecla; S. A. Calef on Thecla "tried and true" and the inversion of romance; G. P. C. Streete on buying the stairway to heaven—Perpetua and Thecla as early Christian heroines; J. C. Gorman on sexual defense by proxy—interpreting women's fasting in *Acts of Xanthippe and Polyxena;* and D. Boyarin on thinking with virgins—engendering Judaeo-Christian difference.

The Light of Discovery. Studies in Honor of Edwin M. Yamauchi, ed. J. D. Wineland, Evangelical Theological Society Monograph Series 6 (Eugene, OR: Pickwick, 2007, paper $32) xlii and 293 pp., frontispiece, 24 halftones, map. Bibliography. ISBN: 1-55635-045-7.

The nine essays honoring Professor Yamauchi are by C. B. Smith on whether the Maker of Heaven and Earth is the Father of Jesus; D. Hoffman on Irenaeus, E. Pagels, and the Christianity of the gnostics; R. W. Smith on *ante-pacem* Christian structures in the Levant; J. F. DeFelice on women, slaves, and society in Rome's empire and the early church; J. Pattengale on benevolent physicians in late antiquity—the multifaceted appeal of the *anargyroi;* L. Ness on the stars in their courses fought against Sisera—astrology and Jewish society in the later Roman empire; D. L. B. Hedstrom on the clever and the cunning—finding Eurasian nomads in premodern history; S. M. Stannish on the Aten cult at Memphis; and S. Carroll on biblical treasures in private holdings—the Van Kampen Collection. Also included are photographs of the honoree, a foreword by P. L. Maier, a preface by Wineland, a tribute by Pattengale, a list of Yamauchi's publications, and K. R. Calvert's 23-page essay on Yamauchi's career and scholarly achievements.

A Loeb Classical Library Reader (Cambridge, MA—London: Harvard University Press, 2006, paper $9.95) iv and 234 pp. Indexed. LCN: 2005052600. ISBN: 0-674-99616-X.

This selection of "lapidary nuggets" in the Loeb Classical Library series drawn from thirty-three of antiquity's major authors includes poetry, dialogue, philosophical writing, history,

descriptive reporting, satire, and fiction. The volume is intended to give a glimpse of the wide range of arts and sciences, of styles and convictions, in Greco-Roman culture. The texts and translations are reproduced on facing pages as they appear in the Loeb volumes, though footnotes have been reduced. The authors most pertinent to the NT world are Apuleius, Cicero, Horace, Jerome, Josephus, Livy, Lucian, Lucretius, Pliny the Younger, Plutarch, Seneca, and Virgil.

A. H. B. Logan, *The Gnostics. Identifying an Early Christian Cult* (London—New York: T&T Clark, 2006, cloth £70/$125, paper £22.99/$27.95) xvii and 150 pp., fig., 6 halftones. Bibliography. Indexed. LCN: 2006282579. ISBN: 0-567-04072-0 (cloth), -04062-3 (paper).

This volume takes up issues arising from Logan's previous book, *Gnostic Truth and Christian Heresy* (1996). What unites the disparate material is an underlying concern to identify the gnostic movement as a recognizable entity with a distinctive character, united by its "classic" myth and initiation rite, the "five seals." The five chapters concern the gnostics—the evidence of the Fathers, the pagans, and Nag Hammadi; Celsus, Plotinus, and Porphyry on the gnostics; gnostics versus catholics on Christian identity—authority and tradition; gnostics versus catholics on Christian identity—ritual and lifestyle; and whether the hypogeum of the Aurelii in Rome is a gnostic burial site. Logan, senior lecturer in theology at the University of Exeter, has provided a seven-page introduction; and R. Williams, archbishop of Canterbury, has supplied a two-page foreword.

S. S. Miller, *Sages and Commoners in Late Antique* 'Erez *Israel. A Philological Inquiry into Local Traditions in Talmud Yerushalmi,* Texts and Studies in Ancient Judaism 111 (Tübingen: Mohr Siebeck, 2006, €124) xiii and 554 pp. Bibliography. Indexed. ISBN: 3-16-148567-X.

Miller, professor of Hebrew, history, and Judaic studies at the University of Connecticut in Storrs and author of *Studies in the History and Traditions of Sepphoris* (1984), investigates the nomenclature used by the rabbis primarily in Talmud Yerushalmi to refer to those belonging to their circles and to "nonrabbis" or "commoners" as a way of estimating the influence and extent of the rabbinic movement. After a 28-page introduction, he considers the pertinent terms in their context: the Sepphoreans, the Tiberians, the "Southerners," other local traditions, and what various other terms (*horei, derash,* etc.) tell us about the world of the rabbis. Then he provides a synthesis and analysis of the local traditions in Talmud Yerushalmi: whether local Jewish "commoners" and the *ʿammei ha-ʾareṣ* are one and the same; nonrabbinic followers of the rabbis and rabbinic households; rabbinic Sepphoreans, Southerners, and Tiberians; and rabbis in society—an expanding and diverse network of circles and households. Miller concludes that the "insularity" of the Tannaim and the Amoraim in the land of Israel provided the rabbinic movement with the coherence and strength that preserved and enabled the rabbinic Judaism of the Byzantine and medieval periods to emerge, face new challenges, and further define itself.

J. Neusner, *Judaism. The Basics* (London—New York: Routledge, 2006, cloth £50/$90, paper £9.99/$17.95) xiii and 198 pp. Bibliography. Indexed. LCN: 2006007312. ISBN: 0-415-40175-5 (cloth), -40176-3 (paper).

This volume seeks to provide a simple and concise account of the basics of the religion of Judaism, its narratives, beliefs, practices, and contemporary expressions, as well as its secular history and its vital present. After an eight-page introduction to defining Judaism, it treats Judaism through story: defining Judaism through stories; Who and what is Israel?; the community of Judaism and Passover; the Israelite before God and the Days of Awe; and the individual Israelite and Israel in history—the *huppah,* the covenant of Abraham, and eating lunch. Next it discusses Judaism in behavior and belief: the purpose of the Law, the Ten Commandments, and the Sabbath; and God as one, merciful, and just. Then it traces the secular history of Judaism: the formation of normative Judaism; the articulation of normative Judaism; and Reform, Orthodox, and Conservative Judaisms, and Zionism. Finally it considers the Holocaust and how Judaism speaks today. A five-page glossary is included.

J. Neusner, W. S. Green, and A. J. Avery-Peck (eds.), *Judaism from Moses to Muhammad: An Interpretation. Turning Points and Focal Points,* Brill Reference Library of Judaism 23 (Lei-

den—Boston: Brill, 2005, €186/$251) xviii and 354 pp. Indexed. LCN: 2005025168. ISBN: 90-04-14513-3.

The twelve essays in this volume answer this question for Judaism: Among all the things that happened in antiquity, what are the events that, seen from the perspective of the world that would endure, turned out to have shaped the future? After Green's essay on Levitical religion from 586 to 330 B.C. from the perspective of A.D. 70, there are papers by R. M. Berchman on pagan philosophers on formative Judaism—turning points and focal points from 330 B.C. to A.D. 70; S. E. Balentine on the emergence of Scripture; B. D. Chilton on Christian reconstruction of Judaism—the *Adverus Ioudaios* writings from the NT to Origen; D. Slingerland on pagan philosophers on Judaism from A.D. 70 to 220; Berchman on pagan philosophers on formative Judaism—turning points and focal points from A.D. 70 to 220; M. Aviam and Green on the ancient synagogue—public space in Judaism; Neusner on rabbinic Judaism from A.D. 70 to 312 from the perspective of A.D. 312; Chilton on Christian reconstruction of Judaism—the Church Fathers from Nicea to Chalcedon; Berchman on pagan philosophers on formative Judaism—turning points and focal points from A.D. 220 to 555; Neusner on rabbinic Judaism from A.D. 312 to 640 from the perspective of A.D. 640; and J. R. Baskin on women in rabbinic Judaism—focal points and turning points.

G. W. E. NICKELSBURG, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism and Early Christianity,* Harvard Theological Studies 56 (expanded ed.; Cambridge, MA: Harvard University Press, 2006, paper $27.95) xxi and 366 pp., 5 tables. Bibliography. Indexed. LCN: 2006029876. ISBN: 978-0-674-02378-9.

The first part of this volume (pp. 19-223) reproduces the published version [*NTA* 17, p. 261] of Nickelsburg's 1967 doctoral dissertation at Harvard Divinity School in which he examines the concepts of resurrection, immortality, and eternal life in Daniel 12:1-3; Wisdom 2 and 4–5; 2 Maccabees 7 and 4 Maccabees; *1 Enoch* 94–104; related texts (*Psalms of Solomon; 1 Enoch* 22; *4 Ezra* 7; *Sibylline Oracles* 4; *Testament of Benjamin*); and the Qumran scrolls (*Hodayot* and *Rule of the Community* iii 13–iv 26). Also included in this expanded edition are a new fifteen-page introduction as well as three later essays that apply some of the findings of the dissertation to NT texts: resurrection in early Christianity; the genre and function of the Markan passion narrative [§ 25-493]; and the Son of Man in Judaism and early Christianity. Nickelsburg is the author of *Jewish Literature between the Bible and the Mishnah* (1981; 2nd ed., 2005).

A. A. ORLOV, *From Apocalypticism to Merkabah Mysticism. Studies in the Slavonic Pseudepigrapha,* Supplements to the Journal for the Study of Judaism 114 (Leiden—Boston: Brill, 2007, €159/$207) xiv and 483 pp. Bibliographies. Indexed. LCN: 2006047336. ISBN: 90-04-15439-6.

The first part of this volume (pp. 3-99) provides bibliographical information on studies of the Slavonic Pseudepigrapha and related literature. The second part (pp. 103-439) presents seventeen essays by Orlov on various topics in the Slavonic Pseudepigrapha under the following headings: the Enoch tradition (seven), the Adam tradition (three), the Moses tradition (three), the Noah tradition (two), the Jacob tradition (one), and the Melchizedek tradition (one). Their topics include the titles of Enoch-Metatron in *2 Enoch* [§ 43-2062]; "without measure and within analogy"—the tradition of the divine body in *2 Enoch* [§ 50-1387]; secrets of creation in *2 Enoch* [§ 45-1387]; celestial choirmaster—the liturgical role of Enoch-Metatron in *2 Enoch* and the Merkabah tradition [§ 49-1369]; the origin of the name "Metatron" and the text of *2 Enoch* [§ 45-654]; resurrection of Adam's body—the redeeming role of Enoch-Metatron in *2 Enoch*; the polemical nature of *2 Enoch* [§ 48-1378]; the flooded arboretums—the garden traditions in the Slavonic version of *3 Baruch* and *Book of Giants* [§ 47-1961]; Exodus 33 on God's face—a lesson from the Enochic tradition (2000); vested with Adam's glory—Moses as the luminous counterpart of Adam in the Dead Sea scrolls and the Macarian homilies (2006); "Noah's younger brother"—the anti-Noahic polemic in *2 Enoch* [§§ 45-2037; 49-1370]; the face as the heavenly counterpart of the visionary in the Slavonic *Ladder of Jacob* (2004); and the Melchizedek legend of *2 Enoch* [§ 44-2047].

M. K. H. Peters (ed.), *XII Congress of the International Organization for Septuagint and Cognate Studies, Leiden, 2004,* SBL Septuagint and Cognate Studies 54 (Atlanta: Society of Biblical Literature, 2006, paper $34.95) x and 232 pp., 2 figs. LCN: 2006029236. ISBN: 1-58983-258-2.

After Peters's three page introduction, this volume presents seventeen papers: L. J. Greenspoon on the *Kaige* recension—the life, death, and postmortem existence of a modern—and ancient—phenomenon; T. van der Louw on approaches in translation studies and their use for the study of the Septuagint; J. Cook on the translation of a translation—some methodological considerations on the translation of the Septuagint; S. Schorch on the Septuagint and the vocalization of the Hebrew text of the Torah; M. N. van der Meer on provenance, profile, and purpose of the Greek Joshua; S. van den Eynde on whether Jael (Judg 5:24) and Mary (Lk 1:42) are blessed "above" or "among" women; A. Aejmelaeus on David's return to Ziklag—a problem of textual history in 1 Sam 30:1; C. E. Cox on the historical, social, and literary context of Old Greek Job; M. Cimosa on John Chrysostom and the Septuagint (Job and Psalms); H. Ausloos on *lmnṣḥ* in the Psalm headings and its equivalent in the Septuagint; J. Smith on the meaning and function of ἀλληλουϊά in the Old Greek Psalter; R. Sollamo on the place of enclitic personal pronouns in the Old Greek Psalter; J.-M. Auwers on whether the Greek translator allegorized or eroticized Canticles; M. Aussedat on the regrouping of the prophetic books in the Septuagint according to the witness of exegetical *catenae;* E. G. Dafni on the so-called "Servant of Yahweh" songs in the Septuagint; K. Hauspie on ἐν with the dative indicating instrument in the Septuagint of Ezekiel; and J. Schaper on translating 2 Maccabees for the *New English Translation of the Septuagint* (NETS).

M. Poorthuis and J. Schwartz (eds.), *A Holy People. Jewish and Christian Perspectives on Religious Communal Identity,* Jewish and Christian Perspectives 12 (Leiden—Boston: Brill, 2006, €124/$167) xviii and 395 pp., halftone. Bibliographies. Indexed. LCN: 2006042537. ISBN: 90-04-15052-8.

The twenty essays in this volume appear under four headings: biblical period (two), postbiblical period (six), medieval period (five), and modern period (seven). The papers most pertinent to NT studies are by P. Beentjes on the biblical evidence for "holy people"; Schwartz on a holy people in the winepress—treading the grapes and holiness; L. Schiffman on holiness and sanctity in the Dead Sea scrolls; G. Rouwhorst on table community in early Christianity; H. van de Sandt on whether the *Didache* community was a group within Judaism—an assessment on the basis of its eucharistic prayers; J. Feldman on "a city that makes all Israel friends"—normative *communitas* and the struggle for religious legitimacy in pilgrimages to the Second Temple; and M. Benovitz on "your neighbor is like yourself"—a broad generalization with regard to the Torah.

S. E. Porter and G. L. Heath, *The Lost Gospel of Judas. Separating Fact from Fiction* (Grand Rapids—Cambridge, UK: Eerdmans, 2007, paper $16/£8.99) viii and 127 pp. Bibliography. Indexed. LCN: 2006036409. ISBN: 978-0-8028-2456-1.

After surveying initial responses to *Gospel of Judas,* this volume considers Judas in Scripture and church history; gnosticism—what it was, how widespread it was, and why it was a problem for the church; the early church and *Gospel of Judas;* the discovery of *Gospel of Judas* and other recent finds; the content of *Gospel of Judas;* its authenticity; the rehabilitation literature of the gnostics; *Gospel of Judas* and its relationship to the NT canon; and orthodoxy versus heresy—lost Christianities and the "lucky winner" thesis. Porter, president and professor of NT, and Heath, assistant professor of Christian history at McMaster Divinity College in Hamilton, Ontario, contend that while *Gospel of Judas* means very little for NT study, it is significant as a fairly typical piece of gnostic rehabilitation literature.

J.-M. Prieur, *La croix chez les Pères (du II^e^ au début du IV^e^ siècle),* Cahiers de Biblia Patristica 8 (Strasbourg: Université Marc Bloch, 2006, paper €30) 230 pp. Bibliography. Indexed. ISBN: 2-906805-07-6. Distributed by Brepols, Turnhout.

This volume explores how early Christians dealt with the scandal of the cross of Jesus and integrated it into their theological reflection. After a six-page introduction, Prieur, professor of

the history of early Christianity on the Protestant theological faculty at the Université Marc Bloch in Strasbourg, discusses the cross that accompanied Jesus and how the cross was treated by Ignatius and Polycarp, the letter of ps.-Barnabas, four texts from the first half of the 2nd century, Justin, the Valentinians, Melito, Irenaeus, the apocryphal Acts, Hippolytus, Clement of Alexandria, Origen, Tertullian and Minucius Felix, Cyprian and the pseudo-Cyprianic writings, other Latin authors, and the Nag Hammadi writings. Prieur concludes that among the authors of the early Christian centuries the apologetic preoccupation was never very far away, and that their concern was to render the cross understandable and if possible acceptable not only for believers but also for the detractors of Christianity, whether they were Jews or pagans.

J.-M. Prieur, *La croix dans la littérature chrétienne des premiers siècles,* Traditio Christiana 14 (Bern: Lang, 2006, $78.95) xlvii and 233 pp. Bibliography. Indexed. ISBN: 3-03910-487-X.

After a 27-page introduction to early Christian sources pertaining to the theme of the cross and a seven-page bibliography, this volume lists the 24 relevant NT texts and then presents on facing pages 214 ancient texts (in Greek, Latin, and Coptic) and French translations of them. It includes passages from the Apostolic Fathers and other early Christian texts, patristic descriptions and evaluations of Valentinianism and the Daisanites, excerpts from the Nag Hammadi codices, and texts from the writings of Justin, Melito, Irenaeus, the apocryphal Acts, Tertullian, Clement of Alexandria, Origen, and other works. Prieur is the editor of *La croix. Représentations théologiques et symboliques* (2004).

S. K. Reid, *The Small Temple. A Roman Imperial Cult Building in Petra, Jordan,* Gorgias Dissertations 20, Near Eastern Studies 7 (Piscataway, NJ: Gorgias, 2005, $76) xvi and 236 pp., 5 maps, 10 tables. Illustrated. Bibliography. Indexed. ISBN: 1-59333-339-0.

Based on a doctoral dissertation directed by M. S. Joukowsky and presented to Brown University in Providence, RI, this volume contends that the building called the "Small Temple" of Petra was not only Roman in design but also an imperial cult building dedicated to the worship of the Roman emperors as gods, constructed in Petra after its annexation by the Roman empire in A.D. 106. After discussing the Nabataeans, Petra, and the archaeological record, Reid describes the methodology used in the excavation, reports on the Small Temple excavation (trenches and stratigraphy, architecture, chronological phases, a possible motive for its destruction), considers the marble finds there and their relation to the marble trade, reflects on ruler worship and the imperial cult, and describes the Small Temple as an imperial cult building. Three appendixes are included. She concludes that the Small Temple, an imperial cult building in the heart of Petra, was intended to help reconcile the population of the city to the new reality of its relationship to Roman hegemony after A.D. 106.

G. Reydams-Schils, *The Roman Stoics. Self, Responsibility, and Affection* (Chicago—London: University of Chicago Press, 2006, paper $26/£16.50) xi and 210 pp. Bibliography. Indexed. LCN: 2004014640. ISBN: 0-226-71026-2.

The paperback edition of the work described in *NTA* 49, p. 642, this discussion of the Roman Stoics contains chapters on the following topics: the self as mediator; from self-sufficiency to human bonding; politics, the philosophical life, and leisure; parenthood; and marriage and community.

J. S. Riggs, *A History of the Jewish People.* Vol. 2, *During the Maccabean and Roman Periods,* Kegan Paul Library of Jewish Studies (London—New York: Kegan Paul, 2006, $212.50) xxi and 320 pp., frontispiece, 4 maps, 3 stemmata. Bibliography. Indexed. ISBN: 0-7103-1095-1. Distributed in the USA by Columbia University Press, New York.

The reprint of a work published in 1900, this volume first (on pp. 3-139) treats the Maccabean period of Jewish history: historical sources and literature of the period, the causes and occasion of the Maccabean uprising, the successful struggle for religious freedom, the long contest for political freedom, and so forth. Then (on pp. 143-286) it deals with the Roman period of Jewish history: historical sources and literature, the troublous times of Hyrcanus II, the last of the Has-

moneans, Herod the king of the Jews, Herod under Augustus, and so forth. Six appendixes (on the Seleucids, the genealogy of the Hasmoneans, the house of the Herods, etc.) are included. Riggs's work was conceived as the companion to C. F. Kent's volume on the Babylonian, Persian, and Greek periods [see *NTA* 51, p. 424], which has also been reprinted in the series.

M. L. Satlow, *Creating Judaism. History, Tradition, Practice* (New York: Columbia University Press, 2006, cloth $69.50, paper $24.50) xii and 340 pp., fig., 15 halftones, 3 tables. Bibliography. Indexed. LCN: 2006018056. ISBN: 0-231-13488-6 (cloth), -13489-4 (paper).

Satlow, associate professor of religious studies and Judaic studies at Brown University and author of *Tasting the Dish. Rabbinic Rhetorics of Sexuality* (1995) and *Jewish Marriage in Antiquity* (2001), contends that Judaism is best viewed as a family of traditions and can be charted polythetically onto three maps: Israel, textual tradition, and religious practice. After a 21-page introduction, he deals with the following topics: promised lands, creating Judaism, between Athens and Jerusalem, the rabbis, rabbinic concepts, *mitzvot,* the rise of reason, from Moses to Moses Maimonides, seeing God, and east and west. A ten-page glossary is included. Satlow concludes that the rabbis saw that religious truth is so full that it is unable to contain a single meaning.

N. Sherman, *Stoic Warriors. The Ancient Philosophy behind the Military Mind* (Oxford—New York: Oxford University Press, 2007, paper £9.99/$15.95) xiv and 242 pp., 18 halftones. Bibliography. Indexed. LCN: 2004065476. ISBN: 0-19-515216-6.

Sherman, university professor at Georgetown University and author of *The Fabric of Character* (1989) and *Making a Necessity of Virtue* (1997), explores what Stoic philosophy is, the role that it plays in the character of the military (both ancient and modern), and its value as a philosophy of life. Painting a portrait of Stoicism drawn chiefly from the Roman Stoics, she considers military matters (ancient and modern) and Stoic theory in seven chapters: a brave new Stoicism, sound bodies and sound minds, manners and morals, a warrior's anger, fear and resilience, permission to grieve, and the downsized self. Sherman concludes that in the Stoic perspective the central notions of the warrior such as self-command and self-reliance, autonomy, and being "in-control" must be complemented by a sense of human fellowship and the cultivation of humanity. The hardcover edition of this work appeared in 2005.

C. R. Stapert, *A New Song for an Old World. Musical Thought in the Early Church* (Grand Rapids—Cambridge, UK: Eerdmans, 2007, paper $18/£9.99) xiv and 232 pp., map, timeline. Bibliography. Indexed. LCN: 2006028677. ISBN: 0-8028-3219-9.

Stapert, professor of music at Calvin College in Grand Rapids, challenges Christians today to learn from the wisdom of the early church in the area of music. After a twelve-page "prelude," he discusses the following topics: the song of the church in the NT; the church in a pagan society; Clement of Alexandria—musical cosmology and composed manners; Tertullian—pagan spectacles and Christian households; expansion and persecution, triumph and trouble; Ambrose—administrator and mystic; John Chrysostom—Christian households amid the devil's garbage heap; rejection—the music of a pagan world; affirmation—psalms and hymns; and Augustine—the problems of eloquence and inordinate love. In a sixteen-page "postlude" Stapert reflects on what the early church can teach us about music. The three appendixes concern early Christian hymns in devotional context, the world of early Christianity, and the timeline.

M. E. Stone, *Apocrypha, Pseudepigrapha and Armenian Studies. Collected Papers,* Orientalia Lovaniensia Analecta 144-145 (2 vols.; Leuven: Peeters, 2006, €82 and €74) xix and 464 pp., xviii and 475 pp. Illustrated. Bibliographies. Indexed. LCN: 2005047437. ISBN: 90-429-1643-5 (vol. 1), -1644-3 (vol. 2).

The first volume of Stone's collected essays presents thirty papers on the Apocrypha, Pseudepigrapha, and Dead Sea scrolls under two major headings: transmission history (seven), and studies on texts and themes (twenty-three). Their topics include the categorization and classification of the Apocrypha and Pseudepigrapha; the Dead Sea scrolls and the Pseudepigrapha; Jew-

ish tradition, the Pseudepigrapha, and the Christian west; the axis of history at Qumran; the transmission and reception of biblical and Jewish motifs in the Armenian tradition; the study of the Armenian Apocrypha; the Armenian apocryphal literature—translation and creation; the bones of Adam and Eve; Adam, Eve, and the incarnation; the genealogy of Bilhah; *Aramaic Levi Document* and Greek *Testament of Levi;* the concept of the messiah in *4 Ezra;* and the months of the Hebrews. The second volume contains thirty-four papers on Armenian manuscripts, textual studies, and the Holy Land under three headings: manuscripts and printings (ten); textual studies (five); and the Holy Land, pilgrimage, and inscriptions (nineteen). Their topics include the study of Armenian manuscripts; two leaves of Acts in the Perkins Library at Duke University; Armenian printed Bibles in the collection of the Trask Library at Andover-Newton Theological School; assessment of variants in Armenian manuscripts; Holy Land pilgrimage of Armenians before the Arab conquest; the oldest Armenian pilgrim inscription from Jerusalem; and Armenian inscriptions of the 5th century from Nazareth. Also included on pp. 861-889 are lists of Stone's books and monographs and of his articles and reviews.

J. F. Strange, T. R. W. Longstaff, and D. E. Groh, *Excavations at Sepphoris.* Vol. 1, *University of South Florida Probes in the Citadel and Villa,* Brill Reference Library of Judaism 22 (Leiden—Boston: Brill, 2006, €139/$188) xix and 170 pp., 40 plates, 75 figs., 3 tables. Bibliography. Indexed. LCN: 2005045576. ISBN: 90-04-12626-0.

The University of South Florida Excavations at Sepphoris project was conceived from the beginning as a multidisciplinary undertaking. This first volume in the publication phase of the project focuses on Field I, the first area excavated on top of the hill of Sepphoris. After a seven-page introduction, it treats the site and the history of investigation, the USF surveys of 1982 and 1984, the "citadel" or tower, the probes I.4 and I.5, and the villas. The "plates" (pp. 131-170) consist of two maps and a series of drawings of the pottery found at Sepphoris. Strange, Longstaff, and Groh, who have served as directors of the USF Excavations at Sepphoris, conclude that Sepphoris must have existed at least in Field I from about 175 B.C. to at least A.D. 600, and that its stone vessels and ritual baths of the 1st century situate this villa and likely the city securely in a vigorous Jewish life of the eastern Mediterranean and of Judea.

S. Swain and M. Edwards (eds.), *Approaching Late Antiquity. The Transformation from Early to Late Empire* (Oxford—New York: Oxford University Press, 2006, paper £24/$39.95) xiii and 487 pp., 4 plates. Illustrated. Bibliography. Indexed. LCN: 2004299535. ISBN: 0-19-929737-1.

After Swain's nineteen-page introduction, this volume presents fourteen essays on various aspects of late antiquity. It includes papers by R. Duncan-Jones on economic change and the transition to late antiquity, P. Garnsey on Roman citizenship and Roman law in the late empire, Edwards on *Romanitas* and the church of Rome, Edwards on pagan and Christian monotheism in the age of Constantine, A. Cameron on poetry and literary culture in late antiquity, and J. Dillon on philosophy as a profession in late antiquity. The volume is a paperback edition of the work described in *NTA* 48, pp. 647-648.

P. Swarup, *The Self-Understanding of the Dead Sea Scrolls Community. An Eternal Planting, a House of Holiness,* Library of Second Temple Studies 59 (London—New York: T&T Clark, 2006, £70/$130) xv and 233 pp. Bibliography. Indexed. LCN: 2007270835. ISBN: 0-567-04384-3.

Based on a doctoral dissertation directed by R. P. Gordon and presented to Cambridge University in 2002, this volume explores how the metaphors of "an eternal planting" and "a house of holiness" express the role of the Dead Sea scrolls community in the unfolding events in history and the end time. After a fourteen-page introduction, it considers plant imagery in various passages in *Hodayot, Community Rule, Damascus Document,* and *4QInstruction,* respectively. Then it discusses temple images in passages in *4QFlorilegium, Songs of the Sabbath Sacrifice, Temple Scroll, Rule of the Community,* and the Pesharim, respectively. Swarup concludes that the metaphors of the plant/planting and the temple/sanctuary used by the Dead Sea scrolls community were vital for their understanding of themselves as a group set apart from the rest of

Israel, and that these metaphors gave them a pragmatic ideology that they translated into practice as a community.

B. Tammaro, *Studi e ricerche di intertestamentaria. Due momenti significativi nelle origini cristiane,* Quaderni dell'Istituto Superiore Scienze Religiose S. Roberto Bellarmino - Capua, Biblica 1 (Capua: Su Ali d'Aquila, 2006, paper €7.50) 51 pp. Bibliography. ISBN: 978-88-95271-00-2.

After a three-page introduction, Tammaro discusses Alexandra Salome who ruled as queen in Palestine in 76-67 B.C.: chronology, onomasticon, marriage, conflict with the Pharisees, civil war, and so forth. Then she considers "small groups" in Hellenistic religions and in earliest Christianity (A.D. 50-90): private religious associations in the Hellenistic world, private Hellenistic cultic meetings, and the house community and the house church in earliest Christianity.

J. E. Taylor, *Jewish Women Philosophers of First-Century Alexandria. Philo's 'Therapeutae' Reconsidered* (Oxford—New York: Oxford University Press, 2006, paper £24/$39.95) xv and 417 pp., 19 halftones, 3 maps. Bibliography. Indexed. LCN: 2004297883. ISBN: 0-19-929141-1.

The paperback edition of the work described in *NTA* 48, p. 648, this volume offers a reconsideration of Philo's "Therapeutae," as well as an examination of the topic of women and gender in Philo's *De vita contemplativa.* Taylor contends that the Therapeutae were one of the ascetic, contemplative groups that formed part of the philosophical school of Jewish allegorical exegesis in Alexandria.

F. E. Udoh, *To Caesar What Is Caesar's. Tribute, Taxes, and Imperial Administration in Early Roman Palestine (63 B.C.E.–70 C.E.),* Brown Judaic Studies 343 (Providence: Brown Judaic Studies, 2005, $44.95) xiii and 350 pp. Bibliography. Indexed. LCN: 2005030502. ISBN: 1-930675-25-9. Distributed by the Society of Biblical Literature, Atlanta.

Developed from a doctoral dissertation directed by E. P. Sanders and presented to Duke University in 1996, this volume investigates the system of taxation in the Jewish state under Roman rule. After a seven-page introduction, it considers Roman tribute in Jewish Palestine under Pompey (63-47 B.C.), Caesar's favors (47-44 B.C.), Cassius and Antony in the East (43-40 B.C.), Herodian taxation (37-4 B.C.), taxation of Judea under the governors, and tithes in the Second Temple period. Udoh, who teaches at the University of Notre Dame, concludes that the general view that excessive taxation of the Jewish state in the early Roman period was the cause of observable economic deprivation in the 1st century A.D. is not supported by the evidence, that under Herod and his successors the Jewish "client state" paid no direct annual tribute to Rome, and that the question of the oppressiveness of taxes during the early Roman period belongs to the complex problem of Jewish response to Roman imperialism rather than merely to the economic sphere.

G. H. van Kooten (ed.), *The Revelation of the Name YHWH to Moses. Perspectives from Judaism, the Pagan Graeco-Roman World, and Early Christianity,* Themes in Biblical Narrative 9 (Leiden—Boston: Brill, 2006, €/$109) xv and 264 pp. Bibliographies. Indexed. LCN: 2006042947. ISBN: 90-04-15398-5.

After the editor's six-page introduction, this volume presents six papers on the name of YHWH in the OT and early Judaism: W. J. van Bekkum on What's in the divine name?—Exodus 3 in biblical and rabbinic tradition; E. Tigchelaar on bare feet and holy ground—Exod 3:5 and its reception; H. Seebass on YHWH's name in the Aaronic blessing (Num 6:22-27); E. Talstra on the name in Kings and Chronicles; J. van Ruiten on a burning bush on the stage—the rewriting of Exod 3:1–4:17 in Ezekiel Tragicus, *Exagoge* 90-131; and R. Nikolsky on "God tempted Moses for seven days"—the bush revelation in rabbinic literature. Then there are three essays on the name in the pagan Greco-Roman world: van Kooten on Moses/Musaeus/Mochos and his God Yahweh, Iao, and Sabaoth seen from a Greco-Roman perspective; M. F. Burnyeat on Platonism in the Bible—Numenius of Apamea on Exodus and eternity; and R. M. van den Berg on whether it matters to call God Zeus—Origen, *Contra Celsum* 1.24-25 against the Greek intellectuals on divine names. Finally there are four articles on the name in the NT and early Christianity: B.-J.

Lietaert Peerbolte on the name above all names (Phil 2:9); R. Roukema on Jesus and the divine name in John's Gospel; A. C. Geljon on Philo of Alexandria and Gregory of Nyssa on Moses at the burning bush; and G. Luttikhuizen on the revelation of the unknowable god in Coptic gnostic texts.

G. Vermes, *Scrolls, Scriptures and Early Christianity,* Library of Second Temple Studies 56 (London—New York: T&T Clark, 2005, £60/$110) viii and 86 pp. Indexed. LCN: 2004066078. ISBN: 0-567-08387-X.

The eight papers in this fourth volume of Vermes's collected papers concern the following topics: the present state of Dead Sea scrolls research [§ 39-523]; access to the Dead Sea scrolls—fifty years of personal experience (2001); the Essenes and history [§ 26-316]; the leadership of the Qumran community: sons of Zadok—priests—congregation (1996); the Qumran community, the Essenes, and nascent Christianity (2000); biblical interpretation at Qumran (1989); biblical prooftexts in Qumran literature [§ 34-1418]; and the eschatological worldview in the Dead Sea scrolls and in the NT (2003).

B. Z. Wacholder, *The New Damascus Document. The Midrash on the Eschatological Torah of the Dead Sea Scrolls: Reconstruction, Translation and Commentary,* Studies on the Texts of the Desert of Judah 56 (Leiden—Boston: Brill, 2007, €130/$175) xxx and 425 pp., 3 tables. Bibliography. Indexed. LCN: 2004057064. ISBN: 90-04-14108-1.

The "New Damascus Document" presented in this volume consists of three parts: a composite edition of the twelve ancient and medieval manuscripts with notes, a new translation of the Hebrew text, and a commentary on the composite text. Of the twelve extant manuscripts of the work, the so-called CD-A and CD-B transcribed in the 11th and 12th centuries A.D. and discovered a century ago, remain the most important. Ten fragmentary manuscripts survive among the Dead Sea scrolls—eight from Cave 4 (4Q266-273), one from Cave 5 (5Q12), and one from Cave 6 (6Q15). After a nineteen-page introduction, Wacholder presents on facing pages his composite Hebrew text and a translation (with notes below), a 260-page commentary, and a nine-page list of unincorporated fragments. He has entitled the work "The Midrash on the Eschatological Torah."

M. Weinfeld, *Normative and Sectarian Judaism in the Second Temple Period,* Library of Second Temple Studies 54 (London—New York: T&T Clark, 2005, £75/$140) xii and 329 pp. Indexed. LCN: 2004532377. ISBN: 0-567-04441-6.

The twenty-two essays in this collection of Weinfeld's articles appear under four headings: prayer and worship (nine), the Qumran scrolls (four), theology and ideology (five), and NT (four). Their topics include prayer and liturgical practice in the Qumran sect; the day of the Lord—aspirations for the kingdom of God in the Bible and the Jewish liturgy; the angelic songs over the luminaries in the Qumran texts; grace after meals in Qumran; the morning prayers in Qumran and in the conventional Jewish liturgy; the biblical origins of the *Amidah* prayer for Sabbath and holy days; the *Temple Scroll* or "the law of the king"; the royal guard according to the *Temple Scroll;* God versus Moses in the *Temple Scroll*—"I do not speak on my own but on God's authority" (*Sifre Deuteronomy,* sect. 5; Jn 12:48-49); Sarah and Abimelech (Genesis 20) against the background of an Assyrian law and the *Genesis Apocryphon;* the crystallization of the "congregation of the exile" and the sectarian nature of postexilic Judaism; Pentecost as the festival of the giving of the Law; the charge of hypocrisy in Matthew 23 and in Jewish sources; Hillel and the misunderstanding of Judaism in modern scholarship; and expectations of the divine kingdom in biblical and postbiblical literature.

M. H. Williams, *The Monk and the Book. Jerome and the Making of Christian Scholarship* (Chicago—London: University of Chicago Press, 2006, $45/£28.50) xi and 315 pp., 11 figs. Bibliography. Indexed. LCN: 2006012416. ISBN: 0-226-89900-4.

Williams, assistant professor of history at San Francisco State University and co-author (with A. Grafton) of *Christianity and the Transformation of the Book. Origen, Eusebius, and the*

Library of Caesarea (2006), seeks to interpret Jerome's career as a biblical scholar and Christian writer within its immediate historical context, and to show that Jerome's work as a biblical scholar partook of and helped to construct a specifically late antique and specifically Christian culture of learning. After a 23-page introduction, she treats the following topics: the making of a Christian writer, experiments in exegesis, interpretation and the construction of Jerome's authority, Jerome's library, toward a monastic order of books, the book and the voice, and readers and patrons. A 35-page appendix treats the chronology of Jerome's career. Williams concludes that although the tension between the classical literary culture of the imperial elite and the ascetic Christian focus on the Bible shaped Jerome, his life and work viewed as a cultural program manifested a sense of coherence and even monumentality.

G. G. Xeravits and J. Zsengellér (eds.), *The Books of the Maccabees: History, Theology, Ideology. Papers of the Second International Conference on the Deuterocanonical Books, Pápa, Hungary, 9-11 June, 2005,* Supplements to the Journal for the Study of Judaism 118 (Leiden—Boston: Brill, 2007, €94/$122) xi and 245 pp. Indexed. LCN: 2006051269. ISBN: 90-04-15700-X.

After G. Dorival's essay on whether the category of "deuterocanonical books" has a Jewish origin, this volume presents papers by J. Kampen on the books of Maccabees and sectarianism in Second Temple Judaism; J. Pastor on the famine in 1 Maccabees—history or apology?; K. Berthelot on the biblical concept of the promised land and the Hasmonean wars according to 1 and 2 Maccabees; T. Hieke on the role of "Scripture" in the last words of Mattathias (1 Macc 2:49-70); F. V. Reiterer on the past as the basis for the future—Mattathias' teaching for his sons from history in 1 Macc 2:52-60; T. Nicklas on the question of irony in 2 Maccabees; M.-F. Baslez on the origin of martyrdom images—from the book of Maccabees to the first Christians; J. Bolyki on "as soon as the signal was given" (2 Macc 4:14)—gymnasia in the service of Hellenism; B. Ego on God's justice—the "measure for measure" principle in 2 Maccabees; A. Lange on 2 Macc 2:13-15—library or canon?; S. Schorch on the libraries in 2 Macc 2:13-15 and the Torah as a public document in 2nd-century B.C. Judaism; Zsengellér on Maccabees and Temple propaganda; M. Weigold on the deluge and the flood of emotions—the use of flood imagery in 4 Maccabees in its ancient Jewish context; and Xeravits on from the forefathers to the "angry lion"—Qumran and the Hasmoneans.

ADDITIONAL BOOKS RECEIVED

A. M. Casiday, *Evagrius Ponticus,* Early Church Fathers (London—New York: Routledge, 2006, cloth £55/$100, paper £17.99/$30.95) xii and 250 pp., halftone. Bibliography. Indexed. LCN: 2005027646. ISBN: 0-415-32446-7 (cloth), -32447-5 (paper).

J. Chryssavgis, *Barsanuphius and John. Letters,* vol. 1, Fathers of the Church 113 (Washington, DC: Catholic University of America Press, 2006, $39.95) xv and 344 pp. Bibliography. Indexed. LCN: 2006006979. ISBN: 0-8132-0113-6.

S. M. Hildebrand, *The Trinitarian Theology of Basil of Caesarea. A Synthesis of Greek Thought and Biblical Truth* (Washington, DC: Catholic University of America Press, 2007, $59.95) xiv and 254 pp. Bibliography. Indexed. LCN: 2006006393. ISBN: 0-8132-1473-4.

G. R. McDermott, *God's Rivals. Why Has God Allowed Different Religions? Insights from the Bible and the Early Church* (Downers Grove, IL: IVP Academic, 2007, paper $18) 181 pp. Indexed. LCN: 2006101564. ISBN: 978-0-8308-2564-6.

I. Pásztori-Kupán, *Theodoret of Cyrus,* Early Church Fathers (London—New York: Routledge, 2006, cloth £55/$100, paper £17.99/$30.95) xiv and 278 pp. Bibliography. Indexed. LCN: 2006002100. ISBN: 0-415-30960-3 (cloth), -30961-1 (paper).

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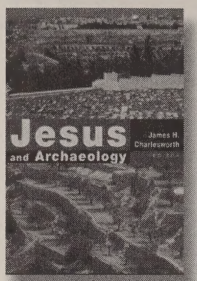

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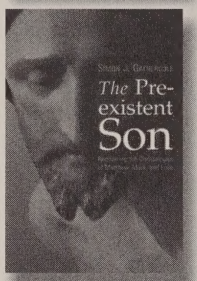

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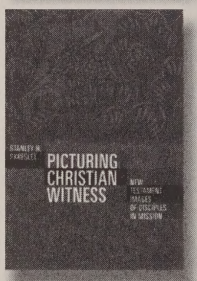

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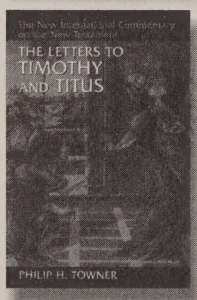

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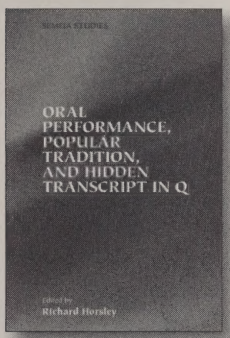

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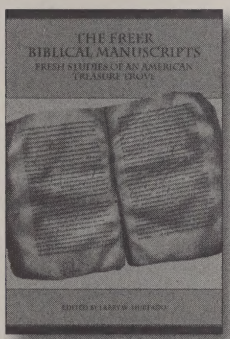

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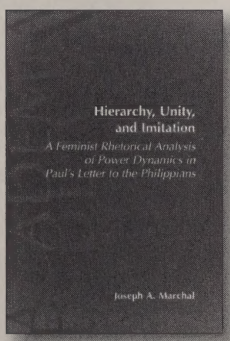
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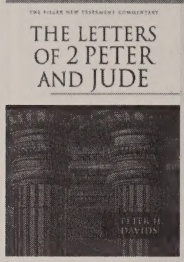

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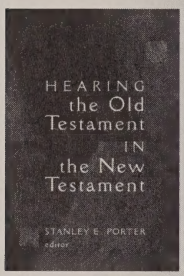

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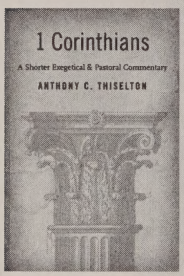

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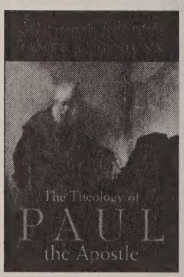

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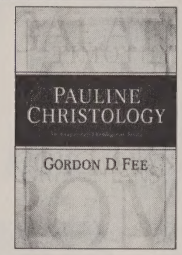

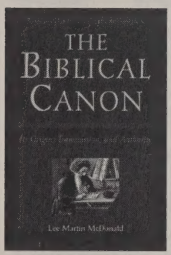

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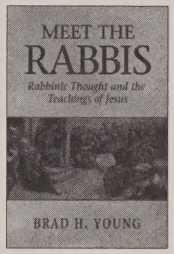

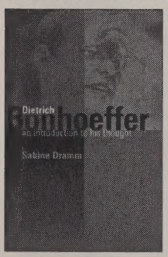

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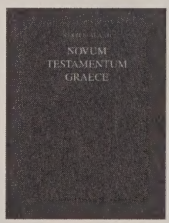

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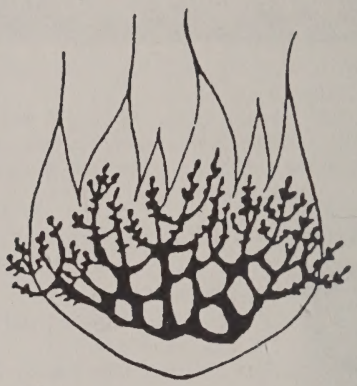

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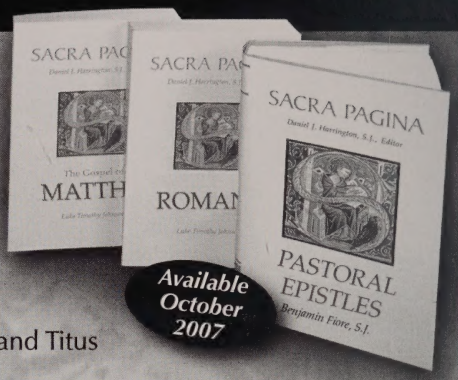

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Canon

1501. L. Boadt, "The Canon of the Bible," *BibToday* 45 (3, '07) 137-142.

For a book to be in the "canon," the key words are that it is considered both "inspired" and "normative." The article first discusses the "inspired" text and the "normative" text, respectively. Then it considers the origins of the Hebrew Bible canon, and concludes with comments on the later stages of the canonization of the Hebrew Bible. [The same issue (pp. 160-161) contains reflection questions and resources for further reading about the canon of Scripture.]—C.R.M.

1502. B. Janowski, "Canon et construction de sens. Perspectives vétérotestamentaires," *ÉtudThéolRel* 81 (4, '06) 517-541.

After introducing the construction of meaning as a master hermeneutical category, the article examines texts from each part of the OT canon that allow us to understand the history narrated there as the cultural realization of a profoundly human affair in ancient Israel: the narrative thematization of the past (Deut 26:1-11), the prophetic opening of the future (Isa 7:10-17; 9:5-6; 11:1-5), and the multiperspectival sense of the text (Psalms 1–3). Then it identifies three essential aspects of the construction of meaning during the formation of the OT: the discursive character of the tradition, the reconfiguration of traditions, and the coherence of the canon.—C.R.M.

1503. C. Osiek, "Why Do We Have Four Gospels?" *BibToday* 45 (3, '07) 155-159.

After noting Irenaeus' affirmation of the four Gospels that today we call canonical, the article discusses other Gospels used in the early church, the canonical process that led to the selection of the four canonical Gospels over all the other possibilities, and the unique portrayals of Jesus offered by each of the four Gospels.—C.R.M.

1504. G. Theissen, "Les quatre phases de la naissance du Nouveau Testament. Esquisse d'une histoire de la première littérature chrétienne," *RevHistPhilRel* 87 (1, '07) 19-53.

In the history of NT literature and its forms, four phases can be distinguished. In the "charismatic" phase Jesus and Paul gave rise to the development of two fundamental forms (Gospel and Letter), which were imitated in a "pseudepigraphical" phase, and completed in a "functional" phase by forms that occur only once (Acts, Apocalypse, Hebrews), and collected in a "canonical" phase according to the model of the Septuagint but in contrast with Marcion. The four phases reflect the authority of charisma, tradition, literary genre, and the church. From a form-critical viewpoint, apocryphal Christian literature is a continuation of the functional phase. Early Christian literature is characterized by a dynamic that transcends the boundaries between Jews and Gentiles, upper and lower classes, and oral and written traditions. It is the literature of a small subculture that pretends to be the beginning of a new humanity.—D.J.H.

1505. P. M. Venter, "Kanon: Eenheid en diversiteit (Canon: Unity and Diversity)," *HTSTeol Stud* 62 (4, '06) 1369-1393.

Both textual criticism and church history show that canons function in a larger social context and cannot be understood simply in terms of their literary aspect. Two perspectives on canon are found in today's church. The "objective" view stresses the final literary form of the biblical

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canon, but cannot indicate the unity of the canon without acknowledging the social context of its users. The "subjective" view clearly points to the contingent aspect of the canon, but has problems with the way its authority operates. The present postmodern situation suggests that one acknowledge the paradigmatic character of the canon's contents and the dynamic process of canonization and decanonization in which a canon is involved.—C.R.M.

Canon, §§ 51-1529, 1952, 2072.

Interpretation

1506. B. Adamczewski, "Hans-Georg Gadamer i hermeneutyczny problem aktualizacji tekstów biblijnych (Hans-Georg Gadamer and the Hermeneutical Problem of Actualization of Biblical Texts)," *RoczTeol* 53 (1, '06) 71-93.

Gadamer's hermeneutical theory may provide modern readers of the Bible with various intersubjectively verifiable ways of applying the message of biblical texts to our present reality: dramaturgical, liturgical, iconical, based on tradition and authority, juridical, and imparting wisdom. The last one seems to be the most appropriate for seeking and communicating the message of the Bible in the context of modern, agnostic European culture.—C.R.M.

1507. H. Avalos, "Redemption, Rejectionism, and Historicism as Emerging Approaches in Disability Studies," *PerspRelStud* 34 (1, '07) 91-100.

The article discusses three approaches to the study of disabilities by biblical scholars: the "redemptionist" approach seeks to redeem the biblical text by recontextualizing it for modern application; the "rejectionist" approach argues that the Bible's negative portrayals of disability should be rejected in modern society; and the "historicist" approach undertakes historical examination of disabilities in the Bible and related cultures without any overt interest in the consequences of the conclusions for today. Each of these approaches presents both promises and challenges.—D.J.H.

1508. G. Biffi, "A proposito della Sacra Scrittura. Avvertenze Pastorali," *SacDoc* 45 (3, '06) 131-145.

After describing the Bible as a library, the article sketches a prayerful reading of Scripture with respect to its authors (human and divine), contents, addressees (believers), and proper approach. It concludes that the Bible is a "window" onto transcendent reality.—D.J.H.

1509. M. E. Boring, "How Disciples of Christ Interpret the Bible: Explanation and Critique," *Stone-Campbell Journal* [Loveland, OH] 10 (1, '07) 21-36.

The article first offers interpretive comments that a "typical Disciple" might make on Rom 14:1–15:9, emphasizing historical and literary context and the hermeneutical transition to contemporary meaning. Then in nine theses it describes Disciples' biblical interpretation, emphasizing the variety of approaches practiced by contemporary Disciples, the difference between being addressed by the word of God in Scripture and understanding its meaning, the absence of a restorationist perspective, and the relation of interpretation to authority.—D.J.H.

1510. R. S. Briggs, "Perspectives on Scripture: Its Status and Purpose. A Review Article," *HeythJourn* 48 (2, '07) 267-274.

The four books under discussion here attempt to articulate a view of Scripture in relation to

what is perceived as its basic function. That function is understood variously as divine self-manifestation—J. Webster, *Holy Scripture. A Dogmatic Sketch* (2003); a narration of the story of the God of Israel and of Jesus Christ—N. T. Wright, *Scripture and the Authority of God* (2005) [US title: *The Last Word*]; the salvation of the world, and especially of human beings in "the economy of salvation"—T. Work, *Living and Active. Scripture in the Economy of Salvation* (2002); and the making of sufficiently accurate historical claims about what God has done—B. Watson, *Truth and Scripture. Challenging Underlying Assumptions* (2004).—C.R.M.

1511. W. L. Burton, "Buried Treasure. Why Catholics Should Learn More about Scripture," *Commonweal* 134 (7, '07) 15-17.

Biblical literacy should be a major goal of all Catholic school curricula. The hard work of biblical scholarship must continue, and the church must ensure that the fruits of this scholarship reach the people of God. [The same issue (pp. 16-17) contains a short essay by R. V. Karban on the Bible as "a book of surprises."]—D.J.H.

1512. M. Camdessus, "The World of Today and the Word of God: A Mutual Challenge," *Bulletin Dei Verbum* [Stuttgart] 78 ('06) 12-16.

In light of the present crisis and opportunities, the church must promote a full openness to dialogue, a renewed service of the "table of the word," and commitment to the transformation of the world and the advent of a civilization of love.—D.J.H.

1513. J. C. Cavadini, "The Use of Scripture in the Catechism of the Catholic Church," *Letter & Spirit* [Steubenville, OH] 2 ('06) 43-54.

The *Catechism of the Catholic Church* frequently adopts the style of scriptural exegesis, that is, a catechesis carried out not simply with the support of the words of Scripture but in the words of Scripture. It has reaped and affirmed the enormous benefits of recent literary and historical scholarship without reducing what counts as "scriptural" to any context less wide than that proclaimed on the basis of the rule of faith. Far from being a throwback to a preconciliar use of the scriptural text, the *Catechism*'s use of Scripture cannot be understood apart from Vatican II's adoption of the scriptural rhetoric of the Church Fathers.—D.J.H.

1514. J. J. Collins, "Historical Criticism in a Postmodern Age: The Case of the Old Testament," *ProcIrBibAssoc* 28 ('05) 28-47.

In the OT field the modern consensus about the early history of Israel and the exodus has collapsed, and this collapse is especially problematic in the field of biblical theology. The main gain of postmodernist criticism is that it has expanded the horizons of biblical studies by going out to the highways and byways to bring new "voices from the margin" to the conversation. The breakdown of consensus can be salutary as it forces us to look again at assumptions that we have taken for granted.—D.J.H.

1515. J.-L. Déclais, "L'Écriture des uns et des autres," *Christus* 214 ('07) 185-192.

While Jews, Christians, and Muslims may use the same terms, they do not always mean the same things by them. The article illustrates this point with reference to the word "prophet," the Scriptures, and various figures.—D.J.H.

1516. A. Deeg, "Skripturalität und Metaskripturalität. Über Heilige Schrift, Leselust und Kanzelrede," *EvangTheol* 67 (1, '07) 5-17.

After distinguishing between scriptural and metascriptural readings of the Bible, the article

reflects on homiletical loss of the text, the loss of reading, and scriptural hermeneutics in Jewish biblical interpretation and preaching. It concludes with a plea for a scriptural hermeneutic that moves not from text to sermon but rather with the sermon into the text.—D.J.H.

1517. A. Denaux, "Sacred Scripture and Christian Unity: Reflections from a Roman Catholic Point of View," *Bulletin Dei Verbum* [Stuttgart] 81 ('06) 4-7.

After noting that the Bible has been a source of division throughout Christian history and that the biblical canon itself poses the problem of unity and diversity, the article offers twelve principles that might serve as hermeneutical criteria for advancing a more ecumenical interpretation of Scripture and for letting Scripture fully play its role as *canon fidei* in ecumenical dialogue.—D.J.H.

1518. A. Dulles, "Vatican II on the Interpretation of Scripture," *Letter & Spirit* [Steubenville, OH] 2 ('06) 17-26.

The idea that Vatican II exalted historical-critical exegesis as the supreme norm of faith would be a serious misinterpretation. According to *Dei verbum* (1965), the normal relationship between critical exegesis and theological exegesis is one of cooperation. It proposes three norms of theological exegesis: the unity of Scripture, the tradition of the church, and the analogy of faith.—D.J.H.

1519. H. Ennaifer, "Word of God in Dialogue: For an Innovative Authenticity," *Bulletin Dei Verbum* [Stuttgart] 79-80 ('06) 18-21.

According to Christians, God has revealed himself through his Word which became incarnate in Jesus Christ who is himself the divine Word made human. According to Muslims, the word of God was expressed in the form of a dictated text, the Quran.—D.J.H.

1520. M. Fédou, "L'herméneutique augustinienne de la Bible et ses enjeux contemporains," *RevÉtudAugPat* 52 (2, '06) 379-389.

I. Bochet's recent book *"Le fondement de l'Écriture." L'herméneutique augustinienne* (2004) not only explains the Augustinian exegesis of Scripture but also invites us to deepen some major aspects of contemporary reflection about the Bible: the nature of Holy Scripture, the relationship between the two Testaments, the reading of Scripture and the understanding of the self, and Christianity as true philosophy.—D.J.H.

1521. D. F. Ford, "God and Our Public Life: A Scriptural Wisdom," *International Journal of Public Theology* [Leiden] 1 (1, '07) 63-81.

The article observes that Britain today has an opportunity to work toward a wisdom-embracing religious and secular society, and commends "scriptural reasoning" as an exemplary practice that promotes the kind of interfaith collegiality, collaboration, and friendships that enhance public life.—D.J.H.

1522. A. Fossion, "Lire pour vivre. La lecture de la Bible au service de la compétence chrétienne," *NouvRevThéol* 129 (2, '07) 254-271.

Christian competence, which is the art of incarnating faith in an inventive manner in the circumstances of life, implies an ability to read the Bible. It demands a theology of Scripture concerning inspiration and the rules of interpretation, a theory of the text and of its reading in order to stimulate the desire for reading and to lead it to a successful conclusion, and methods or

strategies for reading. It involves an "upstream" analysis; an analysis of the text itself; a rereading according to faith, hope, and love; and a recontextualization of the text in the daily experience of the reader. This recontextualization orients the reader's life and makes Christian life into a holy scripture and the Christian into "a letter written on our hearts" (2 Cor 3:3).—D.J.H.

1523. A. Fumagalli, "Opening One's Heart to the Other: Aspects of Reading the Bible in Context," *Bulletin Dei Verbum* [Stuttgart] 78 ('06) 4-7.

The Bible is given to us as a historical witness to God's revelation in the form of a communicative system that requires the collaboration of the reader. It is indispensable to unite the procedure of affirming the positive value of the various cultural contexts in which Scripture is received with a fundamental theological reflection regarding the reality of culture.—C.R.M.

1524. D. Godfrey, "René Girard — Scapegoating, Mythology and the Bible," *Search* 30 (1, '07) 15-25.

Girard has not only illuminated the origin and function of sacrifice but has also provided most helpful tools for interpreting the Scriptures and supremely the passion of Christ. He is the champion of revealed anthropology and contends that myth in the Bible exposes what myth outside the Bible covers up.—D.J.H.

1525. S. H. Griffith, "The Bible and the 'People of the Book,'" *Bulletin Dei Verbum* [Stuttgart] 79-80 ('06) 22-30.

The article discusses the text of the Bible and the Muslims; the Torah, the Muslims, and the "religion of Abraham"; Jesus, the gospel, and the Muslims; and the Bible and Christian-Muslim dialogue.—D.J.H.

1526. G. Grogan, "Writing a Theological Commentary: Methodological and Hermeneutical Considerations," *ScotBullEvangTheol* 25 (1, '07) 4-26.

With reference to a forthcoming theological commentary on the Psalms, the article reflects on what is involved in constructing the theology of a biblical book, some searching questions (about the relationship of theology to other disciplines, and about subjectivity and biblical authority), and a Christian approach to biblical authority and interpretation.—D.J.H.

1527. S. W. Hahn, "The Authority of Mystery: The Biblical Theology of Benedict XVI," *Letter & Spirit* [Steubenville, OH] 2 ('06) 97-140.

After a brief overview of the academic and ecclesial career of Pope Benedict XVI (J. Ratzinger), the article considers his critique of the methods and presumptions of historical and literary criticism of the Bible, discusses the key elements of what he calls a "hermeneutic of faith" (which restores theology and exegesis to their original ecclesial and liturgical locus), sketches the broad outlines of the biblical theology that grows out of Benedict's new hermeneutic, and concludes with reflections on its implications and promise for exegesis and theology.—D.J.H.

1528. M. Healy, "Inspiration and Incarnation: The Christological Analogy and the Hermeneutics of Faith," *Letter & Spirit* [Steubenville, OH] 2 ('06) 27-41.

The comparison of Scripture to the incarnation of Christ in *Dei verbum* 13 suggests that Scripture itself is a sacrament. Just as Christ became incarnate in the womb of the Virgin Mary through the Holy Spirit, so the word of God becomes "incarnate" on the sacred page through the

Holy Spirit. What is needed is a "Chalcedonian" form of exegesis that does full justice to the human and divine aspects of Scripture in their integral unity.—D.J.H.

1529. R. Heckl, "Der biblische Kanon — Glaubenszeugnis der Generationen des Anfangs," *KerDog* 53 (2, '07) 145-157.

The corpus of biblical texts reveals a history of faith based on a personal identification with the evidence of transmitted texts. Thus Scripture not only constitutes a coherence between believers of one generation but also links believers of that generation with those of previous generations. Historical biblical criticism enables us to uncover this identification process, offers us a link with the rich history of biblical faith, and prevents us from claiming the Bible for narrow topical interests.—D.J.H.

1530. E. Hensell, "The Bible for Meaning and Nourishment," *RevRel* 66 (2, '07) 205-208.

While Catholic exegetes employ all the modern scientific tools available, the ultimate goal of their biblical interpretation is religious and pastoral, that is, to facilitate spiritual nourishment and growth.—D.J.H.

1531. M. Hu Xiande, "Ten Years of Small Bible-Study Groups," *Tripod* [Hong Kong] 27 (144, '07) 35-40.

After describing the work of small Bible study groups in the Ningbo Catholic diocese, the article suggests that in the future these groups emphasize spiritual cultivation, earnestly study *Dei verbum* and *The Catechism of the Catholic Church,* and work through the Bible from beginning to end.—D.J.H.

1532. H. Hübner, "'Existentiale' Interpretation bei Rudolf Bultmann und Martin Heidegger," *ZeitTheolKirch* 103 (4, '06) 533-567.

Heidegger saw his method of existential interpretation as an explication of *Dasein* and made a distinction between this and an explication of the existential situation. Since his method is atheistic, it does not refer to the concrete question of God. Bultmann saw existential interpretation as having to do with the existential understanding of a text. In this sense his interpretation is not strictly speaking existential. In the course of his development from thinking in a fundamental ontological way to thinking from the perspective of the history of *Seyn,* Heidegger gave up the formal atheistic question. This raises the question whether Heidegger and Bultmann moved closer together in terms of their hermeneutical intentions.—C.R.M.

1533. L. Jayachitra, "A Postcolonial Feminist Biblical Interpretation: Mary Magdalene and Canonization," *BangalTheolFor* 38 (1, '06) 93-107.

After discussing the relationship between postcolonial biblical criticism and feminist interpretation, the article considers the various portrayals of Mary Magdalene in canonical and gnostic texts and in western interpretation. Then it applies postcolonial theory to critique the claims of proto-orthodoxy and Roman imperialism (which strongly influenced the canonization process) and to restore the apostolic identity of Mary Magdalene.—D.J.H.

1534. K. Jeppesen, "Nabots vingård i palæstinensisk udlægning" [Naboth's Vineyard in Palestinian Interpretation], *DanskTeolTids* 70 (1, '07) 25-37.

Contemporary Palestinian biblical interpretation reflects the perception of Palestinian Christians that the Bible has been taken away from them by Christians supporting Israeli policy

against all Palestinians, Muslims as well as Christians. The article explores this perspective in the interpretations of Naboth's vineyard in 1 Kings 21 by Palestinian theologians L. M. Raheb and N. Ateek. The latter allows the NT message of "justice with mercy" to guide his exegesis.—C.R.M.

1535. A. Kabasele Mukenge, "Lire la Bible à l'heure des églises du réveil. Acquis et prolongements du Synode africain," *Telema* 125-126 ('06) 44-58.

After discussing how the "biblical question" was treated in Pope John Paul II's exhortation *Ecclesia in Africa* and at the African synod, the article considers the importance of developing a better (nonfundamentalist) interpretation of the Bible, and reflects on reading today a revelation that developed in history. It concludes that the Bible is not a direct revelation of atemporal truths but rather the written witness to a series of interventions by which God has revealed himself in human history.—D.J.H.

1536. J. A. Kelhoffer, "Early Christian Studies among the Academic Disciplines: Reflections on John the Baptist's 'Locusts and Wild Honey,'" *BibRes* 50 ('05) 5-17.

Taking its starting point from the author's *The Diet of John the Baptist. "Locusts and Wild Honey" in Synoptic and Patristic Interpretation* (2005), the article reflects on six issues of interest to NT and early Christian studies in interdisciplinary perspective: the ongoing need for philological refinement; moving beyond "parallelomania" to cogent argumentation and elucidation; the use of sociological data from recent and contemporary preindustrialized peoples; John the Baptist and other biblical personalities in patristic interpretation; biblical literature construed as a source of *paideia* in the early church; and food, culture, and theology—conceptions of food in antiquity.—D.J.H.

1537. A. Kirk, "Karl Polanyi, Marshall Sahlins, and the Study of Ancient Social Relations," *JournBibLit* 126 (1, '07) 182-191.

Z. A. Crook has raised questions [see § 50-12] about the extent to which Sahlins's taxonomy of reciprocity relations, invoked in the author's analysis of Lk 6:27-35 [see § 48-1003], has applicability to the Roman world. What Crook argues is the principal flaw in Sahlins's model—the limitations of its kinship focus in the face of the social complexity of the Roman world—is in fact where its enormous power for analysis of Roman social relations is most on display. In short, Sahlins's model shows how the paradigmatic trust relationships of kinship and friendship provided the expressive discourse for the unequal patron-client relation, which was the major mechanism for structuring relations of domination in the Roman world.—C.R.M.

1538. W. Knoch, "Exegese und Dogmatik. Theologische Implikationen der Trennung von systematischer und biblischer Theologie in der Frühscholastik," *TheolGlaub* 97 (1, '07) 1-11.

In the age of early Scholasticism a conceptual separation between exegesis and dogmatics took place. However, contemporary exegesis thoroughly influenced by Hugh of St. Victor was marked by the notion of the coherence between the literal and the mystical senses of Scripture as well as by a christocentrically oriented consideration of creation and redemption as a unity. In Victorine exegesis the theologoumenon of the unity of the *opus conditionis* and the *opus restaurationis* substantiated the idea of the coherence of the OT and the NT.—D.J.H.

1539. M. Ko, "The Bible in China," *Tripod* [Hong Kong] 27 (144, '07) 5-19.

The article first describes the "spreading" and "growing" of the Bible in China in the early

period of evangelization, after Vatican II, and in the future. Then it discusses reading the Bible in a Chinese cultural atmosphere, and reflects on challenges that the Bible presents.—D.J.H.

1540. B. Kowalski, "The Relationship between the OT and the NT according to *Dei Verbum* — Response to Jan Lambrecht SJ, The Significance of *Dei Verbum* for Biblical Studies Today," *ProcIrBibAssoc* 28 ('05) 21-27. [See § 51-1543.]

The article considers *Dei verbum* from the perspective of the relationship between the OT and the NT in order to portray recent developments in exegesis. It focuses on the more comprehensive view on the OT found in *Dei verbum* 14-16, and compares what is found there with the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scripture in the Christian Bible. It concludes that the recent document develops further the positive ideas of *Dei verbum*.—C.R.M.

1541. R. A. Kraft, "Para-mania: Beside, Before and Beyond Bible Studies," *JournBibLit* 126 (1, '07) 5-27.

In the contemporary SBL environment "biblical studies" teems with "parascriptural" interests in the broadest senses. Aiming at a fuller understanding of the worlds alongside of which Jewish and Christian "biblical literature" in the strict canonical senses came into existence and left its impact, the essay develops three main foci couched in terms of perceived problems under the following headings: the tyranny of canonical assumptions—the parascriptural worlds; the problem of textual myopia—the paratextual worlds; and the seduction of "simplicity"—the parahistorical worlds. It observes that our evolving perceptions of the "parabiblical" are really less a subcategorization than an awareness of that large body of material (both text and tradition, as well as artwork and stones and buildings) that was respected and taken seriously by the people and cultures we study. [The same issue (pp. 3-4) contains K. D. Sakenfeld's introduction to Kraft's presentation, which was delivered as the presidential address at the 2006 annual meeting of the Society of Biblical Literature in Washington, DC.]—C.R.M.

1542. R. C. Kurka, "*Before* 'Foundationalism': A More Biblical Alternative to the Grenz/Franke Proposal for Doing Theology," *JournEvangTheolSoc* 50 (1, '07) 145-165.

S. J. Grenz and J. R. Franke's *Beyond Foundationalism* (2001) offers their case for a new, "postfoundationalist" methodology for constructing an evangelical theology in the current milieu. The article first identifies seven areas in which the project can be commended. Then it suggests that the proposal is not a productive or particularly biblically-faithful route for evangelicals to follow owing to serious deficiencies in at least three critical areas: biblical/historical, philosophical, and missiological. It concludes that the answer to the present-day epistemological dilemma seems to lie in the past in a realism that is rational but not rationalistic.—C.R.M.

1543. J. Lambrecht, "*Dei Verbum* Forty Years Later," *ProcIrBibAssoc* 28 ('05) 1-20.

Catholic biblical scholars must be grateful for Vatican II's *Dei verbum* (1965). It is a holistic and open document, provides Catholic scholars with freedom in their research, and stresses the function of the Bible in church life. After some personal recollections, the article presents a brief analysis of Vatican II's *Dei verbum* (1965), and offers some critical observations about its assertive language, too easily supposed evidence, simplifying systematization, excessive self-confidence, and rather heavy style. Then it notes some current areas of tension or conflict with the document: the crisis regarding the historical-critical method, the meaning of the sacred text, historicity and *Sachkritik,* the use of the Bible in the liturgy, and actualization.—D.J.H.

1544. L. Legrand, "Between Incarnation and Critical Prophetism: Word of God and Cultures," *Bulletin Dei Verbum* [Stuttgart] 78 ('06) 8-11.

The Bible itself is the record of the encounter of God's word with various cultural settings by way of interaction, emergence, osmosis, acculturation, revolt, and prophetical rejection. It invites us to become part of an incarnational continuum and to engage in an ever renewed process of ongoing forms of interaction with cultures.—D.J.H.

1545. B. A. Levine, "Studying Sacred Scripture in Two Dimensions: Reflections on *Dei Verbum* after Forty Years," *Bulletin Dei Verbum* [Stuttgart] 79-80 ('06) 4-8.

The article presents one Jewish scholar's view of the differences between representative Jewish interpretations of Scripture and Catholic interpretation as found in *Dei verbum,* calling attention as well to significant similarities between the two. [The same issue (pp. 14-17) contains excerpts from the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scripture in the Christian Bible along with a glossary of Jewish terms.]—C.R.M.

1546. D. R. Lindsay, "'Bread Broken and Scattered': The 'World Church' and Biblical Interpretation," *Stone-Campbell Journal* [Loveland, OH] 10 (1, '07) 5-20.

As a model for Scripture the "world church" reflects the universality of the Christian canon as well as the diversity, inner tensions, and even contradictions apparent within the constituent units of the canon. As the Bible is read, heard, and "sacramentally performed" within the context of the world church, the diverse voices in Scripture are allowed to converge, contradictions may be faced and tensions embraced, and the possibility for a holistic approach to biblical interpretation promises to emerge.—C.R.M.

1547. G. Lockwood, "Reflections on 40 Years' Engagement with New Testament Interpretation, 1967-2007," *LuthTheolJourn* 41 (1, '07) 5-15.

The article seeks to give a window into some issues in NT studies that have had great significance for the author over the past forty years, and remain significant for all students of the NT: the apostolicity of the NT writings, the relation between apostolicity and the dating of the NT writings, the apostolic gospel and its implications for missions, and the NT as reliable apostolic Scripture.—D.J.H.

1548. H. O. Maier, "The Familiar Made Strange: An Orientation to Biblical Study in Vancouver," *TeachTheolRel* 10 (2, '07) 80-86.

Drawing on his experience of teaching NT courses at the Vancouver School of Theology, the author describes commitment to texts and commitment to growth in self-understanding as the twin tasks to be promoted in classroom instruction and assignments. He defines his own role as making a sometimes too familiar Bible strange by offering new reading lenses that focus texts in ways different from how a student may be accustomed to understanding biblical passages.—D.J.H.

1549. F. Mascarenhas, "Needed: A Paradigm Shift," *Vidyajyoti* 71 (2, '07) 117-119.

The Catholic church must invest much more (in terms of full-time personnel and funds) in the biblical apostolate, in order to foster effectively veneration of and love for the word of God in its people and to teach them to interpret it in a Catholic way.—D.J.H.

1550. J. Melloni, "Mediation and Opacity of Scriptures and Dogmas," *Concilium* (1, '07) 65-72.

The biblical narratives gather together the foundational experiences of the Judeo-Christian

tradition. Dogmas involve a leap from narrative to concept, and may function as idols or icons. Whereas idols are obstructive, icons disclose.—D.J.H.

1551. J.-P. Michaud, "Exégèse et culture à travers l'histoire," *Theoforum* 37 (2, '06) 133-169.

The article discusses the relationship between biblical exegesis and culture in Christian antiquity, the Middle Ages (A.D. 476-1453), modern times (end of the 15th and the 16th century, 17th century, 18th century), and the contemporary period (19th century, 20th century), respectively.—D.J.H.

1552. A. Moenikes, "Zur Bedeutung des Alten Testaments für das Christentum," *TheolGlaub* 97 (1, '07) 55-69.

In the NT Jesus attributes unconditional validity to the Hebrew Bible and demands radical observance of the Torah, though he does subordinate all other laws (especially the ritual prescriptions) to the law of love. The NT functions as the interpretation and continuation of the Jewish Scriptures. Both Testaments form the one Bible for both Jewish and Gentile Christians.—D.J.H.

1553. S. D. Moore, "A Modest Manifesto for New Testament Literary Criticism: How to Interface with a Literary Studies Field That Is Post-Literary, Post-Theoretical, and Post-Methodological," *BibInt* 15 (1, '07) 1-25.

The article discusses recent developments in literary studies—postcolonial studies, cultural studies, queer studies, masculinity studies, autobiographical criticism—and notes that none of these newer areas offers much in the way of a "methodology" as that term is understood in biblical studies. The high-profile developments in US literary studies of the 1970s and 1980s—deconstruction, reader-response criticism, New Historicism—were different. The current post-methodological swerve in literary studies offers an instructive contrast to our established modes of reading in biblical studies. Contextual hermeneutics occupies approximately the same position within contemporary biblical studies as cultural studies occupies within contemporary literary studies. Each in its own way is the critical development that most threatens the inherited identity of its respective discipline.—C.R.M.

1554. S. Moyise, "Respect for Context Once More," *IrBibStud* 27 (1, '06) 24-31.

The article comments on the scholarly discussion inspired by three of the author's articles published in *Irish Biblical Studies.* They concern Mk 1:1-3 as the key to the Evangelist's use of the OT [§ 43-996], the OT in the NT [§ 44-31], and seeing the OT through a lens [§ 45-1540].—D.J.H.

1555. J. Muddiman, "Sacred Scripture and Christian Unity: Reflections from an Anglican Point of View," *Bulletin Dei Verbum* [Stuttgart] 81 ('06) 16-18.

After offering appreciative comments on Vatican II's *Dei verbum* (1965) and noting some points that might be added to it today, the article uses the recent ARCIC statement on "Mary Grace and Hope in Christ" to illustrate the method of ecumenical hermeneutics and the assistance that biblical studies has given to ecumenical dialogue.—D.J.H.

1556. J. Navone, "Scriptures for Remembering," *BibToday* 45 (3, '07) 167-172.

The church's biblical pedagogy is grounded in the divine and human remembering that is one of the forms of God's creative and transforming love. Amnesia threatens communities and soci-

eties, for they can forget their story, tradition, and identity. Scripture and tradition assure us that God remembers his promises and is reliable, trustworthy, and responsible.—D.J.H.

1557. J. C. Ossandón Widow, "Raymond E. Brown y el sentido literal de la Sagrada Escritura," *Annales Teologici* [Rome] 20 (2, '06) 337-356.

Brown (1928-98) reflected on the problems of historical-critical exegesis insofar as it diverged from the traditional exegesis of Holy Scripture, and proposed various solutions to these problems. At first Brown tried to defend the *sensus plenior* but later considered other approaches, both the canonical sense and "what the Bible means today." The trajectory of his approaches suggests that philosophical reflection on the object of biblical interpretation is necessary.—D.J.H.

1558. M. D. Paré, "Bible et culture aux États-Unis," *Theoforum* 37 (2, '06) 197-222.

After characterizing the privileged place occupied by religion in the USA as an enigma in the post-Christian west, the article considers the considerable influence that religion and the Bible have had on public life and politics since colonial times. It discusses the Puritans, the Civil War, revivalism, the Bible as an authority (inerrancy and *sola scriptura*), the Bible and the American social ethos, deuteronomistic theology, millenarianism, and civil religion.—C.R.M.

1559. V. Pizzuto, "Religious Terror and the Prophetic Voice of Reason: Unmasking Our Myths of Righteousness," *BibTheolBull* 37 (2, '07) 47-53.

In a post-9/11 world the classical question of theodicy has been overshadowed by the fact that religion is not only being called upon to explain evil in the world but more so to justify its perpetuation. By unmasking the history behind sacred texts, historical-critical methods help to mitigate elements that might otherwise contribute to fundamentalist misreadings.—C.R.M.

1560. I. Provan, "'How Can I Understand, unless Someone Explains It to Me?' (Acts 8:30-31): Evangelicals and Biblical Hermeneutics," *BullBibRes* 17 (1, '07) 1-36.

This consideration of the kind of biblical hermeneutics evangelical Christians ought to embrace for themselves and advocate to others first reflects critically on the Chicago Statement on Biblical Hermeneutics (1982) and concludes that it is disappointingly inadequate. Then it proposes a way forward that employs a historically-oriented biblical criticism. It observes that biblical hermeneutics requires an enormous commitment to education, the embrace of discipline, and constant repentance from and revision of previous opinion.—C.R.M.

1561. J. Punt, "Using the Bible in Post-Apartheid South Africa: Its Influence and Impact amidst the Gay Debate," *HTSTeolStud* 62 (3, '06) 885-907.

After a brief evaluation of the use and impact of the Bible and the NT in particular in post-Apartheid South Africa, the article introduces a reception-studies perspective that takes account of how the reading of the Bible is influenced by traditions of interpretation, which also generate and contribute to the reading traditions. Then against this background it focuses on the current debate about homosexuality in the Dutch Reformed Church in South Africa.—C.R.M.

1562. R. F. Satta, "Inerrancy: The Prevailing Orthodox Opinion of the Nineteenth-Century Theological Elite," *Faith & Mission* [Wake Forest, NC] 24 (1, '06) 79-96.

The assertion by E. Sandeen and others that belief in a totally errorless Bible is heterodoxy, a recent artifice created by two Princetonian theologues in the late 19th century (A. A. Hodge and

B. B. Warfield), finds no support in the scholarly literature of the period. Theologians representing Congregationalism, Presbyterianism, Methodism, and the Baptists endorsed inerrancy from the beginning to the end of the 19th century. They argued that the Bible, in all its parts, extending to the very words, and including matters of history and science as well as faith and practice, was necessarily perfect and without mistake.—D.J.H.

1563. T. G. Stylianopoulos, "Holy Scripture and Christian Unity: Reflections from an Orthodox Point of View," *Bulletin Dei Verbum* [Stuttgart] 81 ('06) 8-15.

The article considers three fundamental characteristics of Scripture that define its nature and call for Christian unity: the primacy of Scripture, the ecclesial character of Scripture, and the theological witness of Scripture. It concludes that the apostolic gospel, the rule of faith, and the witness and order of the historic church can serve as touchstones for Christian unity today in the great task of reclaiming the fullness of both Scripture and church in our times.—D.J.H.

1564. C. W. Troll, "Bible and Qur'an in Dialogue," *Bulletin Dei Verbum* [Stuttgart] 79-80 ('06) 31-38.

After considering the "word of God" in Christian and Muslim understanding, the article discusses Muslim beliefs concerning the Quran and the Bible and their relevance for the encounter between Christians and Muslims; the Bible and the Quran in their spiritual significance for Christians and Muslims; and initiatives in studying the Bible and the Quran together.—D.J.H.

1565. L. E. Vaage, "Learning to Read the Bible with Desire: Teaching the Eros of Exegesis in the Theological Classroom," *TeachTheolRel* 10 (2, '07) 87-94.

After comments on a philosophy of education and reflections on four books (by Augustine, P. Ricoeur, P. Freire, and J. Boyarin) that taken together offer cardinal points for a theory and practice of teaching the *eros* of exegesis, the article provides an account of an effort to teach the *eros* of exegesis at Emmanuel College in Toronto using the Song of Songs.—C.R.M.

1566. A. G. van Aarde, "Vertellersperspektiefanalise van Nuwe-Testamentiese tekste (Narrative Point of View Analysis of New Testament Texts)," *HTSTeolStud* 62 (3, '06) 1111-1143.

This installment [see § 51-899] of an argument for combining historical criticism and narrative criticism explains how interactive relationships in a narrative discourse reveal the perspective from which a narrator presents a narration ("narrative point of view"). It shows how this concept is related to the notion of focalization by illustrating the narrator's situation with respect to the role that time, space, and characterization play in the poetics of a narrative. It concludes with a discussion of the "narrator's ideological perspective."—C.R.M.

1567. D. van Biema, "The Case for Teaching the Bible," *Time* [New York] April 2 ('07) 40-45.

The Bible is the most influential book ever written. The article describes why and how the Bible can be taught legally and successfully in US public schools, with particular attention to "The Bible and Its Influence" curriculum.—D.J.H.

1568. V. Vide Rodríguez, "La relevancia de la Palabra de Dios. La recepción del capítulo III de la *Dei Verbum*," *Revista Española de Teología* [Madrid] 66 (4, '06) 529-558.

Taking its starting point from *Dei verbum* 12 ("God speaks through humans in the human

way"), the article shows how recent theories in linguistics and communication can help us better to understand and interpret Scripture, and to deepen theologically the analogy of the incarnation and to appreciate more fully the divine condescension. The phenomenological method applied to biblical texts can contribute to our grasping the mystery of God's word and interpreting it in the Spirit. Developments in communication theory (especially relevance theory) are important for the theological study of inspiration, truth, and biblical interpretation.—D.J.H.

1569. E. M. Yamauchi, "Scripture as Talisman, Specimen, and Dragoman," *JournEvangTheol Soc* 50 (1, '07) 3-30.

The article first describes three attitudes toward the Jewish and Christian Scriptures with reference to the terms "talisman" (magical object), "specimen" (object of academic study without faith), and "dragoman" or interpreter (object of scholarly study by believers). Then it discusses the uses of Scripture in evangelical controversies over slavery, women, and homosexuals. Finally it notes good news and concerns over developments in evangelical institutions, and asks that evangelicals unite in looking to Scripture as their sure "dragoman."—D.J.H.

1570. F. Young, "Sacred Scripture and Christian Unity: Reflections from a Methodist Point of View," *Bulletin Dei Verbum* [Stuttgart] 81 ('06) 18-21.

In working toward greater church unity we must attend to Scripture, tradition, and the point of Scripture. This will require intensive scholarship, acceptance of the traditions of doctrinal reading, and commitment to live as believers and believing communities according to the ways set out in the word of God in whatever circumstances we find ourselves. Vatican II's *Dei verbum* (1965) points the way.—D.J.H.

1571. M. J. Zia, "The ABCs of Biblical Inerrancy," *HomPastRev* 107 (6, '07) 28-31.

The article considers Vatican II's treatment of biblical inerrancy under three headings: A—ambiguity; B—bishops (i.e. Council Fathers); and C—continuity. It concludes that Vatican II did not diminish or alter the traditional teaching of the church regarding biblical inerrancy.—D.J.H.

Textual Criticism

1572. S. D. Charlesworth, "Public and Private — Second- and Third-Century Gospel Manuscripts," *Buried History* [Victoria, Australia] 42 ('06) 25-36.

In their Gospel codices Christians favored a size approximating the Turner Group 9.1 format in the 2nd century and the Group 8.2 format in the 3rd century. It appears that most Gospel codices dated up to the early 3rd century were produced in controlled settings (*scriptoria*) for public or liturgical use, whereas many 3rd-century Gospel manuscripts (e.g. P^{45}) bear the hallmarks of uncontrolled production for private use.—D.J.H.

1573r. E. J. Epp, *Perspectives on New Testament Textual Criticism* [*NTA* 50, p. 150].

A. Gregory, "Changing Perspectives on a Living Text," *ExpTimes* 118 (5, '07) 228-229.—The twenty-four previously published essays conveniently brought together in this volume are a testament to the magnitude of Epp's contribution to the textual criticism of the NT. Any reader who wishes to advance in his or her understanding of the complexities involved in critically assessing the textual tradition of the writings of the NT will benefit from serious and sustained engagement with these essays.—C.R.M.

1574. A. Q. Morton, "A Gospel Made to Measure," *JournHighCrit* 12 (1, '06) 63-67.

After describing the making of a codex with reference to Codex Sinaiticus, the article discusses the space allotted to various NT writings with particular attention to the letters that they contain.—D.J.H.

1575. D. C. Parker, "Greek Gospel Manuscripts in Bucharest and Sofia," *BullJohnRylUniv LibMan* 85 (1, '03) 3-12.

After a description of the Principio Project of the International Greek New Testament Project, the article describes the Greek NT manuscripts examined during visits to two libraries in Bucharest and three more in Sofia in September 2001 in connection with research on continuous-text manuscripts of John. In addition to finding one or two manuscripts not previously known, the article reports on additional information about others. All the manuscripts are either continuous-text minuscules or lectionaries. The full textual data will become available at a later date.—C.R.M.

1576. R. J. Wilkinson, "Immanuel Tremellius' 1569 Edition of the Syriac New Testament," *JournEcclHist* 58 (1, '07) 9-25.

The article discusses the philological and text-critical rationale that made Tremellius' 1569 edition of the Syriac NT one of the outstanding scholarly productions of the 16th century. Far from attempting to produce a contemporary Bible for the eastern churches, Tremellius sought to reconstruct the earliest textual and linguistic form of the Peshitta. In the course of his work he drew up the first comparative grammar of Aramaic that included Syriac. His edition is a significant milestone in biblical scholarship and still deserves respect.—D.J.H.

Textual Criticism, §§ 51-1704, 1788, 1796, 2049, 2077.

Biblical Linguistics and Philology

1577. M. R. Bachvarova, "Actions and Attitudes: Understanding Greek (and Latin) Verbal Paradigms," *ClassWorld* 100 (2, '07) 123-132.

Recent linguistic research into how languages express situation types, a speaker's point of view, and transitivity affects how we should understand the aspectual distinctions of Greek. The article presents some ways in which to teach about the distinction between the imperfect, aorist, and perfect; the thematic second aorist; and the interplay between voice and aspect.—D.J.H.

1578. A. Ito, "Afterlife in the New Testament: ᾅδης, ἄβυσσος, γεέννα, παράδεισος," [in Japanese] *Exegetica* [Tokyo] 17 ('06) 1-10.

"Gehenna" is usually understood as the place of eternal punishing fire, whereas Hades is where the dead remain temporarily prior to the final judgment. But that distinction is not so obvious. The "abyss" seems to designate where Jesus went after the crucifixion and before the resurrection. But in Lk 23:43 he promises one of the crucified criminals that he would be with Jesus in paradise on the same day. It is advisable not to define these four words rigidly in detail.—D.J.H.

1579. R. J. Littman, "Linguistics and the Teaching of Classical History and Culture," *Class World* 100 (2, '07) 143-150.

Linguistics can be a useful tool for the teaching of Greek and Latin languages, history, and culture. Historical linguistics can reinforce the archaeological and written sources, and confirm

what we know about the interrelationship of the Greek and Roman cultures, especially in the area of cultural contact and diffusion. When used to elucidate oral poetry, Homer, dialect differences, language change and development, the development of the Greek and Roman alphabets, changes in cases and moods, evidence of pronunciation, and the structure of languages, then it becomes a powerful, though underutilized, tool for the instruction of the classics.—D.J.H.

1580. P. Spitaler, "Διακρίνεσθαι in Mt. 21:21, Mk. 11:23, Acts 10:20, Rom. 4:20, 14:23, Jas. 1:6, and Jude 22—the 'Semantic Shift' That Went Unnoticed by Patristic Authors," *NovTest* 49 (1, '07) 1-39.

Contemporary NT scholars posit a difference between the NT and classical/Hellenistic meaning of the middle/passive of διακρίνω, and usually justify their choice by means of a "semantic shift." But in the texts analyzed in this article there is little evidence that Greek patristic and medieval authors acknowledged a meaning of διακρίνομαι that deviates from the Koine meaning. If a semantic shift took place, they show no awareness of it. The transformation of meaning first occurs in translations from Greek to Latin. The contemporary standardized understanding of διακρίνομαι as "doubt" signals the exegetical community's approval of a posteriori conjecture, that is, a reification of the Latin translation is hidden behind the concept of semantic shift.—D.J.H.

1581. R. Wallace, "Using Morphophonology in Elementary Ancient Greek," *ClassWorld* 100 (2, '07) 133-141.

The article shows how contemporary linguistics in the guise of morphophonological analysis may benefit students of elementary Greek. After describing morphophonology and morphophonological analysis, it illustrates how this concept may be introduced into the elementary Greek classroom, and outlines several benefits of such an approach. It observes that language description at its best captures the rule-governed features of language at all levels of linguistic structure.—C.R.M.

Biblical Linguistics and Philology, §§ 51-1591, 2041.

Biblical Translation

1582. F. Crüsemann, "Jenseits der Gemütlichkeit," *ZeitZeichen* 8 (5, '07) 39-41.

In response to criticisms of *Die Bibel in gerechter Sprache,* one of the translators defends the philosophy and practice of the new translation with reference to examples from the OT and the NT.—D.J.H.

1583. D. R. Holeton, "Reading the Word of God Together: The Revised Common Lectionary and the Unity of Christians," *CommViat* 48 (3, '06) 223-243.

The Revised Common Lectionary, a revision and adaptation of the Catholic Lectionary for the Mass, is used by dozens of Protestant churches around the world for the weekly proclamation of the word. The article describes its background and development, and reflects on its significance for Christian unity.—D.J.H.

1584. M. Köhlmoos, "'Ich lege das heute so aus.' Die 'Bibel in gerechter Sprache,'" *Theol Rund* 72 (1, '07) 97-111.

The article discusses how the *Bibel in gerechter Sprache* (2006) treats issues encountered in

dealing with gender in the Bible, its attitude toward Judaism and the practical implications, and the expectations regarding its prospective readership. Then after describing it as a radically new kind of work, it offers critical comments about the extent to which it qualifies as a translation of the Bible and about its relation to church life.—D.J.H.

1585. C. McMahon, "Image and Narrative: Reflections on the Theological Significance of the Saint John's Bible," *AmBenRev* 58 (1, '07) 29-39.

The Saint John's Bible stands as a classic. It is a testament to the importance of memory, symbol, image, and icon-elements without which the Christian church cannot be true to itself and its mission to the world.—D.J.H.

1586. C. Petterson, "'Kap farvel til Umanarssuaq.' Bibel- og menneskesyn i Paul Egedes fortale til oversættelsen af det Ny Testamente til grønlandsk" ["Kap farvel til Umanarssuaq." The View of the Bible and Humanity in Paul Egede's Preface to the Translation of the New Testament into Greenlandic], *DanskTeolTids* 70 (1, '07) 103-115.

A close reading of Egede's preface to the first translation of the NT into Greenlandic reveals a politicized use of the NT, which sheds light on some of the tensions between the Lutheran mission and the Moravian Brethren in Greenland in the years surrounding its publication. After considering the use of Romans and Revelation in the preface, the article discusses translatability and untranslatability and its effects on mission.—C.R.M.

1587. R. Schelander, "Kinderbibelforschung," *VerkForsch* 52 (1, '07) 72-76.

Bibles prepared for children sell well and are even "bestsellers" in the book market. With reference to six books published in German between 1995 and 2006, the article discusses the major topics treated in research on children's Bibles: What constitutes a children's Bible? What do children learn from these books? How do children understand biblical texts? and so on.—D.J.H.

1588. L. Schwienhorst-Schönbeger, "Bibel in gerechter Sprache. Kritik eines umstrittenen Projekts," *BibKirch* 62 (1, '07) 46-53.

In evaluating how *Die Bibel in gerechter Sprache* deals with gender, one must distinguish between human and divine figures. In treating humans the translators follow a thirty-year old tradition of feminist linguistics, with some good and some bad results. In dealing with language for God they confront the old problem of biblical anthropomorphism. Many of their solutions do not belong in a translation, since they often distort the subtle language of the Bible.—D.J.H.

1589. M.-T. Wacker, "Die 'Bibel in gerechter Sprache.' Vorstellung und Würdigung eines Projekts," *BibKirch* 62 (1, '07) 54-59.

Taking its starting point from the prologue to the Greek version of Sirach, the article discusses the goals, processes, and features of *Die Bibel in gerechter Sprache.* It gives particular attention to its efforts to be just with regard to Judaism and to women, and to its treatment of names for God and Jesus.—D.J.H.

1590. J. B. Zhang Shijiang, "The Promotion of the Bible in Contemporary China and Evangelization," *Tripod* [Hong Kong] 27 (144, '07) 20-34.

The article first discusses the Studium Biblicum's edition of the Bible in Chinese (1968) and surveys other Catholic translations and publications of the Bible in Chinese. Then it considers translations and publication of the Bible by the Protestant Christian church in China. It con-

cludes that the Catholic church has to reflect seriously on the small number of Bibles it publishes and on the number of converts it makes, as compared to the Protestant Christian church. [The Chinese version of the article published in the same fascicle contains the bibliography.]—D.J.H.

Computer-Assisted Research

1591. M. Alterman, "Digital Resources for Ancient Languages," *Stone-Campbell Journal* [Loveland, OH] 10 (1, '07) 77-91.

After noting the value of audio recordings for enhancing language learning, the article calls attention to web resources, the majority of which have audio components (many of them available free online, with others in CD-ROM format) for Biblical Hebrew, Aramaic, Greek, classical poetry, and other languages of interest in biblical studies.—D.J.H.

1592. J. Glynn, "Exegetical and Bible Study Computer Program," *Conversations in Religion and Theology* [Oxford—Malden, MA] 5 (1, '07) 116-128.

After noting the ideal computer specifications for running biblical software programs, the article discusses five core programs and the essential reference works they contain. It describes *Accordance* as a Porsche built for speed and drivability, *BibleWorks* as a Mercedes, *Logos 3 Gold* as a Cadillac (for library size and bells and whistles), and Zondervan's *Scholar's Edition* as a Ford pickup (for utility, especially in the NIV).—C.R.M.

Scholars

1593. M. Abdalla, "Memory of Bishop Mar Athanasius Yeshue Samuel and His Adventure with Qumran Scrolls," *QumChron* 14 (3-4, '06) 121-126.

Bishop Mar Athanasius Yeshue Samuel (1907-95) was the first person to possess the Dead Sea scrolls. Being able to appreciate their unique historical value, he saved them through the turmoil of war and a 24-day sea voyage from Beirut to New York.—D.J.H.

1594. Anon., "In Memoriam William Lawrence Petersen (1950-2006)," *VigChrist* 61 (1, '07) v-vi.

This memorial note calls attention to Petersen's accomplishments as a scholar, teacher, and editor, as well as his personal qualities.—D.J.H.

1595. J. M. Court, "Edwyn Clement Hoskyns (9th August 1884 – 28th June 1937)," *Exp Times* 118 (7, '07) 331-336.

The article describes Hoskyns's career as an Anglican clergyman and NT professor, with particular attention to how his work was appreciated by distinguished contemporaries and found its way into print through F. N. Davey. It shows how Hoskyns moved from a religion of experience to one of revelation through history received by faith.—D.J.H.

1596. C. Grappe, "Éloge du Professeur Gerd Theissen," *RevHistPhilRel* 87 (1, '07) 5-12.

Prepared for the conferral (in May 2006) of an honorary doctoral degree on Theissen by the Université Marc Bloch, the article makes seven points about the importance and originality of Theissen's work and the interest that it has aroused. Particular attention is given to the various methodological approaches (form-critical, psychological, historical, homiletical, hermeneutical)

with which he has worked. A list of his publications cited in the appreciation is included on pp. 10-12. [The same issue (pp. 13-17) contains a response by Theissen.]—D.J.H.

1597. Z. J. Kapera, "John C. Trever (1915-2006) — The Photographer of the Scrolls," *Qum Chron* 14 (3-4, '06) 113-120.

Trever's name will remain forever connected with the discovery of the Dead Sea scrolls. He was one of the first to recognize the large Isaiah Scroll and to authenticate it properly, and the first to photograph the ancient scrolls. Even after leaving Jerusalem, he stayed faithful to the scrolls and their problems until the end of his long life. Two photographs of Trever are included.—D.J.H.

1598. G. Langer, "Persönlicher Nachruf auf Univ.-Prof. Dr. Kurt Schubert († 4. Februar 2007)," *Heiliger Dienst* [Salzburg] 60 (4, '06) 294-295.

A personal appreciation of the late Professor Schubert, with particular attention to his contributions to Jewish studies from Qumran to the present, his role in the struggle against anti-Judaism, and his identity as both a Zionist and a Catholic.—D.J.H.

1599. C. Mangan et al., "Gracious Teacher," *Religious Life Review* [Dublin] 46 (244, '07) 152-170.

After Mangan's personal appreciation (on pp. 152-154) of W. Harrington's many contributions to biblical study in Ireland, Harrington (on pp. 155-170) answers questions from T. McCarthy on his life and education, experience of church life as a Dominican priest and a biblical scholar, and his work as a teacher and writer.—D.J.H.

1600. K. Mielcarek, "Życie i działalność naukowo-dydaktyczna dra Huberta Ordona SDS" [The Life and Scholarly-Teaching Work of Hubert Ordon SDS], *RoczTeol* 53 (1, '06) 119-123.

The article first describes the academic formation and teaching career of Prof. Ordon, and then provides a list of his publications.—D.J.H.

1601. H. R. Schlette, "Die Anfänge und das Folgende," *Orientierung* 71 (5, '07) 49-51.

The article discusses the many contributions made by the late Professor N. Brox (1935-2006) to early church history and patristics, with particular attention to his interest in non-Hellenistic and alternative expressions of Christology.—D.J.H.

1602. H. Shanks et al., "Losing Faith," *BibArchRev* 33 (2, '07) 50-57.

Shanks questions four biblical scholars and archaeologists—B. D. Ehrman, J. F. Strange, L. H. Schiffman, and W. G. Dever—about the various negative and positive effects that scholarship has had on their personal religious faith.—D.J.H.

1603. K. Stendahl, "Why I Love the Bible," *Harvard Divinity Bulletin* [Cambridge, MA] 35 (1, '07) 20-28.

The article describes the author's love for the Bible with reference to five "not" statements: The Bible is not primarily about me; it is not always as deep as we think; even Paul is not always totally sure; do not be so uptight; and it is probably not as universal as we think. [The same issue (pp. 29-31) contains Stendahl's responses to questions from Y. Landau.]—D.J.H.

1604. O. Weiss, "Alfred Firmin Loisy (1857-1940)," *TheolRev* 103 (1, '07) 17-28.

After noting the recent revival of interest in Loisy's work, the article discusses his early engagement with historical-critical interpretation of Scripture, his early clashes with ecclesiastical orthodoxy, his program for Catholic renewal, the publication of his *L'Évangile et l'Église* (1902), the praise and criticism that it evoked, his break with the Roman church, his status as an *excommunicatus vitandus,* his effort at developing a religion of humanity, and his last years.—D.J.H.

1605. R. L. Wilken, "Tribute to Jaroslav Pelikan," *ProEccl* 16 (2, '07) 123-125.

What raised Pelikan above other scholars of the Christian intellectual tradition was that he never lost sight of the whole. He never wavered from the conviction that the central orthodox tradition was the most consequential, adaptable, and enduring. He believed that the Christian theological tradition commended itself to reasonable men and women by its doctrine and teaching, its ideas and arguments.—D.J.H.

1606. M. S. Wróbel, "Sylwetka naukowa Prof. dra hab. Hugolina Langkammera OFM" [A Scholarly Sketch of Prof. Dr. Hab. Hugolin Langkammer OFM], *RoczTeol* 53 (1, '06) 113-118.

On the occasion of the publication (2005) of a *Festschrift* honoring Prof. Langkammer, the article describes his academic formation and teaching career, and notes his many publications in the biblical field.—D.J.H.

Bulletins

1607. D. J. Harrington, "The Bible in the Past, Present and Future," *America* 196 (8, '07) 30-32.

Descriptions and evaluations of nine recently published books: A. D. Callahan, *The Talking Book;* J. D. Levenson, *Resurrection and the Restoration of Israel;* J. H. Charlesworth (ed.), *Jesus and Archaeology;* F. Bovon, *The Last Days of Jesus;* L. T. Johnson, *Hebrews. A Commentary;* D. L. Dungan, *Constantine's Bible;* M. P. Brown (ed.), *In the Beginning. Bibles Before the Year 1000;* B. Montagnes, *The Story of Father Marie-Joseph Lagrange;* and R. D. Witherup, *Scripture. Dei Verbum.*—D.J.H.

1608r. P. Ostański, *Bibliografia Biblistyki Polskiej 1945-1999* (2 vols.; Poznan: Uniwersytet im. Adama Mickiewicza, Wydział Teologiczny, 2002).

Z. J. Kapera, "A Guide to Polish Biblical Research (Review Article)," *PolishJournBibRes* 5 (2, '06) 137-144.—After sketching the history of modern biblical scholarship in Polish, the article discusses Ostański's work with regard to its purpose, principles of compilation, structure, format, comprehensiveness, and presentation. It concludes that Ostański has produced a useful tool that should find its way onto the desk of every Polish biblical scholar.—D.J.H.

1609. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 45 (2, '07) 125-130.

Descriptions and evaluations of twenty-one recent publications, all in English, on the NT and related matters.—D.J.H.

1610. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 45 (3, '07) 195-201.

Descriptions and evaluations of twenty recent publications, all in English, on the NT and related matters.—D.J.H.

1611. B. Szier-Kramarek, "Polska bibliografia biblijna za lata 2002-2004" [Polish Biblical Bibliography for 2002-2004], *RoczTeol* 53 (1, '06) 133-187.

An alphabetical listing according to the authors' names of books and articles in Polish published between 2002 and 2004 on various aspects of OT and NT study.—D.J.H.

1612. J. Verheyden, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 82 (2-3, '06) 300*-387*.

Bibliographical information for 1734 recent books and articles [see § 50-883] appears under these general headings: introduction (nos. 5851-6129), NT theology (6130-6243), NT books (6244-7494), and early Christian writings (7495-7584). [The same fascicle contains as part of J.-M. Auwers's bibliography of OT studies sections on Scripture in general (pp. 179*-196*) and on Judaism (pp. 273*-299*).]—D.J.H.

GOSPELS—ACTS

Gospels (General)

1613. Anon., "Voting Record. Jesus Seminar Votes, Fall 2003," *Forum* 6 (2, '03) 343-344.

The article reports on the voting from one session of the Jesus Seminar on propositions advanced by T. J. Weeden in an essay in the same issue [§ 51-1621] regarding the use of the story of Jesus son of Ananias found in Josephus' *Jewish War* 6:300-309 by the authors of Mark, Luke, John, and the final redactor of Q.—C.R.M.

1614. S. Byrskog, "A Century with the *Sitz im Leben.* From Form-Critical Setting to Gospel Community and Beyond," *ZeitNTWiss* 98 (1, '07) 1-27.

After acknowledging the link between sociologically oriented study of Gospel communities and the form-critical notion of the *Sitz im Leben,* the article presents a selective survey of scholarship to illustrate the basic contours of the notion of the *Sitz im Leben* and its variegated use in NT scholarship over the last one hundred years under the following headings: the beginning, NT form criticism, form criticism diachronically expanded, redaction criticism, the new literary and rhetorical criticism, and social-scientific criticism. It offers the following tentative definition of the expression *Sitz im Leben* that seeks to synthesize its century long use while at the same time avoiding some of its misuses: *Sitz im Leben* is that recurrent type of mnemonic occasion within the life of early Christian communities when certain people cared about the Jesus tradition in a special way and performed and narrated it orally and in writing. It concludes with eight comments on corollaries of this tentative definition.—C.R.M.

1615r. B. Chilton, *Mary Magdalene. A Biography* [*NTA* 50, p. 162].

V. R. Sandiyagu, "Misreading Mary Magdalene. A Critical Review of Bruce Chilton's Recent Book on Mary Magdalene," *Bijdragen* 68 (1, '07) 87-104.—While Chilton's book has some points worth considering, it contains many vague hypotheses and unsubstantiated claims.

It makes unfounded statements about Mary's nickname ("Magdalene"), demon possession, anointing stories, and dates of events. It is based almost exclusively on Mark's Gospel and ignores the Evangelists' role as redactors.—D.J.H.

1616. F. Hale, "Rehabilitating Judas Iscariot in French Literature," *VerbEccl* 27 (2, '06) 561-575.

During the 19th and 20th centuries many French literary artists (e.g. E. Renan, F. Mauriac, P. Raynal, M. Pagnol) attempted to probe the personality and motives of Judas Iscariot. However, they failed to answer the questions that they posed, due in large part to the sparsity of information about Judas in the Gospels. Their failed attempts illustrate the difficulty of discovering what kind of man Judas was and what prompted him to betray Jesus.—D.J. H.

1617. J.-M. Maldamé, "À propos de Judas," *EspVie* 117 (167, '07) 4-8.

Descriptions and evaluations of four recently published books (2006) pertaining to Judas: R. Kasser et al. (eds), *L'Évangile de Judas;* J.-Y. Leloup, *Un homme trahi. Le roman de Judas;* P.-E. Dauzat, *Judas. De l'Évangile à l'Holocauste;* and N. Grimaldi, *Le livre de Judas.*—D.J.H.

1618. P. Mullen, "Reconsidering Life: John the Baptist's Wilderness Invitation to Repentance," *BibToday* 45 (2, '07) 85-90.

This discussion of John the Baptist and his message considers John as the "new Elijah," his portrayal by the NT and Josephus, his location in the wilderness, his message of repentance, and his baptism and ritual renewal. We should hear in the words "repent" and "repentance" their ancient sense of invitation into a process. [A study guide on repentance is included on p. 91 of the same issue.]—C.R.M.

1619. M. A. Powell, "Echoes of Jonah in the New Testament," *WordWorld* 27 (2, '07) 157-164.

After noting the NT passages in which references or allusions to the book of Jonah might be made (most clearly in the "sign of Jonah" passages in Mt 12:38-40; 16:1-4; and Lk 11:29-30), the article discusses how themes from the book of Jonah may have been taken up in NT writings: the call to preach to Gentiles, the storm at sea, the adventure with the fish, and the repentance of the Ninevites. It concludes with observations on the NT usage.—C.R.M.

1620. R. W. Swanson, "What Is a Gospel?" *LuthTheolJourn* 41 (1, '07) 58-69.

A Gospel is a poke, a shove, a provocation that evokes something that finally becomes good news, gospel. Performance of this story requires that actors poke it and prod it into action. When they do, the story pokes back and makes it clear that this story of Jesus is not finished provoking those who read it, those who see it, and those who perform it.—D.J.H.

1621. T. J. Weeden, "Two Jesuses, Jesus of Jerusalem and Jesus of Nazareth. Provocative Parallels and Imaginative Imitation," *Forum* 6 (2, '03) 137-341.

This extended essay suggests that the story of Jesus son of Ananias (the "Jesus of Jerusalem") recounted in Josephus' *Jewish War* 6:300-309 was known to the authors of Mark, Luke, John, and the final redactor of Q in either oral or written form and was used as a source to compose certain parts of their own works. First it presents the case for Mark using the Jesus of Jerusalem story to provide motifs and narrative ideas for framing and fashioning certain parts of his portrayal of Jesus of Nazareth (Mk 11:17; 14:53; 14:55–15:15; 15:34, 37-38). Next it argues that

Luke drew on the same story to help create part of Jesus' Jewish trial (Lk 22:63-65; 23:1), and that the final redactor of Q imitated the oracle of Jesus son of Ananias in scripting the Q oracle of judgment (Lk 13:34-35a). Then it considers the case for John borrowing from the son of Ananias story to frame and fashion parts of Jesus' Jewish and Roman trials (Jn 18:12-13, 19-24; 19:9-11). Finally it articulates the conclusions derived from exploring these cases of dependency and their implications for Gospel studies and the quest for the historical Jesus. An addendum addresses the issue of Markan provenance (the village region of Caesarea Philippi) and Mark's possible access to an oral form of the story of Jesus son of Ananias.—C.R.M.

1622. T. Work, "Converting God's Friends: From Jonah to Jesus," *WordWorld* 27 (2, '07) 165-173.

Although Jesus may be the last figure we would expect to identify with Jonah the pouting prophet to Nineveh, the NT points us in that direction. Jesus' appropriation of Jonah honors the profundity of our injured sense of justice and reveals the Father, Son, and Holy Spirit to be unspeakable love for their world, unconditional love, grievous love—the only kind that can conquer our hardened hearts.—D.J.H.

Gospels General, §§ 51-1503, 1533, 1572, 1575, 1901, 2044, 2056.

Jesus

1623. W. Arnal, "The Symbolic Jesus. Why It Matters That Jesus Was Jewish. An Interview with William Arnal. Part Two," *FourthR* 20 (2, '07) 3-8, 18.

In this installment [see § 51-901] Arnal responds to questions arising from his book *The Symbolic Jesus* (2005) on the analysis of scholarly discourses and assumptions in historical Jesus scholarship, the issue of anti-Judaism, the influence of the Holocaust on historical Jesus scholarship, normative judgments about "true" Judaism implicit in historical Jesus scholarship, and doubts about the academic value of historical Jesus studies. [In the same issue M. H. Smith (pp. 9-10) and B. B. Scott (pp. 10-11) respond to Arnal's challenge to the intellectual viability of historical Jesus research, and Arnal (pp. 11-12) replies.]—C.R.M.

1624. M. Cromhout, "J D Crossan's Construct of Jesus' 'Jewishness': A Critical Assessment," *ActaPatByz* 17 ('06) 155-178.

Guided by the insights of ethnicity theory, the article aims to identify what content, explicitly or implicitly, Crossan assigns to Jesus' "Jewish" ethnic identity under the following headings: Jesus, Nazareth, and Sepphoris; Jesus and the brokerless kingdom; Jesus the magician; Jesus and open commensality; magic and meal coming together; Jesus and the patriarchal family; and Jesus and inclusive "Judaism." It concludes that Crossan's reconstruction has very little that connects Jesus with traditional "Jewish" ethnicity in the 1st century.—C.R.M.

1625. G. De Rosa, "Chi è Gesù di Nazaret? Duecento anni di ricerche sul 'Gesù storico,'" *CivCatt* 158 (3763, '07) 17-27.

After explaining what is meant by "the quest of the historical Jesus," the article discusses the three phases of the quest: the old quest (1778-1906), the new quest (1921-75), and the third quest (from 1975 onward). While the third quest has insisted on the Jewishness of Jesus, it has not succeeded in finding much agreement about his identity. A better way to reach Jesus is to move from the Gospels to Jesus.—D.J.H.

1626. S. Freyne, "Jesus a Jewish Galilean: A New Reading of the Jesus Story," *ProcIrBib Assoc* 28 ('05) 106-123.

In order to confirm how plausible it might be to claim the Jesus story, at least in its broad contours, as the story of the historical Jesus also, the article attempts to assess the significance of Jesus' movements and actions in three locations (desert, Galilee, Jerusalem) in the light of the ancestral Scriptures that are presumed to have played a pivotal role in shaping his particular inspiration. It concludes that Jesus was one of a series of country prophets who had dared to challenge the center, even at the threat of losing his own life, a type of Jewish reformer whose prototypes were Amos and Jeremiah.—C.R.M.

1627. S. Haar, "Historical Jesus Studies: A Fertile or a Futile Quest?" *LuthTheolJourn* 41 (1, '07) 27-36.

After providing an overview of the quest for the historical Jesus, the article identifies some major contributions of historical Jesus studies to NT scholarship and concludes that the quest remains alive and fertile. Then it responds to those who are tempted to dismiss historical Jesus research as irrelevant for the life, ministry, and mission of the church.—C.R.M.

1628. G. Holderness, "'Half God, half man': Kazantzakis, Scorsese, and *The Last Temptation*," *HarvTheolRev* 100 (1, '07) 65-96.

From a variety of perspectives the essay explores the theological underpinnings of N. Kazantzakis's novel *The Last Temptation* (1954) and M. Scorsese's film version of it (1988) in an attempt to demonstrate the value of their contributions to theological discussion and debate. It observes that the objectives that Kazantzakis set for himself are much the same as those of G. Moore, E. Renan, and the whole 19th-century critical movement from D. Strauss's *Das Leben Jesu kritisch bearbeitet* (1835) onwards to bypass Christian doctrine in order to get at the historical truth about Jesus of Nazareth.—C.R.M.

1629. V. J. John, "Spirituality of Jesus and the Hope for a New World: Some Observations from the Gospels," *BangalTheolFor* 38 (2, '06) 45-58.

The article highlights the spiritual power at work in various stages of Jesus' life and ministry as they are presented in the Gospels: his Jewish birth and upbringing, life-centered piety and passion (piety beyond ritualism, reconciliation and forgiveness, withdrawal and engagement), universal ministry and mission, voluntary suffering and rejection, and the resurrection as the culmination of Jesus' spirituality.—D.J.H.

1630. G. Lüling, "The Last Passover of Jesus and Its Reinterpretation," *JournHighCrit* 12 (1, '06) 91-110.

We have every right to assume in light of the hostility of the Galileans/Samaritans to the centralization of the cult of the Jerusalem Passover and the fashion in which Jesus and his disciples acted that they celebrated the Passover conspiratorially according to the ancient Semitic/Arabic/Old Israelite hamstringing ceremony, which was derived from the primeval code of the vendetta and included conspiratorial oaths. The oath-taking rite of "dipping hands in common in the bowl" (see Mk 14:20; Mt 26:23; Jn 13:26) provides a substantial argument for the martial character of Jesus' undertaking.—C.R.M.

1631. J. C. Okoye, "Jesus and the Jesus Seminar," *NewTheolRev* 20 (2, '07) 27-37.

After noting the objectives of the Jesus Seminar and the allied Westar Institute, the article

describes how the Seminar operates, provides some illustrations of the Jesus of the Seminar, and treats critics of the Seminar (L. T. Johnson versus R. J. Miller). It concludes that the Jesus Seminar is not to be faulted for marketing its view of Jesus as long as it is clear whose voice it represents and to whom it is accountable.—C.R.M.

1632. R. Penna, "La fede di Gesù e le Scritture di Israele," *RassTeol* 48 (1, '07) 5-17.

After noting the expression "the faith of/in Jesus" as an affirmation of the early church and as a matter of recent exegetical controversy, the article discusses "faith" as the personal experience of the historical Jesus with particular attention to his use of the OT, especially in his teachings and in the development of his identity.—D.J.H.

1633. B. Pixner, "Jesus and the Two Feast-Calendars," *QumChron* 14 (3-4, '06) 143-159.

The article explores various connections between the Qumran Essenes and Jesus under the following headings: the two calendars (lunar and solar) of the Second Temple period, the feast of Tabernacles (Jn 7:2-10), Nazareth's Natzorean clan (see Isa 11:1), the cleansing of the Temple (Jn 2:13-25), the date of the Last Supper, the Essene Quarter of Jerusalem, ancient evidence of the three-day chronology of the passion of Jesus, a chronology of the trial of Jesus (from Tuesday to Friday), and the two families of Jesus reconciled.—C.R.M.

1634. J. S. Siker, "Historicizing a Racialized Jesus: Case Studies in the 'Black Christ,' the 'Mestizo Christ,' and White Critique," *BibInt* 15 (1, '07) 26-53.

This article analyzes how modern biblical scholarship has contributed to the historicizing and retrojection of a racialized Jesus, with particular attention to J. Cone's portrayal of "the black Christ" and V. Elizondo's concept of "the mestizo Jesus." It observes that the essentializing character of historical Jesus studies provides a springboard for Cone's parallel essentializing of Jesus as "black," while Elizondo's Hegelianesque portrait of Jesus as the "mestizo" bridge between the borderlands of Jewish and Gentile territories relies on modern biblical scholarship's construction of the historical Jesus as somehow the synthesis of both Galilean peasant and urban Greek sophisticate. It concludes with remarks on the role of white privilege and "white critique" when it comes to racializing the historical Jesus.—D.J.H.

1635. T. Söding, "Lehre in Vollmacht. Jesu Wunder und Gleichnisse im Evangelium der Gottesherrschaft," *IntKathZeit/Communio* 36 (1, '07) 3-17.

The article discusses the relationship of Jesus' miracles and parables to his proclamation of God's reign under five headings: authority, the reign of God, miracles, parables, and the miracle of the parables—the parable of the miracles.—D.J.H.

1636. T. W. Tilley, "Remembering the Historic Jesus—A New Research Program?" *Theol Stud* 68 (1, '07) 3-35.

The new program of Jesus research shifts from constructing theories about the historical Jesus to understanding the practices in which Jesus was remembered. This shift has been provoked especially by the work of three scholars and has three components: a shift from the "great man" approach to Jesus to a "first among equals" approach (E. Schüssler Fiorenza); a shift from a focus on Scripture as a written text to a focus that takes seriously the orality of the tradition (J. D. G. Dunn); and a shift from understanding the acceptance of Jesus' divinity as a late, even hellenized, accretion to an early recognition (L. W. Hurtado).—D.J.H.

1637. S. Vicastillo, "Los hermanos de Jesús en el testimonio de Tertuliano," *Revista Agustiniana* [Madrid] 47 (144, '06) 621-623.

The "brothers" (and "sisters") of Jesus have been understood in various ways: full siblings, first cousins, step-children from Joseph's first marriage, or half-brothers. Tertullian understood the marriage of Joseph and Mary as having two steps—*ante partum* and *post partum.* According to him, Jesus was born of the Virgin Mary before the actual wedding, while the other children were born from Joseph and Mary after the wedding.—D.J.H.

Jesus, §§ 51-1653, 1673, 1874, 1901, 1964r, 2097.

Passion and Death

1638. M. Borg and J. D. Crossan, "Collision Course. Jesus' Final Week," *ChristCent* 124 (6, '07) 27-31.

Mark's story of Jesus' last week (see Mk 11:1–15:47) presents a radically different theology of Jesus' death than the one in Mel Gibson's *The Passion of the Christ.* Jesus went to the capital city of his people to confront Roman imperial power and religious collaboration with it.—C.R.M.

1639. M.-L. Gubler, "Das Kreuz — Ärgernis und Heilszeichen im Neuen Testament," *Diakonia* 38 (2, '07) 98-103.

This reflection on the cross as scandal and sign of salvation in the NT considers early Christian interpretations of Jesus' death as the prophet's destiny and the suffering of the righteous one, the concepts of guilt and atonement in the Bible, the shift from example to sacrament in interpreting Jesus' death, and the word of the cross as a program for living.—D.J.H.

1640. J.-M. Maldamé, "La trahison de Judas. Psychologie, histoire et théologie," *EspVie* 117 (166, '07) 1-13.

To assume that Jesus knew from the start that Judas would betray him is to misunderstand Jesus' humanity, his relationship with his disciples, and the nature of salvation. The reason for Judas' betrayal probably was associated with Jesus' apparent failure to inaugurate God's kingdom by force of arms. When taken over by Satan (see Lk 22:3; Jn 13:1, 22), Judas' love for Jesus turned into hate. His attitude stands in contrast to those displayed by Peter and Mary of Bethany. Judas bears witness to the mystery of human freedom. However, the possibility of his salvation should not be discounted.—D.J.H.

1641. D. Rasquinha, "The Cross," *Vidyajyoti* 71 (2, '07) 146-148.

The article discusses the symbol of the cross in the context of Jesus' life and death, its saving power, and its significance in Christian life today.—D.J.H.

Passion and Death, §§ 51-1688, 1913–1914.

The Resurrection

1642. C. Bryan, "Did the First Christians Mean What They Said, and Did They Know What They Were Talking About?" *SewaneeTheolRev* 50 (2, '07) 247-263.

In explaining, proclaiming, or defending the resurrection of Jesus, early Christians pointed to

his empty tomb and to the appearances that many of them had experienced. While these have been explained in various ways, it is indeed possible that the first Christians meant what they said and knew what they were talking about. Their explanation covers the data and appears to work.—D.J.H.

1643. C. Bryan, "So What?" *SewaneeTheolRev* 50 (2, '07) 264-278.

Jesus' disciples claimed that the risen Jesus who encountered them "in power" was the same Jesus whom they had known and followed in Galilee, who had spoken of the coming of God's kingdom and invited them to share in its work, and who had been crucified. The resurrection means that God has vindicated Jesus and his claims, that the doctrine of justification by grace through faith is true, that Christ's self-manifestation to those who follow him had not ended, that Christ is a factor in the present, and that Jesus' resurrection affects God and humankind.—D.J.H.

1644. C. Bryan, "What Exactly Was It That the First Christians Were Saying?" *SewaneeTheol Rev* 50 (2, '07) 235-246.

When the ancients, whether Jews or pagans, used the Greek words ἐγείρω or ἀνίστημι in connection with the dead, they invariably seem to have meant something like returning to a life that was at least in some measure continuous with previous life, after a period of being dead. The early Christians consistently talked about Jesus being "raised from the dead," and not merely that Jesus' cause lived on, or that resurrection was a way of talking about the real meaning of Jesus' death, or that God would raise him in the age to come, or that his immortal soul would live on forever.—D.J.H.

1645. I. Czachesz, "Early Christian Views on Jesus' Resurrection. Toward a Cognitive Psychological Interpretation," *NedTheolTijd* 61 (1, '07) 47-59.

The article first shows that there was a variety of views among early Christians about whether Jesus was resurrected or not, whether it involved his body, and whether Jesus and the divine savior were the same person. Then it suggests that insights from cognitive science about agency are helpful in understanding why the idea of a resurrected Jesus matters, and how the theory of minimal counterintuitiveness explains why some forms of this idea have become more widespread than others. Finally it considers how a minimally counterintuitive image of the resurrected Jesus emerged and became established in the NT and early Christian tradition.—D.J.H.

1646. P. Largo Domínguez, "El cuerpo glorioso de Cristo resucitado. Un arco de posiciones en los últimos 50 años," *Burgense* 47 (2, '06) 375-441.

Taking its starting point from P. Tillich's position, this article describes and evaluates various approaches to the theme of the glorious body of the risen Christ over the past fifty years: the physics and biology of the resurrection (J. M. Igartua), the new paradigm (H. Küng, A. Torres Queiruga), discretion concerning the mystery (X. Léon-Dufour, J. Moingt, W. Kasper), and the empirical impact—transformation (X. Zubiri, H. Bourgeois, J. Moltmann). Thirteen conclusions summarize the discussion.—D.J.H.

1647. J. M. Martín-Moreno, "Los relatos de la resurrección según la exégesis y la teología actual," *Manresa* 79 (311, '07) 109-125.

Directors of the "Spiritual Exercises" should have some familiarity with recent exegetical and theological study of the resurrection: the different accounts of the risen Jesus' appearances, the nature of his risen body, the relationship between NT experiences of the risen Jesus and our reli-

gious experiences today, the transformative character of the appearances, the appearances and discernment of spirits, and the forms of consolation produced by the appearances.—D.J.H.

1648. P. Martuccelli, "Gesù risorto, risurrezione dell'uomo. Riflessioni teologiche a partire dal Nuovo Testamento," *Theologia Viatorum* [Potenza, Italy] 9-10 ('04-'05) 13-57.

After noting the centrality of Jesus' resurrection in early Christian faith, the article considers three different groups of NT witnesses: the narratives about the events immediately following Jesus' resurrection (the four Gospels); the accounts of the first, decisive preaching about the resurrection and its effects over a wide region (Acts); and the profound reflections on the objective content of the resurrection of Christ and of Christians, and its existential relevance (Paul's letters, especially 1 Thess 4:13–5:11 and 1 Cor 15:1-58).—D.J.H.

1649. F. Pérez Herrero, "La misión desde el mandato misionero del resucitado," *Burgense* 47 (2, '06) 357-374.

The article highlights the theme of mission in the commands of the risen Jesus in Mt 28:18-20 ("make disciples of all nations"), Lk 24:45-49 ("you are witnesses of these things"), Jn 20:21-23 ("as the Father has sent me, so I send you"), and Mk 16:15-18 ("proclaim the good news to the whole creation"), respectively.—D.J.H.

1650. P. J. W. Schutte, "The Resurrection of Jesus: What's Left to Say?" *HTSTeolStud* 62 (4, '06) 1513-1526.

The article summarizes the views of S. J. Patterson, N. T. Wright, and J. D. Crossan, respectively, on the resurrection of Jesus. Patterson and Crossan understand the resurrection as metaphorical—a way of proclaiming the significance of Jesus' life. Wright understands the resurrection as historical—the Gospels teach a material, physical concept of resurrection. The article concludes that the resurrection is about ends and new beginnings.—C.R.M.

Synoptics

1651. M. Cromhout, "'We Are Judean'! The Sayings Gospel Q's Redactional Approach to the Law," *VerbEccl* 27 (3, '06) 794-820.

Part of the reason for the incorporation of the main redaction in Q (J. Kloppenborg's $Q^2 + Q^3$) was to defend the Judean ethnic identity of the Q people. This becomes evident in its conservative approach to the Law as opposed to the quite "loose" approach to the Torah in the formative stratum. Q's approach to the Law was also informed by the Moses/new exodus typology encountered in its various strata.—D.J.H.

1652. B. Hose, "Kirche der Reichen? Ein neutestamentlicher Denkanstoss," *BibKirch* 62 (1, '07) 42-45.

After observations on current social and economic conditions, the article shows how the Synoptic Gospels reflect a challenge to the rich, a farewell to the "benefactor" mentality, a renunciation of social status, and an emphasis on sharing.—D.J.H.

1653. E. Rau, "Q-Forschung und Jesusforschung. Versuch eines Brückenschlags," *EphTheol Lov* 82 (4, '06) 373-403.

Q research has shown that the "this generation" sayings are very important for the composition and theology of the sayings source. Contrary to the position that they come from Christian prophets,

it is possible that they reflect Jesus' own failure in Galilee and may help to explain his decision to leave there for Jerusalem. Thus Q may support an extension of Jesus' mission outside of Galilee in the horizon of the final judgment against "this generation" that had rejected Jesus.—D.J.H.

1654r. L. SCHOTTROFF, *Die Gleichnisse Jesu* [*NTA* 49, p. 603].

C. KÄHLER, "Luise Schottroff, Die Gleichnisse Jesu. Eine Besprechung," *EvangTheol* 67 (1, '07) 61-64.—Schottroff turns to the parables of Jesus with her various hermeneutical (social historical-contextual, feminist, and liberation-theological) presuppositions and political convictions. She distances herself from other exegetes whom she places under the rubric of the "ecclesiological interpretation." But her description of her own work as "nondualistic parable interpretation" creates many clearly felt or actual oppositions.—D.J.H.

Synoptics, §§ 51-2077, 2097.

Matthew

1655. D. ADAMCZYK, "Realizm zapowiadanego Królestwa Bożego w świetle Ewangelii według świętego Mateusza (The Reality of the Kingdom of God in the Light of Saint Matthew's Gospel)," *StudTheolVars* 44 (2, '06) 155-169.

After surveying how the kingdom of God was understood in various OT texts, the article considers Jesus' teachings about the kingdom of heaven in Matthew's Gospel, the relationship of God's reign to the church, and the full coming of God's kingdom. It concludes by way of summary with quotations of Mt 16:27; 7:21; and 5:19.—D.J.H.

1656. R. L. FOSTER, "Your, Ours, and Mine: Jesus' Use of the Prophetic Possessive in the Gospel of Matthew," *BibTheolBull* 37 (1, '07) 3-11.

In Matthew's Gospel Jesus generally uses the term "Father" in addressing the disciples, thus affirming their special relationship with God. In several instances, however, he refers to "my Father" (the prophetic possessive), thus making a distinction between himself and the disciples, and reinforcing the picture of the disciples as not fully understanding the nature of Jesus, the kingdom, or the Jesus community. This usage extends over a significant part of the Gospel narrative and has the rhetorical force of pressing the disciples, and the implied readers who come to identify with the disciples, to adopt certain actions and avoid others, lest they lose their honored status in the Jesus community.—D.J.H.

1657. C. PAYA, "Chronique matthéenne VII," *ÉtudThéolRel* 81 (4, '06) 553-571.

This seventh installment in a survey of Matthean studies [§ 46-872] discusses six recent doctoral dissertations about characters in Matthew's Gospel and other topics (by J. K. Brown, J. R. C. Cousland, L. Novakovic, L. J. Lawrence, P. Foster, and J. L. Capshaw); D. E. Aune (ed.), *The Gospel of Matthew in Current Study* (2001); three studies on the Sermon on the Mount (by M. Stiewe and F. Vouga, H. B. Green, and M. Talbot); and three works on the text of Matthew's Gospel (by M. J. J. Menken, J.-F. Racine, and A. S. Anderson).—D.J.H.

1658. W. WEREN, "De opbouw van Matteüs' evangelie: een nieuw voorstel (The Macrostructure of Matthew's Gospel: A New Proposal)," *TijdTheol* 47 (1, '07) 16-41.

The Dutch version of the article published in English in *Biblica* [§ 51-172].—D.J.H.

Mt 1:1-17, § 51-1697.

1659. [Mt 1:18] M. J. Giovanoni, "Two Terrible Translations," *HomPastRev* 107 (7, '07) 54-59.

Since Mary and Joseph had completed *kiddushin,* by Jewish law they were truly married before the incarnation. The translation of 1:18 as indicating that they were only "engaged" distorts the fact that when the marriage contract was signed, the couple were married and could only be separated by divorce or death. When Mary says in Lk 1:34 "I know not man," she was telling the angel that she planned to remain a virgin even though married.—D.J.H.

Mt 3:4, §§ 51-1536, 1674.

1660. [Mt 5–7] P. Ellingworth, "'Thou' and 'You' in the Sermon on the Mount," *BibTrans* 58 (1, '07) 11-19.

The Greek text of the Sermon on the Mount moves frequently between "thou" (singular) and "you" (plural). The article suggests that translators or revisers of functional equivalent translations consider whether this alternation has some positive effect in the receptor language, such as an increase of emphasis where the equivalent of "thou" forms is used. If not, then "you" forms should be considered for consistent use in passages where a group of people is addressed.—D.J.H.

Mt 5:3, § 51-1943.

1661. [Mt 5:13-16] M. Tinker, "The Servant Solution: The Co-Ordination of Evangelism and Social Action," *Themelios* 32 (2, '07) 6-32.

The "Servant solution" that lies behind the Sermon on the Mount makes it possible to coordinate evangelism and social action. The article first examines the shape that solution might take with reference to the metaphors of salt, light, and a city on a hill in Mt 5:13-16. Next it considers the extent to which the early church implemented this teaching as recorded in Acts, and refers to the impact Christianity made on Greco-Roman society by virtue of its distinctive beliefs and practices. It concludes that at the mount of Matthew 5 the heralding Servant gathers his nascent servant community to himself, thus beginning to realize the great act of salvation prophesied in Isaiah 40–66.—D.J.H.

1662. Z. Żywica, "Kwestia listu rozwodowego w interpretacji Jezusa (Mt 5, 31-32)" [The Divorce Letter in the Interpretation of Jesus (Mt 5, 31-32)], *CollTheol* 76 (3, '06) 19-32.

A review of Jesus' statements about divorce (Mt 5:31-32; 19:3-9; Mk 10:1-12; etc.) indicates that he always referred back to God's original will for Israel (Gen 2:22-23), which was still valid for the community of his time and for the future church. Divorce is not permitted. Marriage is a union of two equal partners, male and female. A man who divorces his wife commits adultery and deserves death because he subjects her to the same sin and punishment.—J.J.P.

1663. [Mt 6:9-13] O. F. Cummings, "The Lord's Prayer: Challenge and Comfort," *Emmanuel* 113 (3, '07) 196-209.

After considering the two NT versions of the Lord's Prayer in Mt 6:9-13 and Lk 11:2-4, the article reflects on the many challenges it presents with attention to its various elements.—C.R.M.

1664. [Mt 6:9-13] B. Pitre, "The Lord's Prayer and the New Exodus," *Letter & Spirit* [Steubenville, OH] 2 ('06) 69-96.

The article seeks to develop and strengthen N. T. Wright's proposal that the Lord's Prayer (Mt

6:9-13; Lk 11:2-4) should be understood as a prayer for the "new exodus." It contends that when its OT and Jewish background is adequately taken into account, the Lord's Prayer appears to be a prayer for the new exodus and all that it entails: the coming of the Messiah, the release of God's scattered people from exile, and the ingathering of Israel and the Gentiles into the promised land of a New Jerusalem. It concludes that the Lord's Prayer is not only an eschatological prayer but also a typological, messianic, and Davidic prayer.—D.J.H.

1665. [Mt 6:22-23] M. F. WHITTERS, "'The Eye Is the Lamp of the Body': Its Meaning in the Sermon on the Mount," *IrTheolQuart* 71 (1-2, '06) 77-88.

When "the eye is the lamp of the body" in Mt 6:22-23 is linked with previous and subsequent proverbial passages and then viewed within the broader context of the Sermon on the Mount, the implication is that the light proceeds outwardly. Light (and darkness) are metaphors for external actions, and the eye that emits the light betrays through these actions its own generosity or greed. Therefore the eye is active, and the source of its light is an already thriving relationship with God. The parallel in *Gospel of Thomas* 24:1-3 bears witness to a similar literary context and concept of vision (the eye projects light) but the light is self-generated and Jewish piety is rejected.—D.J.H.

1666. S. WITETSCHEK, "Propheten auf der Baustelle. Zur redaktionellen Gestaltung von Mt 7,24-27," *BibZeit* 51 (1, '07) 44-60.

The parable of the two house builders takes different forms in Mt 7:24-27 and Lk 6:47-49. The article explores whether in the Q form both houses were subjected to rain, flood, and winds (Mt 7:25, 27) or simply the river (Lk 6:48b, 49b). It concludes that the Matthean form is more the product of the Evangelist's redactional activity in light of the theme of "false prophets" (see Ezek 13:1-16) running through Mt 7:15-27 as a red thread.—D.J.H.

1667. [Mt 9:1-8] M. DULAEY, "Les paralytiques des Évangiles dans l'interprétation patristique. Du texte à l'image," *RevÉtudAugPat* 52 (2, '06) 287-328.

The healing of the paralyzed man in Mt 9:1-8 played an important role in early Christian art and literature, and was interpreted as a prefigurement of the forgiveness of sins and the resurrection. The healing of the paralyzed man at Bethesda (Jn 5:1-14) was viewed as a symbol of baptism, to which Augustine preferred a broader representation of salvation. The two healings were never really distinguished in iconography. Both illustrated the faith of the baptized in the remission of sins and in the resurrection.—D.J.H.

1668. J. J. PILCH, "Flute Players, Death, and Music in the Afterlife (Matthew 9:18-19, 23-26)," *BibTheolBull* 37 (1, '07) 12-19. [See § 50-1299.]

After discussing the flute as a musical instrument in antiquity, the article proposes some culturally plausible explanations for its use in connection with mourning for the dead as reported in Mt 9:23. As part of the mourning process, the flute players may have been keeping the evil spirits at bay so that they would not interfere with the process of death and transition to the afterlife, leading the youngster to her eternal abode and eternal occupation of making music, or inducing an altered state of consciousness in the mourners who could retain some contact with their dearly beloved departed. Jesus' command for them to depart was possibly a sign that the girl was not really dead or on her way to that realm, or an indication of his resolve to snatch her from the realm of the dead and restore her to her family.—D.J.H.

Mt 9:23-26, § 51-1668.

Mt 21:21, § 51-1580.

Mt 26:47-56, § 51-1729.

1669. [Mt 28:20] P. M. McDonald, "'I Am with You Always, to the End of the Age': Presence in the Gospel according to Matthew," *ProcIrBibAssoc* 28 ('05) 66-86.

The final saying of the risen Jesus in Mt 28:20 ("I am with you always") must be interpreted in the light of the "Emmanuel" prophecy from Isaiah (Mt 1:23), Jesus' assurance that he is in the midst of any two or three who gather in his name (18:20), and other Matthean texts (8:18-27; 25:31-46; 21:42; 23:8-9). The motif of the continuing saving presence of Jesus is an essential component in Matthew's presentation of the church.—D.J.H.

Mark

1670. M. Gourgues, "Exégèse et culture. Explorations de Marc sur un arrière-fond culturel de pluralisme religieux," *Theoforum* 37 (2, '06) 171-195.

After preliminary remarks about religious pluralism, the article focuses on four passages in Mark's Gospel and shows how they may be relevant to the theme of the salvation of persons who do not believe in the God of Jesus Christ: "whoever does the will of God" (Mk 3:31-35); "you know the commandments" (10:17-22); "you are not far from the kingdom of God" (12:28-34); and "the one who does not believe will be condemned" (16:16).—D.J.H.

1671. K. B. McCruden, "Mark's Countercultural Vision," *America* 196 (8, '07) 18-21.

While martial imagery informs Mark's narrative, the Evangelist has transformed this imagery in light of his faith commitment to the countercultural kingdom inaugurated through Jesus' death and resurrection. Mark's countercultural vision of the kingdom of God calls into question the use of violence, whether done in the name of liberation or in the interest of a "just war."—D.J.H.

1672r. F. J. Moloney, *Mark. Storyteller, Interpreter, Evangelist* [*NTA* 48, p. 420].

W. R. Telford, *ExpTimes* 118 (6, '07) 282-283.—The article provides a summary of the book's content and conclusions, highlights its key points and strengths, and mentions some areas of disagreement. It judges the volume to be an excellent contribution to recent Markan studies.—C.R.M.

1673. J. Naluparayil, "Politics of Jesus," *Jeevadhara* 36 (216, '06) 435-444.

This narrative reading of Mark's Gospel seeks to determine whether the life and teaching of Jesus have a political edge. It treats political traits of Jesus' ministry, the kingdom that Jesus proclaimed, the revelation of the secret of the kingdom to the disciples, the social meaning of the cross, and Jesus' politics and his liberating stance. It concludes that Jesus was political, though not in the sense of party politics.—C.R.M.

Mark, § 51-2079.

1674. [Mk 1:6] G. Ibba, "John the Baptist and the Purity Laws of Leviticus 11–16," *Henoch* 28 (2, '06) 79-89.

Both Mk 1:6 and Mt 3:4 agree that John the Baptist wore camel's hair clothing. The article

shows that his choice of clothing fully conformed to the purity laws found in Leviticus 11–16. Only hair that had fallen naturally from the camel was permissible, and it could not be combined with other fabrics. Camel's hair could be woven into strings and threads, which could then be knotted together.—D.J.H.

Mk 1:6, § 51-1536.

1675. [Mk 2:1–3:6] J. J. Vincent, "Outworkings: Disciple Practice Today," *ExpTimes* 118 (7, '07) 326-330.

The article reflects on the "outworkings" of various passages in Mk 2:1–3:6 [§ 49-1701] in the present-day Grimesthrope Methodist Church in Sheffield, UK: healing or forgiveness (Mk 2:1-12), eating with tax collectors (2:13-17), feasting not fasting (2:18-22), plucking corn on the Sabbath (2:23-28), and healing in synagogue (3:1-6).—D.J.H.

1676. S.-H. Lee, "An Exegetical-Theological Consideration of the Hardening of the Jewish Religious Leaders' Hearts in Mark 3:1-6," *VerbEccl* 27 (2, '06) 596-613.

In Mk 3:5 Mark described "hardness of heart" (that is, the conscious refusal to believe in Jesus) as the ultimate cause of the Jewish religious leaders' unbelief and hostility (thus evoking the example of Pharaoh in Exodus 7). Mark used this motif to awaken his readers to repent of their unbelief and to follow Jesus during the period of their own suffering.—D.J.H.

1677. M. Klinghardt, "Legionsschweine in Gerasa. Lokalkolorit und historischer Hintergrund von Mk 5,1-20," *ZeitNTWiss* 98 (1, '07) 28-48.

After noting various interpretive problems encountered in Mk 5:1-20 (Gerasa as the location, the presence of the pigs, the demons' name as "Legion"), the article discusses the evidence for the presence of Roman troops in the region of Gerasa in the 1st century A.D., the use of the boar as the symbol of the *Legio X Fretensis,* and that legion's association with Neptune and water. Then it draws the consequences of these facts for interpreting the drowning pigs of Mk 5:1-20 as a symbolic caricature of the *Legio X Fretensis.*—D.J.H.

1678. M. Kiel, "The Apocalyptic Significance of Mark's First Feeding Narrative (6:34-44)," *Koinonia* [Princeton, NJ] 18 ('06) 93-113.

Based on the evidence that fish/sea monsters were a topos in contemporary Jewish apocalyptic literature and that Mark included fish in the first feeding narrative (Mk 6:34-44) analogously, the article argues that Mark intended to describe and qualify the significance of the eucharistic meal as a celebration of victory over a primordial foe.—D.J.H.

1679. [Mk 8:34] J. A. Henao Mesa, "'El que quiera seguirme, cargue con su cruz,'" *Medellín* [Bogotá] 33 (129, '07) 61-76.

Taking Mk 8:34 as its starting point, the article discusses the cross as the hermeneutical key to the Gospel in Mk 1:14–8:26 and for every disciple in 8:27–10:52, and reflects on the role of taking up the cross in the training of every disciple.—D.J.H.

1680. M. Reiser, "Die Verklärung Jesu (Mk 9,2-10) — historisch und symbolisch betrachtet," *TrierTheolZeit* 116 (1, '07) 27-38.

The article first presents a literary, historical, and cultural exposition of the transfiguration account in Mk 9:2-10. Then it discusses the controversies surrounding the account's *Gattung*

and historicity, and observes that the singular nature of Jesus has found in it an adequate narrative expression. Finally taking Origen's interpretation as a starting point, it offers a symbolic interpretation of the text.—D.J.H.

1681. C. I. D. Joy, "Mark 10:17-27 in the Light of the Issues of Poor and Their Representation: A Postcolonial Reading," *BangalTheolFor* 38 (1, '06) 157-171.

In Mk 10:17-27 the rich man wants not only property and wealth but also a share in eternal power. The subalterns, though economically poor, follow Jesus, anticipating a transformation in terms of their representation and participation in the new world order to be established by God. A rejection of the present world order is essential for a just and participatory society in a postcolonial world.—D.J.H.

Mk 11:1–15:47, § 51-1638.

1682. H. J. Carey, "Teachings and Tirades: Jesus' Temple Act and His Teachings in Mark 11:15-19," *Stone-Campbell Journal* [Loveland, OH] 10 (1, '07) 93-105.

In light of debate about the way Mark uses Scripture (atomistically versus contextually), the article considers Jesus' scriptural citation in Mk 11:15-19 as a test case for the proposition that Mark sometimes guides his readers to interpret his narrative with reference to the larger context of cited Scripture passages. After a brief overview of current discussion of the meaning of the Temple act in Mark's narrative, it argues that ἐδίδασκεν in v. 17 indicates Mark's contextualized use of Scripture in this passage. Then it presents an interpretation of 11:15-19 with attention to the larger contexts of Isaiah 56 and Jeremiah 7.—C.R.M.

Mk 11:23, § 51-1580.

1683. [Mk 13] I. L. Ao, "The Markan Community in the Midst of Catastrophe: The Emergence of the New Face of the Church," *BangalTheolFor* 38 (2, '06) 154-170.

During the Jewish catastrophe of A.D. 66-70, the Markan community shared in the suffering of the Jewish people. In this time Mark reinterpreted Jesus' apocalyptic discourse in order to build hope, motivate proclamation and service, and promote faithful discipleship. In Mark 13 he sought to form a community that was universal and inclusive, confessing, serving, enduring, and dynamic and involving.—D.J.H.

1684. [Mk 14–15] H.-C. Kammler, "Das Verständnis der Passion Jesu im Markusevangelium," *ZeitTheolKirch* 103 (4, '06) 461-491.

The article offers a critical examination of the theory that the Markan passion narrative was modeled on the pattern of the *passio iusti* (e.g. Wis 2:12-20; 5:1-7). With particular attention to Mk 14:32-42 and 15:33-39, it shows that this model contradicts the basic coordinates of Markan Christology and soteriology.—D.J.H.

1685. G. Ossom-Batsa, "Bread for the Broken: Pragmatic Meaning of Mark 14:22-25," *Neotestamentica* 40 (2, '06) 235-258.

Reading Mk 14:22-25 from the perspective of pragmatic analysis suggests that Mark included the institution account in his Gospel primarily to explain the significance and effect of Jesus' death to the reader. By adequately preparing the reader on the ἐξουσία of Jesus' word before coming to read the institution account, Mark achieves a rhetorical effect: conviction of the

power of Jesus' words, and admiration for the generosity of Jesus. In this way the reader is attracted to enter into Jesus' covenant.—D.J.H.

1686. [Mk 14:24] M. Hauke, "'Für viele vergossen' — Studie zur sinngetreuen Wiedergabe des *pro multis* in den Wandlungsworten," *ForKathTheol* 23 (1, '07) 1-47.

Against the background of the recent proposal to change "for all" to "for many" in the Catholic eucharistic prayers, the article discusses the OT roots (Passover lamb, the Servant of Isaiah 53, the blood of the Sinai covenant) of and NT parallels (in Paul's letters and John's Gospel) to ὑπὲρ πολλῶν in Mk 14:24 (see Mt 26:28), traces how the expression has been interpreted throughout history, and reflects on the matter from the perspectives of systematic theology, ecumenism, and pastoral practice.—D.J.H.

Mk 14:43-52, § 51-1729.

1687. E. Salvatore, "Della sequela ingenua ossia il *neanískos* di *Mc* 14,51-52," *RassTeol* 47 (5, '06) 645-665.

The article discusses the figure of the anonymous young man who flees naked in Mk 14:51-52 from the perspective of the narrator, with regard to his actions, with reference to the reader, in relation to other characters in the Markan passion narrative, from the viewpoint of the rhetoric of the account, and in light of the relationship between narrative truth and historical truth. It suggests that the young man of Mk 14:51-52 may have represented naive, immature, and faltering Christians who accepted water baptism but refused baptism in blood.—D.J.H.

1688. [Mk 14:61-64] D. Bock, "Blasphemy and the Jewish Examination of Jesus," *BullBib Res* 17 (1, '07) 53-114.

Intended as an updating of Bock's *Blasphemy and Exaltation in Judaism and the Final Examination of Jesus* [*NTA* 43, p. 382] by interacting with issues raised since 1998, this article argues that the core of the Markan account of the examination of Jesus by the Jewish leaders is historical by working systematically through Mark's use of the theme of blasphemy, the question whether the Jews had the right to execute Jesus legally, and potential witnesses, as well as investigating the themes of Jesus' potential blasphemy and how Jews saw the potential for exaltation. It concludes that the conflict between Jesus and the Jewish leadership two millennia ago was grounded in fundamentally different perceptions of who he was and the authority he possessed for what he was doing.—D.J.H.

1689. [Mk 14:66-72] B. Kiley, "The Servant Girl in the Markan Passion Narrative: An Alternative Feminist Reading," *LuthTheolJourn* 41 (1, '07) 48-57.

In the language that Mark has given to Jesus and Peter on the Mount of Olives on the way to Gethsemane (see Mk 14:26-31), the Evangelist constructs the servant girl in Mk 14:66-72 as the *skandalon* about which Jesus warned his disciples since explaining to them the significance of the parable of the sower in Mk 4:13-20. Her role is critical to understanding the Markan theology of discipleship as vulnerable to temptation and even to persecution.—D.J.H.

1690. [Mk 16:8] J. R. Lundbom, "Closure in Mark's Gospel," *Seminary Ridge Review* [Gettysburg, PA] 9 (1, '06) 33-41.

The solution to the puzzle presented by Mark's abrupt ending at Mk 16:8 is to be sought in a correct understanding of Hebrew rhetoric and composition and its employment of the device of

inclusio. Just as the Gospels of Matthew (Mt 1:23/28:20) and Luke (Lk 1:64-68/24:50-53) end with an *inclusio,* so does that of Mark (1:44-45/16:7-8). Mark's Gospel ends with a "wake-up call" by providing a model that the Markan church would do well not to emulate.—C.R.M.

Luke

1691. R. Krüger, "Gott oder Mammon? Wirtschaftstexte im Lukasevangelium," *BibKirch* 61 (1, '07) 22-29.

In Luke's Gospel the gulf between poor and rich, the solidarity of Jesus with the poor, judgment on the selfish use of wealth, and the ethics of sharing are frequent themes. The article treats the following texts: Lk 1:46-55—announcement of an alternative; 6:20-26—the total reversal of values and relations; 12:13-21—the social function of possessions; 16:1-9 + 13—the decisive option: God or mammon; and 18:18-30—mammon as an obstacle to discipleship. It concludes with remarks on the liberation of the poor, the call of the rich to conversion, and an alternative praxis.—C.R.M.

1692. D. M. Miller, "The Messenger, the Lord, and the Coming Judgement in the Reception History of Malachi 3," *NTStud* 53 (1, '07) 1-16.

The article clarifies Luke's portrayal of both John the Baptist and Jesus as Elijah-like figures by considering how Malachi 3 was interpreted by Ben Sira, 4QMessianic Apocalypse (4Q521), and the Septuagint. These ancient readers shared with Luke a concern to interpret the prophecy of Elijah's return in the context of Malachi 3, even though they reached diverse conclusions. Luke distinguished between the Elijah of 1–2 Kings (who is associated with Jesus) and the Elijah of Malachi 3 (who is consistently identified with John as the forerunner of the messianic "Lord").—D.J.H.

1693. V. Petracca, "Lazarus, Zachäus und das Nadelöhr. Geld und Reichtum in der Bibel," *Diakonia* 38 (1, '07) 18-23.

The article discusses three passages from Luke's Gospel to illustrate the Bible's position on money and wealth: the measure of wealth—the parable of the rich man and Lazarus (Lk 16:19-31); the paradox of a camel creeping through the eye of a needle (18:18-30); and Zacchaeus creeping through the eye of a needle (19:1-10). For the NT as for Moses and the Prophets, the extent of wealth is fixed by the need of the poor.—C.R.M.

1694. E. Scheffler, "'Lord, Shall We Strike with the Sword?': Of (Non-) Violence in Luke's Gospel," *ActaPatByz* 17 ('06) 295-311.

The article examines passages in Luke's Gospel (with some reference to Acts) where instances of physical violence (and, where relevant, attitudes of hatred) are present in the narrative in an effort to ascertain Luke's view on this topic: 1:19-20; 1:51-52; 1:68-79; 2:13-14; 2:34; 3:7-14; 4:33-37; 6:27-36; etc. It finds Luke's view to be multifaceted and complex and embedded in the social context that Luke construed for early 1st-century Palestine as well as that of his own day.—C.R.M.

Luke, §§ 51-1735, 1739.

Lk 1:34, § 51-1659.

1695. [Lk 1:39-56] R. W. Swanson, "Magnificat and Crucifixion: The Story of Mariam and Her Son," *CurrTheolMiss* 34 (2, '07) 101-110.

Standard readings of Mary's visit to Elizabeth in Lk 1:39-56 focus on its uplifting content and forget that we are dealing with a human story full of delight and fear. The article explores the tension created between the song sung by Jesus' mother at the beginning of the Gospel and the death suffered by her son at the end.—C.R.M.

1696. T. Hieke, "Ein Psalm, der von der Zuverlässigkeit der Lehre überzeugt: Das Magnificat (Lk 1,46-55) als Brückentext zwischen zwei Geschichten Gottes mit seinem Volk," *TrierTheolZeit* 116 (1, '07) 1-26.

Mary's song of praise in Lk 1:46-55 is full of OT allusions and echoes. The Magnificat as a hypertext invites its model reader to activate the links to the larger context of the Christian Bible and to import the alluded to or echoed passages into the reading of the text. This kind of text-centered and reader-oriented reading of the Magnificat reveals its function within the canon as a bridge between two stories about God and his people—the story of Israel and the gospel of Jesus, two stories that are essentially one.—D.J.H.

1697. A. Popović, "Jesus and Abraham in the Context of Luke's Genealogy (Luke 3:23-38)," *Antonianum* 82 (1, '07) 31-54.

The article first notes the loss of interest in biblical genealogies among contemporary readers and lists the various functions of such genealogies (especially OT). Next it considers the differences between the genealogies found in Mt 1:1-17 and Lk 3:23-38 (the position of Abraham, the numeric system, the number of generations in the same period, the name of Joseph's father) as well as the classic interpretations of these differences. Then it focuses on the unique features of Luke's genealogy in an attempt to discern the significance of these particularities. Next it considers the meaning of Luke's genealogy in its immediate context (Lk 3:21-22; 4:1-13; 3:1-2). Finally it singles out some important points of continuity as well as the differences between the roles of Jesus and Abraham in the history of salvation.—C.R.M.

1698. [Lk 4:1-13] A. Feuvrier and N. Tabbara, "Lectures croisées," *Christus* 214 ('07) 193-200.

Feuvrier (pp. 193-197) discusses the Quranic *Fâtiha* prayer, and notes what in it is acceptable and what is problematic for Christians. Tabbara (pp. 197-200) interprets the Lukan account of Jesus' temptations (Lk 4:1-13) from a Muslim perspective, with reference to the beatitudes and Lk 4:28-30.—D.J.H.

1699. G. Drouot, "Le discours inaugural de Jésus à Nazareth: la prophétie d'un retournement (Lc 4,16-30)," *NouvRevThéol* 129 (1, '07) 35-44.

In Jesus' discourse in the synagogue at Nazareth in Luke 4:16-30, God's words of grace, uttered proleptically in the times of Isaiah and even Elijah and Elisha, mark the prophetic character of Jesus' words. Evoking both wonder and fury, Jesus' announcement of the good news of liberation is extended to all the poor, both Jews and non-Jews.—C.R.M.

Lk 6:47-49, § 51-1666.

1700. [Lk 10:25-37] R. D. Borges de Meneses, "Na parábola do bom samaritano: O sentido da fruição pela humanização," *Mayéutica* 32 (74, '06) 393-401.

The parable of the Good Samaritan in Lk 10:25-37 is a "kenotic" narrative in the Pauline

sense (see Phil 2:6-8). After reflecting on E. Levinas's concept of "fruition," the article shows how the parable moves from fruition to kenosis, and how it promotes a "plesiological" ethics ("Go and do likewise").—D.J.H.

Lk 11:2-4, §§ 51-1663–1664.

1701. G. Keerankeri, "Healing of a Bent Woman (Lk 13:10-17): The Significance of Jesus' Sabbath Healings," *Vidyajyoti* 71 (1, '07) 7-27.

The article first treats the structure of Lk 13:10-17, its relation to other Synoptic accounts of Sabbath healings, and its specificity. Then it considers salient features of the pericope: whether it is a healing or an exorcism, Jesus' initiative to heal, a synagogue ruler as an opponent of Jesus, and the import of the designation "daughter of Abraham." It concludes with theological reflections (e.g. the miracle as a sign of the coming kingdom, the liberation of the Sabbath).—C.R.M.

1702. S. Morschauser, "'Dives' and Divorce: On the Composition and Concerns of Luke 16:14-31," *JournHighCrit* 12 (1, '06) 68-90.

The parable of the rich man and Lazarus in Lk 16:19-31 should be seen as "political" in origin and as serving a "prophetic" function. Jesus' opinion of John the Baptist's stand on divorce in the preceding verses makes it clear that the whole literary complex of 16:14-31 has been formulated as an attack on Herod Antipas. Both the "rich man" and "Lazarus" are to be considered against the backdrop of Palestinian politics. Jesus links the former to Herod, while the latter alludes to the Baptist via an OT typology. The epithet "one raised from the dead" in v. 31 is a contemporary reference to Jesus as a John *redivivus*. In effect the tale itself is a denunciation of Antipas with Jesus taking up the Baptist's prophetic cause against his critics among the Pharisees.—C.R.M.

1703. C. de Vos, "Social-Scientific Interpretation and the Lukan Divorce-Saying (Luke 16:18)," *LuthTheolJourn* 41 (1, '07) 37-47.

The article first briefly examines three interconnected social-scientific models that have been used profitably to understand the social world of the NT: agrarian society, collectivist culture, and honor and shame as dominant values. Then after considering the way marriage functions within the world of the NT, it suggests that the divorce saying in Lk 16:18 addresses the elite who habitually used marriage and divorce as a tool of social advancement. Thus the saying is consistent with the other criticisms in Luke 16 against the improper use of wealth and power.—C.R.M.

1704. [Lk 16:19-31] A. E. Cairus, "The Rich Man and Lazarus: An Apocryphal Interpolation?" *Journal of Asia Adventist Seminary* [Silang, Philippines] 9 (1, '06) 35-45.

The article surveys evidence suggesting that the narrative of the rich man and Lazarus in Lk 16:19-31 has been interpolated into the text of the Gospel at an early date under the following headings: external evidence, literary relationships, patristic attestation, and internal evidence. It concludes that the evidence for an apocryphal origin of the story, even though not as compelling as in the case of the *pericope adulterae* (Jn 7:53–811), renders the Lukan story at least suspect.—C.R.M.

1705. [Lk 18:9-14] R. Doran, "The Pharisee and the Tax Collector: An Agonistic Story," *CathBibQuart* 69 (2, '07) 259-270.

The article explores what kind of story is being told in Lk 18:9-14 and why Luke has Jesus tell

this story to the audience described in v. 9. It treats the text of the story, the story, its identity as an agonistic story, the parable story, the content of the prayers, the two characters, how the story works as a parable, and the Lukan context. The critique against overconfidence in one's own behavior as righteous that Luke has Jesus voice in the parable coheres well with the messages in other stories as Jesus comes closer to Jerusalem.—C.R.M.

1706. R. Schwindt, "Die Gegenwart als messianische Zeit. Die Geschichte vom Zöllner Zachäus in Lk 19,1-10," *TrierTheolZeit* 116 (1, '07) 39-60.

After providing a translation of Lk 19:1-10, the article discusses its context, structure, and literary form, as well as its narrative character and tradition history. Next it presents a semantic-theological analysis of the text's most important statements, and reflects on its place in the Lukan soteriology and conception of time. It concludes that the Lukan community's struggle for the presence of salvation in Christ in a time of dwindling expectations regarding an imminent end leads to a rational and practical culture of memory, for which the story of the earthly Jesus is the abiding presupposition.—D.J.H.

1707. K. Mielcarek, "Łukaszowe opowiadanie o oczyszczeniu świątyni (Łk 19, 45 n.). Narracja na usługach retoryki (Lukan Narrative about Cleansing the Temple [Luke 19, 45f]. Narrative at the Service of Rhetoric)," *RoczTeol* 53 (1, '06) 59-69.

A step-by-step analysis of Luke's account of the cleansing of the Temple at Lk 19:45-46 and its literary context highlights Luke's rhetorical persuasive effort in this text. He not only condensed the narrative to its bare essentials but also took care in his portrayal of Jesus to help his readers to see that Jesus was not a violent man but a peaceful king coming to everyone for their salvation.—C.R.M.

1708. [Lk 22–24] W. Harrington, "Death and Resurrection in Luke," *Scripture in Church* [Dublin] 146 ('07) 123-128.

While Luke followed Mark's passion narrative, he changed the tone. The Lukan Jesus is never distraught or agitated. Luke's gentler passion story helps us to discern the forgiving love of God shining through the worst that humankind can wreak. The risen Jesus has broken out of the confines of time and place, and is present to his disciples in a new and unfettered manner.—D.J.H.

1709. [Lk 22:31-34] L. Resch, "Was den Menschen leben lässt: 'Ich aber habe für dich gebetet,'" *ErbAuf* 83 (1, '07) 67-69.

In Lk 22:31-34 Jesus prays that Peter will pass through the dark night of testing into a new morning. His prayer is an expression of his special relationship with the Father and shows that fidelity in faith is above all a gift.—D.J.H.

Lk 22:47-53, § 51-1729.

1710. S. P. Lessard, "Les femmes témoins de la crucifixion (Lc 23,49). Critique de la rédaction," *Theoforum* 37 (2, '06) 223-248.

The article examines Luke's version of the tradition of the witnesses of the crucifixion in Lk 23:49 and seeks to determine the significance of his additions, omissions, and transformations in relation to Mk 15:40-41. It first offers text-critical and syntactic-analytical observations on the text. Then it focuses on the particularities of the Lukan verse: the identity of all his "acquaintances"; whether the women are simply spectators, unknown and without a role; the verbal vari-

ant συνακολουθέω; and "since" Galilee. It concludes that in this verse Luke wishes to underline the role that the women have played in witnessing the continuity between the living Jesus, the crucified one, and the one who left the tomb empty.—C.R.M.

Lk 24:50-51, § 51-2068.

John

1711. R. Bauckham, "Historiographical Characteristics of the Gospel of John," *NTStud* 53 (1, '07) 17-36.

The article attempts to assess the Fourth Gospel by the features characteristic of Greco-Roman historiography and contends that to a competent reader it will have seemed the closest of the four Gospels to meeting the exacting demands of ancient historiography. It first treats topography and chronology, respectively, and the relation of both to theology. Next it considers some other historiographical features (selectivity, narrative asides, eyewitness testimony). Then it discusses discourses and dialogues. It concludes that to its contemporaries the Gospel of John would have looked considerably more like historiography than the Synoptic Gospels would.—C.R.M.

1712. F. W. Guyette, "Sacramentality in the Fourth Gospel: Conflicting Interpretations," *Ecclesiology* [London] 3 (2, '07) 235-250.

After noting four attitudes toward sacramentality (anti-, highly, moderately, non-) among Johannine scholars, the article suggests that E. C. Hoskyns's reading of John 6 as both christological and eucharistic is to be preferred. Then it explores the implications of Johannine sacramentality in three areas: sacraments and the glory of the Lord, sacraments and friendship with God, and the Eucharist and hungry people.—D.J.H.

1713. G. Mlakuzhyil, "The Gospel of John. Eternal Life in John's Gospel," *Vidyajyoti* 70 (12, '06) 927-936.

The article treats the importance and meaning of "life" in the Fourth Gospel, Jesus' life-giving mission, and the conditions for having eternal life. Eternal life in John's Gospel is a qualitatively new life, which is God's own life, manifested in and mediated through Jesus Christ.—C.R.M.

1714. M. Morgen, "Le (Fils) *monogène* dans les écrits johanniques: Évolution des traditions et élaboration rédactionnelle," *NTStud* 53 (2, '07) 165-183.

After presenting the different Johannine uses of μονογενής (Jn 1:14, 18; 3:16, 18; 1 Jn 4:9) in their immediate contexts, the study discusses the possible connections and different orientations of the Johannine contexts that qualify Jesus as μονογενής. Then it suggests that one may distinguish from the different levels of tradition and redaction an evolution of the attribution of μονογενής to the Johannine Christ in three stages: the only beloved Son (Jn 3:16-17; 1 Jn 4:9-10), the only Son of God (Jn 3:18), and the only God (Jn 1:14, 18). The choice of the μονογενής designation is evidence of an "open monotheism" and the search for an appropriate expression.—C.R.M.

1715. A. Paddison, "The Nature of Preaching and the Gospel of John," *ExpTimes* 118 (6, '07) 267-272.

The article inquires into the ontological and theological nature of preaching. It aims to see

what happens when a theological account of preaching is matched up to the unrepeatable happening that is Jesus' birth, life, death, resurrection, and ascension. With attention to the Fourth Gospel it focuses on two interlinked theological loci: Christ's ascension, and Christ's presence with us through the Spirit.—C.R.M.

1716. L. Sánchez Navarro, "Agápē en el Evangelio de Juan," *ScriptTheol* 39 (1, '07) 171-184.

After describing John's Gospel as centered in love, the article discusses Christ as the revelation of the Father's love, the human love of Christ (the Father's love for Jesus, Jesus' love for the Father, Jesus' love for his own), the particular cases of Jesus' love for Lazarus and for the beloved disciple, and the disciples' love for Jesus and for one another as the proper response.—D.J.H.

John, §§ 51-1575, 1996, 2077.

1717. [Jn 1:1-18] J. Strange, "Genesis 1 og ægyptisk skabelsesteologi" [Genesis 1 and Egyptian Creation Theology], *DanskTeolTids* 70 (1, '07) 3-10.

After discussing connections between the text of the Egyptian Shabaqa-stele from the 25th Dynasty and the story of creation in Gen 1:1–2:4, the article reflects on the nexus between the stele text, Hermetic texts, and Jn 1:1-18.—C.R.M.

1718. [Jn 1:4] R. H. Gundry, "New Wine in Old Wineskins: Bursting Traditional Interpretations in John's Gospel (Part 1)," *BullBibRes* 17 (1, '07) 115-130.

In order to replace inadequate if not erroneous traditional interpretations, the article proposes nontraditional interpretations of three passages in the Fourth Gospel: the Word as the menorah, a tree of life and light (Jn 1:4); the Son of Man as an angelic ladder (1:51); and passing water after drinking it (7:37-39).—C.R.M.

Jn 1:51, § 51-1718.

1719. D. S. Kulandaisamy, "The First 'Sign' of Jesus at the Wedding at Cana. An Exegetical Study on the Function and Meaning of John 2.1-12," *Marianum* 68 (1-2, '06) 17-116.

After a textual and literary (grammatical, linguistic, syntactic, semantic, pragmatic) analysis of Jn 2:1-12, the article presents a narratological analysis of the text (action-sequences and action-bearers, individual scenes, important narrative characteristics), and reflects on the function (in its various contexts) and meaning of the passage (theological themes). It concludes that the purpose of the text is to reveal the glory of Jesus and thus lead the disciples to have faith in him, and that all the theological themes are subordinated to the christological revelation.—D.J.H.

1720. [Jn 2:1–4:54] P.-B. Smit, "Cana-to-Cana or Galilee-to-Galilee. A Note on the Structure of the Gospel of John," *ZeitNTWiss* 98 (1, '07) 143-149.

John's theological and narrative interests are brought out more clearly if Jn 2:1–4:54 is referred to as the "Galilee-to-Jerusalem-to-Galilee" cycle or the "Galilee-to-Galilee" cycle rather than as the "Cana-to-Cana" cycle. This movement outlines geographically the dynamics of Jesus' acceptance (in Galilee) and rejection (in Jerusalem). The signs that "count" (i.e. bring people to faith) are both performed in Galilee (probably both in Cana) whereas the signs performed in Jerusalem (3:23-25) remain uncounted because they fail to produce true faith.—D.J.H.

1721. A. G. VAN AARDE, "Die narratiewe blikhoek in die mikrovertelling oor die genesing van die koninklike se seun deur Jesus in Johannes 4:43-54 (Narrative Point of View in the Healing Story of the Official's Son by Jesus in John 4:43-54)," *HTSTeolStud* 62 (4, '06) 1439-1451.

This third installment [see §§ 51-899, 1566] applies the narrator's situation with regard to the role that time, space, and characterization play in the poetics of a narrative to an exegetical analysis of Jn 4:43-54, with particular attention to the narrator's ideological perspective in John's Gospel.—D.J.H.

Jn 5:1-14, § 51-1667.

1722. [Jn 5:14] K. H. WYNN, "Johannine Healings and the Otherness of Disability," *PerspRel Stud* 34 (1, '07) 61-75.

The Johannine device of foolish questions followed by spiritual statements is the key for understanding the relationship between Jn 5:14 ("Do not sin any more, so that nothing worse happens to you") and 9:3 ("Neither this man nor his parents sinned"). The article considers the parallels and contrasts between John 5 and John 9 under these headings: the "two views" on sin and disability, the two settings, the two questions with two answers, the two pools, the two inquiries, the two second encounters, and the two responses. It concludes that healing serves merely as a context (see 4:46-54) to reveal the distinction between faith in physical "wonders" and faith that is placed in Christ and sees the greater significance of the "sign."—D.J.H.

Jn 7:37-39, § 51-1718.

Jn 7:53–8:11, § 51-2090.

Jn 9:1-3, § 51-2069.

Jn 9:3, § 51-1722.

1723. D. C. ESTES, "The Shepherd's Door: An Incarnational Reading of John 10:1-5," *Faith & Mission* [Wake Forest, NC] 24 (1, '06) 3-23.

After noting the interpretative issues in Jn 10:1-5, the article presents a reading of the text and draws out three implications for the overall understanding of John 10. Allusions to a highly developed Christology may be found in the passage's reference to the shepherd who has entered the world via the doorkeeper and the door (Father and Spirit).—C.R.M.

1724. J. H. NEYREY, "'I Am the Door' (John 10:7, 9): Jesus the Broker in the Fourth Gospel," *CathBibQuart* 69 (2, '07) 271-291.

The article examines the model of patron-client relationships, investigates the Israelite and Greco-Roman background of the role of "broker," and considers the role of Jesus the broker in the Fourth Gospel. The basic hypothesis is that Jesus belongs to two worlds, the world of God-Patron and that of disciples-clients. In one direction he serves as a bridge between them, as a go-between, a person whom God sends to mediate knowledge, power, loyalty, and material benefaction to God's clients; correspondingly he brokers the interests of the clients by praying for them and urging them to pray "in my name." Jesus himself regularly insists that he is not acting on his own or representing another patron, but serving as the agent or broker sent by God to speak and to act.—C.R.M.

1725. [Jn 13:1-11] D. Gibson, "The Johannine Footwashing and the Death of Jesus: A Dialogue with Scholarship," *ScotBullEvangTheol* 25 (1, '07) 50-60.

After noting antipathy in modern Johannine scholarship toward seeing any kind of atonement in Jesus' death, the article provides a literary, exegetical, and theological analysis of Jn 13:1-11. It concludes that the footwashing is a symbol for Jesus' salvific death, and that this text is a possible indicator that Jesus' death could be interpreted as a glorious return to the Father through the humiliation of the cleansing cross.—D.J.H.

1726. [Jn 14:16] D. A. Medina L., "Jesús es maestro, camino, verdad y vida," *Medellín* [Bogotá] 33 (129, '07) 91-104.

After comparing Jesus with other teachers of his time, the article considers Jesus as the new Moses and as the teacher par excellence. Next taking Jn 14:16 as the starting point, it discusses Jesus the teacher as the way, the truth, and the life. Then it reflects on Jesus the teacher of service and on the response of the teacher's disciples and apostles.—D.J.H.

1727. M. López Barrio, "Juan 17. Una expresión de deseos," *Gregorianum* 88 (1, '07) 49-65.

A single composition from a literary point of view and considered a hymn within a liturgical context, John 17 is a model of prayer as well as a synthesis of revelation and an expression of the totality of God's work. Against the twofold horizon of Jesus' return to the Father and the disciples' remaining in the world, it presents Jesus' deepest desires: to be glorified for his Father, that the Father keep those who belong to him, that they may be one, that they may be sanctified in the truth, and that they may be with him.—C.R.M.

1728. M. Endo, "Interpretation of John 17:3," [in Japanese] *Exegetica* [Tokyo] 17 ('06) 11-18.

The ἵνα clause in Jn 17:3 ("that they may know you") should not be taken as a conceptual definition of "eternal life" mentioned in the previous clause. Rather, v. 3 functions as a hinge that connects the idea of the Son giving eternal life to his people in v. 2 with the idea developed in vv. 4-8 that he gives (or has given) them knowledge of the Father.—C.R.M.

1729. [Jn 18:1-12] E. Scheffler, "Jesus' Non-violence at His Arrest: The Synoptics and John's Gospel Compared," *ActaPatByz* 17 ('06) 312-326.

Jesus' nonresistance at his arrest may be explained not only in terms of the theological meaning of his death but also in terms of his ethical attitude toward the question of the infliction of violence when one is unjustifiably attacked, and his own teaching of love for the enemy. In order to scrutinize John's view on Jesus' nonresistance, the article compares the Johannine account (Jn 18:1-12) with each of the Synoptic accounts (Mk 14:43-52; Mt 26:47-56; Lk 22:47-53) to place John's view in sharper relief. It concludes that Luke's Gospel and John's Gospel seem to emphasize Jesus' nonviolent attitude the most, revealing a resemblance that cannot be explained merely in terms of literary dependence.—C.R.M.

1730. J. F. Brug, "John 19:39—A Mixture of Myrrh and Aloes," *Wisconsin Lutheran Quarterly* [Mequon, WI] 104 (1, '07) 52-54.

This discussion of Jn 19:39 considers the identification of the perfumes as "myrrh and aloes" (see Ps 45:9), the "container" or "mixture," and the weight (perhaps one liter each).—D.J.H.

Jn 20, § 51-2074.

1731. M. Gruber, "Berührendes Sehen. Zur Legitimation der Zeichenforderung des Thomas (Joh 20,24-31)," *BibZeit* 51 (1, '07) 61-83.

Although Thomas' demand to see and touch Jesus' crucifixion wounds (Jn 20:25) is often interpreted as an expression of his unbelief, it may also signal a condition that must be fulfilled so that full Easter faith may come about. The article explores the contours of this interpretation with respect to what Thomas wants to see (the unity of the resurrected one with the crucified one); Thomas' demand for a sign and the demands for a sign in Jn 2:18 and 6:30 read in the light of Easter; the significance of "life connection with Jesus in the meal" in John 6 and in the context of Johannine Easter theology; from Mary Magdalene to Thomas—the rising intensity of touch in John 20; Jesus' beatitude (20:29); "touching seeing"; and the "written down" signs (20:30-31) and their Easter reading.—C.R.M.

1732. G. Segalla, "Un epilogo necessario (*Gv* 21)," *Teologia* 31 (4, '06) 514-533.

A literary, narrative, and semantic study of John 21 indicates that the text functions as a necessary epilogue to chapters 1–20. It closes up threads left open in the body of the Gospel, and serves as a kind of rereading of the main narrative.—D.J.H.

Acts of the Apostles

1733. A. D. Baum, "Paulinismen in den Missionsreden des lukanischen Paulus. Zur inhaltlichen Authentizität der *oratio recta* in der Apostelgeschichte," *EphTheolLov* 82 (4, '06) 405-436.

After a brief summary of the various assessments of the historical quality of the speeches of Paul in Acts, the article offers a series of methodological observations (e.g. speech reproduction and speech invention in antiquity, linguistic Paulinisms in the speeches of the Lukan Paul). Then it analyzes the four missionary speeches of Paul in Acts under two headings: the Lukan Paul as a missionary to Jews (Acts 13:16b-41, 46b-47; 28:25b-28), and the Lukan Paul as a missionary to Gentiles (14:15b-17; 17:22b-31). It finds that these speeches contain an impressive number of Pauline ideas, many of which have been otherwise overlooked. Especially striking are the many strong conceptual parallels to Romans 1–3 (e.g. Rom 1:2/Acts 13:33c; Rom 1:4a/Acts 13:33d and 17:31c; Rom 3:28/Acts 13:38c-39). In spite of their brevity, the four missionary speeches of the Lukan Paul offer us a realistic picture of how the historical Paul might have connected key ideas known from his letters with other evangelistic topoi.—C.R.M.

1734. D. Marguerat, "Wie historisch ist die Apostelgeschichte?" *ZeitNT* 9 (18, '06) 44-51.

After suggesting that the decisive question with regard to the historical reliability of Acts has to do with what we mean by historicity, the article discusses being less naive with regard to the definition of the "true" in historiography, the case of positivism, three types of historiography, ten rules of ancient historiography, the choice of a theme in ancient historical works, theological historiography, and the famous "we" formulations.—C.R.M.

1735. H. Omerzu, "Das Imperium schlägt zurück. Die Apologetik der Apostelgeschichte auf dem Prüfstand," *ZeitNT* 9 (18, '06) 26-36.

In light of recent investigations of Paul's letters as well as the Gospel of Matthew from the perspective of the effects of the exercise of Roman imperial power on contemporary social and religious life, the article considers whether this approach can contribute to the question of

Luke's relation to Rome. After sketching the most important proposed solutions to this issue to date, the article examines selected passages in Acts (representing Luke-Acts) and reflects on the stance of Luke's work between apologetic and anti-imperialistic.—C.R.M.

1736r. J. Pelikan, *Acts* [*NTA* 50, p. 402].

J. Behr, "From Apostolic Church to Church Catholic, and Back Again," *ProEccl* 16 (1, '07) 14-17.—In each chapter of Acts Pelikan identifies three particular issues that receive a substantial historical and theological treatment. The eighty-four resulting *loci communes* cover most of the content of Christian theology. While Pelikan's comments on each point are truly valuable, insightful, and clearly articulated, in what sense the resulting work is a commentary on Acts remains open to question.—C.R.M.

1737r. Ibid.

B. E. Daley, "The Acts and Christian Confessions: Finding the Start of the Dogmatic Tradition," *ProEccl* 16 (1, '07) 18-25.—Pelikan offers us here a dazzlingly learned, but decidedly scattershot selection of reflections on Christian theology through the ages, conceived in his own encyclopedic mind and then projected on the book of Acts with wide-ranging freedom. The problem with this first "theological commentary" in the new Brazos series is that it is really not theological enough or enough of a commentary to achieve the series' purpose.—C.R.M.

1738r. Ibid.

C. K. Rowe and R. B. Hays, "What Is a Theological Commentary?" *ProEccl* 16 (1, '07) 26-32.—Pelikan's commentary employs the Nicene-Chalcedonian faith as an organizing principle, and because of his enormous erudition simply reading the book is an education in Christian history. But the volume exhibits various weaknesses: privileging what amounts to the Western text of Acts, little emphasis on Acts in relation to 1st-century Judaism, lack of sustained attention to the politics of Luke's story in its 1st-century Roman imperial context, and the randomness of the notes on the text. A better way to display how an "a posteriori organizing principle" elucidates the particular texts of Scripture would be to follow more closely the moves of the text itself.—C.R.M.

1739. E. Plümacher, "Stichwort: Lukas, Historiker," *ZeitNT* 9 (18, '06) 2-8.

After noting that the prologue to Luke's Gospel (Lk 1:1-4) indicates that he wanted to be a historian even if the Gospel hardly exhibits the characteristic features of a historical representation, the article examines the various ways in which Acts is comparable to Greco-Roman historiography (e.g. use of speeches to express the significance of historical events, the dramatic episodic style of mimetic historiography). It concludes that Luke must be regarded as a Hellenistic historian, even if he cannot be assigned to a particular tendency of Greco-Roman historiography.—C.R.M.

1740. R. Riesner, "Die historische Zuverlässigkeit der Apostelgeschichte," *ZeitNT* 9 (18, '06) 38-43.

This assessment of the historical reliability of Acts considers Luke's nearness to the events as a companion of Paul, his adoption of the standards of ancient historical writing, his access to good sources, the presence of limits and tendencies in his work, and the essential reliability of his account.—C.R.M.

1741. J. Schröter, "Kirche im Anschluss an Paulus. Aspekte der Paulusrezeption in der Apostelgeschichte und in den Pastoralbriefen," *ZeitNTWiss* 98 (1, '07) 77-104.

This investigation of the reception of Paul in Acts and the Pastoral epistles examines their

images of Paul under three headings: the significance of the person of Paul (with particular attention to biographical portrayal), the suffering Paul, and the teaching of Paul. For both Acts and the Pastorals the work of Paul is fundamental for the form of the church. The most obvious differences in their respective receptions are related to the genres they employ and the range of their coverage. Acts somewhat comprehensively integrates Paul into the history of early Christianity whereas the Pastorals focus on Paul's directives for the communities of his mission area at the end of his life. The reception of Paul in these writings emerges as a multifaceted phenomenon. Their contribution to the theological development of early Christianity lies in their efforts to preserve and mediate the Pauline heritage for new situations.—C.R.M.

1742. D. Trobisch, "Die narrative Welt der Apostelgeschichte," *ZeitNT* 9 (18, '06) 9-14.

Acts is neither a diary nor the sworn deposition of an eyewitness placed at our disposal; rather it was published as literature for a broad public. The article discusses the methods appropriate for the interpretation of Acts as a literary text under the following headings: narrative analysis, critical inquiries, the historical value of sources, historical-critical methods, and theological considerations.—C.R.M.

1743. K. Warrington, "A Response to James Shelton concerning Jesus and Healing: Yesterday and Today," *JournPentTheol* 15 (2, '07) 185-193.

After complaining that about half of Shelton's response to the author's previous article on Acts and the healing narratives deals with texts not treated by it [see § 50-1758], the article responds to various issues raised by Shelton that are of significance to the role of Jesus the healer and the guidance offered by Jas 5:13-18.—C.R.M.

Acts, §§ 51-1661, 1694, 1763.

1744. J. A. Grant, "Singing the Cover Versions: Psalms, Reinterpretation and Biblical Theology in Acts 1–4," *ScotBullEvangTheol* 25 (1, '07) 27-49.

This consideration of Acts 1–4 examines that passage as a paradigm to highlight the interpretative principles at work in the NT writers' appropriation of the Psalms under the following headings: the NT use of the Psalms; Psalms, interpretation, and reinterpretation; psalmic reinterpretation and biblical theology; and the OT, Christology, and biblical theology.—C.R.M.

1745. S. Scholtus, "Problemas eclesiásticos: Respuesta bíblica según Hechos 1-15," *Davar Logos* [Libertador San Martín, Argentina] 5 (2, '06) 135-149.

The article examines the experiences of the first Christians and the work of the Spirit in the organization of the church according to Acts 1–15. It focuses on how God transformed harmful opposition to the church into a series of successes and overcame the disagreements and mistakes of church leaders. It shows how models of behavior and principles of organization from the 1st-century church may serve as resources for the 21st-century church.—C.R.M.

Acts 1:9-11, § 51-2068.

1746. [Acts 2:4] C. S. Keener, "Why Does Luke Use Tongues as a Sign of the Spirit's Empowerment?" *JournPentTheol* 15 (2, '07) 177-184.

This consideration of why Luke associates tongues with baptism in the Spirit (see Acts 2:4; 10:46; 19:6) treats the focus of Luke's pneumatology, other tongues as a sign of the universal

mission, and the ramifications for understanding Luke's theology. It concludes that glossolalia is logically connected with Luke's emphasis on baptism in the Spirit as empowerment for mission.—C.R.M.

Acts 2:11, § 51-2086.

1747. C. K. Rowe, "Acts 2.36 and the Continuity of Lukan Christology," *NTStud* 53 (1, '07) 37-56.

The article addresses the apparent problem that Acts 2:36 raises for the christological coherence of Luke-Acts. It discusses the history of interpretation, examines the interpretative context of the verse (the framework for meaning), and provides a reading of the verse in its proper interpretative context. The "making" of which 2:36 speaks does not refer to an ontological transformation in the identity of Jesus or his status (from not κύριος to κύριος) at his resurrection. Rather, it signals an epistemological shift in the perception of the human community insofar as 2:36 confirms the already-established identity of Jesus as κύριος in the face of his rejection and death. —C.R.M.

Acts 8:37, § 51-2049.

Acts 10:20, § 51-1580.

Acts 10:46, § 51-1746.

1748. [Acts 17:16-34] J. Sánchez Cañizares, "Filosofía griega y revelación cristiana. La recepción patrística del discurso del Areópago," *ScriptTheol* 39 (1, '07) 185-201.

The article discusses the patristic interpretations of Paul's Areopagus speech in Acts 17:16-34, with particular attention to Christianity's relationship with philosophy, the knowledge of God, natural revelation and the gospel message, and revelation in creation and revelation in history, respectively.—D.J.H.

Acts 19:6, § 51-1746.

1749. J. A. Grassi, "Mary as Matrix in Luke's Response to Worship of Artemis/Diana, the Moon Mother Goddess (Acts 19:21-41)," *EphMar* 57 (1, '07) 17-27.

After sketching some pertinent features of the worship of Artemis/Diana among the Greeks, Romans, and Ephesians, the article considers ways in which Luke responds to the worship of the great mother moon goddess (see Acts 19:21-41) through his portrait of Mary in Luke-Acts (e.g. in answer to Artemis' "statue from heaven" Luke points to God's greatest sign, that of the mother and child in Isa 7:14).—C.R.M.

1750. J. Kilgallen, "'... and I Will Heal Them' (Acts 28:27)," *ProcIrBibAssoc* 28 ('05) 87-105.

This examination of the quotation of Isa 6:10 in Acts 28:26-27 argues that the citation should be understood not as a final condemnation or rejection of Israel but as an admonition designed to move unbelievers to faith. It includes discussion of the position of the citation at the end of the book, its relation to comparable statements elsewhere in Acts (13:46; 18:7-8), and the Pauline-Lukan relationship and the place of Theophilus in Luke's intentions. It concludes that the words "I will heal them" in 28:27 offer hope to those who stubbornly refuse to convert.—C.R.M.

Paul

1751. R. Aasgaard, "Paul as a Child: Children and Childhood in the Letters of the Apostle," *JournBibLit* 126 (1, '07) 129-159.

This study aims to offer a systematic presentation of Paul's language concerning children and childhood, and to show that his use of this language is considerably more nuanced and distinctive in character than has been realized. It analyzes the material according to semantic fields in the following categories with attention to the most important texts in each case: (1) kinship—succession, transfer of property, children and divorce; (2) social position—the premature child, orphaned children, children as immature, beloved, obedient, innocent; (3) formation—formation as a process, the agents and means of formation, the aims of formation; and (4) belonging. It concludes that while Paul is very much on a level with contemporary attitudes on parenting, children, and childhood, the sensitivity and openness of his use of childhood metaphors should be taken far more seriously than has been customary.—C.R.M.

1752. M. Bachmann, "J.D.G. Dunn und die Neue Paulusperspektive," *TheolZeit* 63 (1, '07) 25-43.

The critics of Dunn's "new perspective on Paul" are often not as circumspect as Dunn, who considers the "works of the Law" (ἔργα νόμου) against the background of 4QMMT C27 and contends that Paul was concerned that the following of Christ not be accompanied by the acceptance of Jewish "boundary markers." This would become even clearer if one understood ἔργα νόμου in the sense of *halakhot* and distinguished them from "good works" (which will be important in the final judgment).—D.J.H.

1753. W. Blanton, "Disturbing Politics: Neo-Paulinism and the Scrambling of Religious and Secular Identities," *Dialog* 46 (1, '07) 3-13.

The driving force behind the resurgence of interest in Paul comes from continental philosophers and post-Marxist critical thinkers such as A. Badiou, S. Žižek, and G. Agamben, who are committed materialists, avowed atheists, and the current bearers of radical leftist political legacies. Their apocalyptic scrambling of received categories constitutes the most significant phenomenon within the broader "turn to religion" in contemporary academic thought.—D.J.H.

1754. D. A. Brondos, "Did Paul Get Luther Right?" *Dialog* 46 (1, '07) 24-30.

While in some respects Luther got Paul wrong, he got Paul right in a way that many of the "new perspective" school have not. Paul discovered the same truth that was so dear to Luther's heart: that God freely forgives and accepts sinners in Christ just as they are, so that through Christ, as they live by faith alone, they may be changed into the righteous people that God wants them to be, not for God's own sake but for the sake of human beings themselves.—D.J.H.

1755. R. Canavan, "First Century Inclusive Language," *Colloquium* 39 (1, '07) 3-15.

The distinct use of Pauline household language and the location of early Christian gatherings in houses facilitated a new set of relationships based on a fictive kinship rather than blood kinship, and so made it easier for women to assume leadership roles alongside men. However, the appearance of household codes in both Colossians and Ephesians exposes the tension between

the prevailing culture of the patriarchal and hierarchical household and the fictive kinship relationships of the house churches at just the moment when the language that shaped the community was in transition from Paul to those who then wrote in his name.—D.J.H.

1756. K. P. Donfried, "Paul and the Revisionists: Did Luther Really Get It All Wrong?" *Dialog* 46 (1, '07) 31-40.

The article signals some of the areas of controversy in current discussion of Paul and argues for the overall correctness of Luther's exegetical instincts with regard to the translation and interpretation of key Pauline texts related especially to justification and the death of Christ. It discusses the "new perspective," justification (a response to N. T. Wright), faith in Christ versus Christ's faithfulness (the interpretation of Rom 3:21-26), the death of Christ (a response to D. A. Brondos), the Law and good works, and whether Paul rejects works of the Law.—C.R.M.

1757. R. Dupont-Roc, "Paul, envoyé par Jésus Christ et par Dieu Père…," *Spiritus* [Paris] 186 ('07) 35-44.

After noting how strongly our image of Paul's "conversion" has been shaped by the accounts in Acts, the article focuses on some autobiographical texts in Paul's own letters (Galatians 1–2, Philippians 3) in order to describe the new orientation of his life and the reasons for it. It concludes that Paul's encounter with the risen Christ tied him inextricably to the life of his communities through the power of the resurrection.—D.J.H.

1758r. J. W. Elias, *Remember the Future. The Pastoral Theology of Paul the Apostle* [*NTA* 51, pp. 179-180].

W. G. Rollins, *Conversations in Religion and Theology* [Oxford—Malden, MA] 5 (1, '07) 4-14.—Despite the occasional historical-critical contradictions, misimpressions, and ambivalent use of apocalyptic language, this book offers a readable, exciting revival of the "story" of Paul through the lens of a realized or inaugurationist eschatology, not an apocalyptically focused futurism as the title might suggest. It makes good on the subtitle, emphasizing the dynamic, pastorally contextual theology carved out of the spiritual, intellectual, political, personal, historical, economic, and cultural realities of Paul's time for Paul's people. [In the same issue (pp. 14-19) Elias responds to Rollins's criticisms.]—D.J.H.

1759. J. V. Fesko, "N. T. Wright on Imputation," *Reformed Theological Review* [Doncaster, Australia] 66 (1, '07) 2-22.

The article examines critically Wright's claims regarding the supposed absence of imputation in Paul's letters, with reference not only to 1 Cor 1:30 and 2 Cor 5:21 but also to Rom 5:12-21. Contra Wright, there is solid exegetical evidence to support the idea that the righteousness of Christ is imputed to believers in their justification.—D.J.H.

1760. C. A. Gieschen, "Listening to Intertextual Relationships in Paul's Epistles with Richard Hays," *ConcTheolQuart* 70 (1, '06) 17-32.

The article first summarizes some representative content (Rom 1:16-17; 2:5-11; 2:24; 2:28-29; 10:8-9) of Hays's *Echoes of Scripture in the Letters of Paul* (1989) to offer a clear sense of its contribution. Then after noting the topics of four other chapters in Hays's book, it offers some words of commendation and critique. It concludes that even where you do not hear an echo and follow Hays, you will still be challenged and learn.—C.R.M.

1761. A. Gignac, "Neue Wege der Auslegung. Die Paulus-Interpretation von Alain Badiou und Giorgio Agamben," *ZeitNT* 9 (18, '06) 15-25.

After summarizing the respective theses of political philosophers Badiou and Agamben regarding Paul's thought, the article examines the inherent theological topics treated in their interpretations of Paul under two headings: a philosophical and synchronic approach to Paul, and the themes of Pauline theology in their work (time, call and identity, the division between flesh and spirit, the function of the Law).—C.R.M.

1762. J. M. Granados, "La misión del creyente en los procesos de reconciliación social: Los aportes de la teología de Pablo," *Medellín* [Bogotá] 33 (129, '07) 77-90.

With reference to Pauline texts that refer to reconciliation (2 Cor 5:18-20; Rom 5:1-11; Col 1:20, 22; Eph 2:13-18), the article discusses the themes of enmity and reconciliation, creation and reconciliation, rehabilitation and reconciliation, and the ministry of reconciliation. It concludes that the logic of Pauline thought moves from the reconciliation of individuals with God to the reconciliation of groups at enmity with one another.—D.J.H.

1763. F. W. Horn, "Paulus und der Herodianische Tempel," *NTStud* 53 (2, '07) 184-203.

Although Paul is often considered as a critic of the Jerusalem temple and the temple cult, he never directly criticizes the temple in his letters. Rather, he seems to have taken seriously the possibilities of temple piety, and to have promoted a positive attitude toward the temple even among Gentile Christians from his use of temple metaphors in the Corinthian correspondence (1 Cor 3:16; 6:19; 2 Cor 6:16) to the priestly concept of his mission (Rom 15:16).—D.J.H.

1764. A. A. Just, "The Faith of Christ: A Lutheran Appropriation of Richard Hays's Proposal," *ConcTheolQuart* 70 (1, '06) 3-15.

This engagement with Hays's *The Faith of Jesus Christ* (2nd ed., 2002) first draws out the major thesis of the book with particular attention to Gal 2:16 (the hub of the debate) and 2:20 (reinforcing the argument). Next it discusses the theological implications of the subjective genitive interpretation of πίστις Ἰησοῦ Χριστοῦ for an interpretation of Paul. Then it considers the significance of Hays's thesis for Lutheran theology.—C.R.M.

1765. J.-P. Lémonon, "Charismes et édification de la communauté," *Spiritus* [Paris] 186 ('07) 25-34.

After describing how Paul received his call from the risen Christ and how it shaped his conduct, the article examines the legitimacy of the various actions in the service of the mission in which God is the director. Next it discusses what Paul called a charism and describes the enrichment of the Christian community's life through multiple "gifts of grace." Finally it indicates the rules for discerning the truth of the charisms that Paul gives.—D.J.H.

1766. D. P. Leyrer, "Πίστις Χριστοῦ: Faith in or Faithfulness of Christ?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 104 (2, '07) 152-154.

There is every reason grammatically, linguistically, and contextually to understand Paul's expression πίστις Χριστοῦ to mean "faith in Christ." Such an understanding is right in line with good Greek and good theology.—D.J.H.

1767. R. Quiroga, "El cuerpo como metáfora de la unidad doctrinal por los dones," *Davar Logos* [Libertador San Martín, Argentina] 5 (2, '06) 161-181.

Paul used the metaphor of the body to describe the doctrinal unity of the church through the

spiritual gifts. Although the members are many, there is only one head, that is, an exclusive center of control and coordination. If the church behaves as the body of Christ and allows him to be its head, the members of the body will have coordination among them and appropriate use of the gifts.—D.J.H.

1768r. U. Schnelle, *Apostle Paul* [*NTA* 50, p. 420; see 48, pp. 434-435].

F. Watson, *Paul and the Hermeneutics of Faith* [*NTA* 49, p. 421; § 51-1108r].

D. L. Balch, "A Review of Udo Schnelle and Francis Watson on Paul," *Dialog* 46 (1, '07) 14-23.—Schnelle makes two methodological choices with dramatic consequences for understanding Paul's theology and letters: (1) Paul was in direct dialogue with the Greco-Roman culture of the cities where he preached the gospel and founded churches; and (2) Paul's Christology, ethics, and eschatology developed and changed in relation to the religious and political crises through which he struggled. Watson successfully modifies the "new perspective" on Paul initiated by E. P. Sanders by focusing on the five books of Moses as read by Paul in dialogue with other contemporary Jewish interpreters, arguing that Paul's view of the "Law" is his counterreading of Torah. Paul's hermeneutic exploits tensions and anomalies in the text of the Torah itself, enabling him to emphasize God's promise and not the human deeds of scriptural heroes.—C.R.M.

1769. T. Stanley, "Heidegger on Luther on Paul," *Dialog* 46 (1, '07) 41-45.

M. Heidegger's engagement with Luther's engagement with Pauline theology emphasizes the degree to which Heidegger recognized the critical contradictions that his interpretation of Luther created. By trying to recover primordial Pauline Christianity, Heidegger conscripted Luther to support his Protestant project. Heidegger's own early work demonstrates the problem of interpreting Luther's theology as antimetaphysical.—D.J.H.

1770. D. Starnitzke, "Ist der menschliche Wille nach Paulus frei?" *Glauben und Lernen* [Göttingen] 21 (2, '06) 112-123.

The article considers the problem of free will according to Paul in three steps: the terminology for "will," the human will's lack of freedom according to Rom 7:7-25, and the freeing of the will's lack of freedom according to Rom 8:1-2. It concludes that according to Paul the possibility of finding freedom of the will comes with baptism and new existence in Christ and the Spirit.—D.J.H.

1771. E. W. Stegemann, "Wird εὐαγγέλιον bei Paulus auch als *nomen actionis* gebraucht?" *TheolZeit* 63 (1, '07) 1-24.

In Paul's usage the word εὐαγγέλιον does not always denote the message and its content. Certain verbs or nouns used in connection with εὐαγγέλιον necessarily imply that it is being employed as the object of an action (of preaching). The reading of εὐαγγέλιον as an abstract noun was especially influenced by the image of Paul as a missionary (apostle) who was preaching the gospel in order to found communities of Christ. Paul's relation to the gospel is to be distinguished from his preaching of it. When Paul is identified as the "apostle by God's calling," this does not only mean that he is called upon to preach the gospel as a missionary but that he is set apart for the gospel itself (Rom 1:1).—C.R.M.

1772. A. E. Steinmann and M. Eschelbach, "Walk This Way: A Theme from Proverbs Reflected and Extended in Paul's Letters," *ConcTheolQuart* 70 (1, '06) 43-62.

Paul, like Proverbs, speaks at length about the productive walk of the faithful in contrast to the

destructive ways of the faithless. However, the "way" in Proverbs becomes the "walk" in Paul, because in Christ's suffering and death the one who is "the way" gives his people the power to walk, guides them on his path, and leads them to his righteousness.—D.J.H.

1773r. F. Watson, *Paul and the Hermeneutics of Faith* [*NTA* 49, p. 421; § 51-1108r].

R. B. Hays, "Paul's Hermeneutics and the Question of Truth," *ProEccl* 16 (2, '07) 126-133.—Watson's book is a masterful piece of scholarship that materially advances our understanding of Paul as a reader of Scripture. The article first identifies five theses and claims made by Watson's study, and then raises five questions and critiques. [In the same issue (pp. 134-140) Watson responds to Hays's critical questions.]—C.R.M.

1774. D. Zweck, "Wright or Wrong? A Perspective on the New Perspective on Paul," *Luth TheolJourn* 41 (1, '07) 16-26.

After outlining N. T. Wright's view within the various strands of the new perspective on Paul, the article explores where Wright has got it right and needs to be heard, and where he has been justly criticized for getting it wrong with respect to the righteousness of God, justification, and justification and future judgment.—C.R.M.

Paul, §§ 51-1741, 1859, 1884, 2045–2046, 2048, 2080.

Romans, 1–2 Corinthians

1775. D. Álvarez Cineira, "Los primeros pasos del cristianismo en Roma," *EstBíb* 64 (2, '06) 201-235.

Paul was not the founder of the Christian community in Rome. After discussing the origins of Christianity in relation to the Jewish community in Rome, the article considers the edict of Claudius, its consequences for the Christians in Rome, the shift to the household, and Roman Christianity as glimpsed in Paul's letter to the Romans. It concludes with reflections on how the history and character of Roman Christianity affected the content of Paul's letter to the Romans.—D.J.H.

Rom 1–3, § 51-1733.

Rom 4:20, § 51-1580.

1776. L. J. Braaten, "The Groaning Creation: The Biblical Background for Romans 8:22," *BibRes* 50 ('05) 19-39.

After calling into question the consensus interpretation of Rom 8:22 that reads the text through the dual lenses of the fall of creation and birth pangs, the article shows that the biblical "earth mourns" motif is the key concept for understanding the groaning of creation in 8:22 and its broader context. It treats the use of στενάζειν and its cognates in the Septuagint (types of ancient Israelite mourning rites, groaning in mourning contexts, groaning in the context of birth pangs), the biblical background of the image of the created order mourning due to human sin or God's judgment, and Paul's use of στενάζειν cognates in Romans 8.—C.R.M.

1777. B. E. Shields, "An Oral Reading of Romans 8:31-34," *VerbEccl* 27 (2, '06) 664-675.

In a primarily oral culture, written orality is self-conscious orality. The article illustrates the

value of the study of oral communication by looking at Rom 8:31-34 from the perspective of its orality. It concludes that Paul was not only a great theological thinker but was also in tune with the reality of the life of faith.—D.J.H.

1778. A. Begasse de Dhaem, "Israël et les nations: la miséricorde dans l'historie. L'exégèse ambrosienne de Rom 9–11," *NouvRevThéol* 129 (2, '07) 235-253.

On the basis of 244 quotations of Romans 9–11 found in Ambrose's works, the article shows how Ambrose understood the inner logic of these three chapters. The word of God failed neither Israel nor the Gentiles (Rom 9:6). Rather, the plan of God's gracious mercy (9:15-18) is accomplished in the history of the salvific reshuffling through which Israel and each person passes in a rough crossing in Romans 10 so as to reach in the final christological hymn the mercy, knowledge, and wisdom of God (11:33-36). By unifying his exegesis under the primacy of mercy, Ambrose, the most Greek among the Latin Fathers, reveals the originality of his exegesis.—D.J.H.

1779. B. J. Oropeza, "Paul and Theodicy: Intertextual Thoughts of God's Justice and Faithfulness to Israel in Romans 9–11," *NTStud* 53 (1, '07) 57-80.

A fresh intertextual probing of Romans 9–11 indicates that Paul already knew in Romans 9 where he was going with his argument before its climactic ending in Romans 11, that Paul focuses on the election of corporate Israel rather than individualistic double predestination, and that Paul maintains God's faithfulness in view of the hardening Pharaoh and Israel. Paul contends that God turns out to be merciful to all humanity (even rebellious Israel), that God is free to do whatever he wants with his creatures, and that God has not rejected Israel despite Israel's unbelief. The article concludes that Paul's message in Romans 9–11 reveals both the extent and the limitations of his perspective on theodicy.—D.J.H.

1780. [Rom 9:6] G. H. Juncker, "'Children of Promise': Spiritual Paternity and Patriarch Typology in Galatians and Romans," *BullBibRes* 17 (1, '07) 131-160.

Paul's second reference to Israel in Rom 9:6b ("not all Israel is Israel") must be viewed not only in the context of the typological elaboration of Israel's patriarchs that immediately follows in Rom 9:7-13 but also in the larger context of Paul's previous discourse (see Galatians 3–4 and Romans 4) in which the patriarchs repeatedly play a determinative role in marking out the boundaries of God's eschatological people. There is an underlying hermeneutical consistency to Paul's typological use of the patriarchs, and this consistency is supportive of the view that "Israel" in Rom 9:6b refers to spiritual Israel, that is, the church.—D.J.H.

1781. P. T. Gadenz, "'The Lord Will Accomplish His Word': Paul's Argumentation and Use of Scripture in Romans 9:24-29," *Letter & Spirit* [Steubenville, OH] 2 ('06) 141-158.

After a brief overview of models of composition in Rom 9:6-29, this examination of Paul's argument in 9:24-29 discusses the rhetorical structure of 9:24-29, the "call" of God (v. 24), calling believers out of the nations (vv. 25-26), salvation of the remnant (v. 27), decisive fulfillment of the word of God (v. 28), the sign of hope (v. 29), and directions for future research. It contends that Paul's argument is coherent in spite of the apparent contradiction between 9:27 and 11:26.—C.R.M.

1782. M. Rastoin, "Une bien étrange greffe (Rm 11,17): correspondances rabbiniques d'une expression paulinienne," *RevBib* 114 (1, '07) 73-79.

Intended to illuminate the strange description of the grafting of the nations into Israel in Rom 11:17, the article points to a similar image in *b. Yebamot* 63a attributed to Rabbi Eleazar accord-

ing to which two beautiful pagan women were "grafted" into Israel: Ruth from Moab, and Naamah from Ammon.—D.J.H.

1783. W. Rakocy, "'[...] and Thus All Israel Will Be Saved' (Rom 11:26). The Question about the Moment in the History of Salvation," *RoczTeol* 53 (1, '06) 5-24.

This investigation of the time of Israel's salvation in view in Paul's statement in Rom 11:26 treats the way all Israel will come to salvation, the mode of the salvation of all Israel, and the time of the salvation of all Israel in salvation-historical categories. It concludes that it is most likely that Paul placed this event in the context of the last times.—C.R.M.

Rom 14:1–15:9, § 51-1509.

1784. P.-B. Smit, "A Symposium in Rom. 14:17? A Note on Paul's Terminology," *NovTest* 49 (1, '07) 40-53.

The article shows that the concepts of righteousness, peace, and joy were part not only of popular Hellenistic philosophical discourse but also of contemporary symposiastic ideology. This means that despite the claim of Rom 14:17a, Rom 14:17b draws on the image of an ideal symposium as the blueprint for the communal life of the community in Rome, just as much as 1 Cor 11:17-34 does. In line with a contemporary symposiastic commonplace, Paul points out that not so much the consumption of foodstuffs is the heart of the matter but rather fellowship characterized by righteousness, peace, and joy.—D.J.H.

Rom 14:23, § 51-1580.

1785. [1–2 Cor] D. Kosch, "'Es geht um einen Ausgleich' (2 Kor 8,13). Impulse zum Thema 'Kirch und Geld' aus den Korintherbriefen," *BibKirch* 62 (1, '07) 30-36.

The article identifies Paul's insights on economic realities that come to light in his correspondence with the Corinthians and suggests how they contribute to an effort to connect the theological and spiritual dimensions of finance questions with concrete approaches to the issue of the church and money today. It includes discussion of the economic situation of the Corinthian Christians (see 1 Cor 1:26-29), quarrels over money (6:1-8), problems at the Lord's Supper (11:20-21), the livelihood of missionaries (e.g. 1 Cor 9:1-18; 2 Cor 11:7-12), and solidarity with the poor in Jerusalem (1 Cor 16:1-4; 2 Cor 8–9).—C.R.M.

1786. [1 Cor] M. A. Mininger, "Method and Assumptions for Studying the Body in Paul," *Koinonia* [Princeton] 18 ('06) 115-123.

After summarizing the argument of D. B. Martin's *The Corinthian Body* (1995), the article praises its positive contributions to the study of 1 Corinthians and to contemporary NT scholarship. Then it argues that Martin's taxonomy of the ancient world is based on a strikingly homogenized use of sources; his thesis that all the conflicts in Corinth stem from different views of the body is too sweeping; and his reconstruction of the groups involved in the conflict (upper and lower classes) and the reasons for their conflict (different views of the body) is simplistic. While Martin's book is creative, insightful and thought-provoking, its overarching thesis and model of analysis remain unproven, simplistic, and restrictive.—D.J.H.

1787. A. C. Thiselton, "The Significance of Recent Research on 1 Corinthians for Hermeneutical Appropriation of This Epistle Today," *Neotestamentica* 40 (2, '06) 320-352.

After suggesting that there are parallels and resonances in 1 Corinthians that allow for legiti-

mate hermeneutical appropriation in the 21st century, the article surveys the last fifteen years of research to highlight the possibilities. It considers the economic and social history of 1st-century Corinth, evidence that cultural traits (e.g. competitiveness, self-promotion, self-congratulation) influenced attitudes within the church, and freedom versus sharing a cruciform identity with Christ (see 1 Cor 6:19b-20). It concludes with hermeneutical reflections on distance, appropriation, formation, and moving/expanding horizons.—C.R.M.

1788. P. Arzt-Grabner, "1Cor. 4:6 — a Scribal Gloss?" *BibNotiz* 130 ('06) 59-78.

Critics have dismissed J. Baljon's determination in 1884 that the phrase τὸ μὴ ὑπὲρ ἃ γέγραπται in 1 Cor 4:6 was not part of Paul's original text but rather a marginal gloss written by a scribe. The article focuses on scribal glosses in biblical as well as nonbiblical manuscripts to assess the plausibility or nonplausibility of this theory. It notes that an umlaut in Codex Vaticanus appears to indicate the presence of a textual variant in 1 Cor 4:6. It concludes that the phrase in question may very well be a scribal gloss and should be mentioned in every commentary on this passage in 1 Corinthians.—C.R.M.

1789. W. Willis, "1 Corinthians 8–10: A Retrospective after Twenty-five Years," *RestorQuart* 49 (2, '07) 103-112.

The article summarizes scholarly discussion of 1 Corinthians 8–10 since 1981 to see what varied questions and approaches have been applied to this passage, and to see if areas of consensus have developed. It treats the unity of chapters 8–10, the function of chapter 9, quotations from the Corinthians, the reality and possible identity of suggested "parties" in Corinth related to the topic of eating sacrificial food, the possible occasions of eating under discussion, the nature of pagan religious meals in the Greco-Roman world, and the norms and warrants expressed by Paul in response to the situation in Corinth. It concludes with eight points of consensus in interpreting the passage that have emerged from the last 25 years of study. It suggests that those Corinthian believers who desired to partake in "idol meat" likely had experienced their previous cultic dining as predominately a convivial occasion with others.—C.R.M.

1790. [1 Cor 8:1–11:1] B. W. de Wet, "'n Christosentriese koinonia-dinamiek agter Paulus se hantering van sekere problematiek in 1 Korintiërs (A Christocentric Koinonia-Dynamic as a Frame of Mind from which Paul Addresses Some of the Issues in 1 Corinthians)," *VerbEccl* 27 (3, '06) 821-835.

In dealing with the problem of eating food consecrated and/or sacrificed to idols, Paul in 1 Cor 8:1–11:1 (especially in 10:14-22) used the dynamic of christocentric κοινωνία. Focusing on the intensity of κοινωνία as it functioned with the holy communion and sacrificial meal of the Israelites, Paul motivated the Corinthians to have nothing to do with sacrificial heathen meals.—D.J.H.

1791. W. Harnisch, "Der paulinische Lohn (I Kor 9,1-23)," *ZeitTheolKirch* 104 (1, '07) 25-43.

The first two rhetorical questions in 1 Cor 9:1 ("Am I not free? Am I not an apostle?") are treated in reverse order in 9:4-18 (on apostleship) and 9:19-23 (on freedom). Paul's compensation is his boast, since the gospel he proclaims is free and he has renounced the right to be supported by his congregation. His advantage is that the manner in which he preaches matches the essence of what he preaches. In its essence the gospel is the act of bestowing divine grace at no cost.—D.J.H.

1792. R. Mody, "'The Case of the Missing Thousand': Paul's Use of the Old Testament in 1 Corinthians 10:8 — A New Proposal," *Churchman* 121 (1, '07) 61-79.

In 1 Cor 10:8 Paul says that 23,000 died in the incident of Baal Peor, while Num 25:9 states that 24,000 died. The article contends that Paul's reference is not to the plague victims referred to in Num 25:9 but rather to a slaughter by the sword carried out by men following Moses' instructions in Num 25:4-5. Moreover, Paul links the Baal Peor incident to that of the Golden Calf and seems to derive the wording of 1 Cor 10:8 from the latter incident (see Exod 32:28). In this reading Paul stood within interpretative traditions that existed in early Judaism (e.g. Philo).—C.R.M.

1793. H. Goede and F. J. van Rensburg, "Paulus se liggaam-metafoor in 1 Korintiërs 12 in literêr-historiese konteks (Paul's Body Metaphor in 1 Corinthians 12 in Literary Context)," *HTSTeolStud* 62 (4, '06) 1423-1437.

The article first discusses the origin and use of the body metaphor in antiquity, thereby establishing the literary context in which Paul used it. Then it focuses on Paul's use of the body metaphor in 1 Corinthians 12, and shows that it was well known to Greek, Roman, and Jewish readers and was thus ideally suited to Paul's unique communication of the relationship between Christ and the church.—D.J.H.

1794. R. M. Price, "Concerning Pneumatics: Ecclesiastical Authority vs. Spiritual Power in 1 Corinthians 12-14," *JournHighCrit* 12 (1, '06) 132-139.

In 1 Corinthians 12–14 we have in effect a self-contained essay, "Concerning Pneumatics." These chapters stem from the end of the 1st or beginning of the 2nd century and show how the hierarchs of the emerging Catholic ecclesiastical structure sought to dampen the fire of charismatic spiritual manifestations. The goal of these chapters is to level the field, to extinguish the privileges of the gnostic pneumatics in the congregation and to exalt the ungifted by means of a fictive stratagem whereby mundane duties are redefined (unconvincingly) as equally "spiritual."—C.R.M.

1795. D. Zeller, "Gibt es religionsgeschichtliche Parallelen zur Taufe für die Toten (1Kor 15,29)?" *ZeitNTWiss* 98 (1, '07) 68-76.

In light of the frequent suggestion that baptism for the dead in 1 Cor 15:29 is syncretistic in character, the article critically examines the principal parallels that have been advanced to support this notion: the sin offering for the fallen in 2 Macc 12:43-45; the supposed Orphic initiation for the dead; the atonement inscriptions from Mäonien; and baptism for the dead in the context of local cults of the dead. It concludes that at best only faint history-of-religions analogies can be found, indicating that baptism for the dead is especially connected to Christian presuppositions.—C.R.M.

2 Cor 8:13, § 51-1785.

1796. D. A. Kurek-Chomycz, "Sincerity and Chastity for Christ. A Textual Problem in 2 Cor. 11:3 Reconsidered," *NovTest* 49 (1, '07) 54-84.

Critical editions of the NT, translations of the Bible, and commentators are divided over whether to read καὶ τῆς ἁγνότητος as part of the text of 2 Cor 11:3. The article offers a thorough investigation of the external and internal evidence and argues that the text Paul wrote most likely included the phrase in question, that ἁπλότης and ἁγνότης are not real synonyms as some have

maintained, that the addition of the second word is consistent with Paul's style, and that its use enriches the imagery employed in 2 Cor 11:3.—C.R.M.

2 Cor 12:1-10, § 51-1750.

Galatians–Philemon

1797. B. Kahl, "Galaterlektüre am Grossen Altar von Pergamon," *Text & Kontexte* [Dortmund] 28 (108, '05) 3-25.

The revised and expanded German version of an article that appeared in English in 2004 in *Union Seminary Quarterly Review* [§ 50-1166].—D.J.H.

1798. G. M. H. Loubser, "The Ethic of the Free: A Walk according to the Spirit! A Perspective from Galatians," *VerbEccl* 27 (2, '06) 614-640.

In Galatians Paul does not distinguish between soteriological and ethical freedom. "For freedom Christ sets us free" (Gal 5:1) refers to Christ's entire work of salvation. Freedom is an encompassing term indicating the believer's new status and divine vocation since the demise of the present evil age of enslavement. The believer not only possesses the status of being free but must practice freedom to the full.—D.J.H.

Gal, §§ 51-1764, 1780.

1799. T. G. Gombis, "The 'Transgressor' and the 'Curse of the Law': The Logic of Paul's Argument in Galatians 2–3," *NTStud* 53 (1, '07) 81-93.

The article maintains that in Gal 3:10 Paul is employing a rhetorical argument, contending that those in Galatia who claim that discipleship to Jesus Christ must be carried out within the boundaries of the Law are simultaneously holding two mutually exclusive confessions. As a result, in their attempt to avoid being "sinners" like the Gentiles (Gal 2:17), they actually end up being "transgressors" of the Mosaic law (2:18), thereby incurring its curse (3:10). Paul's argument is thus a rhetorical device to persuade his readers that his opponents' teaching is untenable and must be abandoned.—D.J.H.

1800. [Gal 4:3] M. C. De Boer, "The Meaning of the Phrase τὰ στοιχεῖα τοῦ κόσμου in Galatians," *NTStud* 53 (2, '07) 204-224.

In the context of Paul's letter to the Galatians, the phrase τὰ στοιχεῖα τοῦ κόσμου in Gal 4:3 and 9 is a summary designation for the religious beliefs and practices associated with the four elements (earth, air, fire, water) of the physical universe, in particular calendrical observances. The salient point for Paul in his attempt to keep the Galatians from becoming observers of the Law is that both the observance of the Law and their previous veneration of τὰ στοιχεῖα involved calendrical observances.—D.J.H.

1801. B. S. Davis, "Severianus of Gabala and Galatians 6:6-10," *CathBibQuart* 69 (2, '07) 292-301.

The suggestion by Severianus of Gabala (died A.D. 408) that "sowing to the flesh" refers to the support of those who prescribed keeping the Law provides the key to a correct interpretation of Gal 6:6-10. The article diverges from Severianus' interpretation by suggesting that Paul was pro-

moting not his co-workers in Galatia but the collection for the poor Christians in Jerusalem. Paul was appealing to the Galatians to withdraw their support from the teachers who promoted circumcision and to increase their contribution to the collection.—D.J.H.

1802. W. S. Campbell, "Unity and Diversity in the Church: Transformed Identities and the Peace of Christ in Ephesians," *IrBibStud* 27 (1, '06) 4-23.

The article explores the relationship between ethnic identity and transformed identity in Christ according to Ephesians under the following headings: Unity is both a cause for celebration and a process to be worked at; the new *anthrōpos* being constructed is not a "third entity" negating previous identities; Ephesians constructs an alternative society in implicit contrast with Roman imperialist claims; the reconciliation proclaimed and advocated involves diverse communities of Christ-followers; and being in Christ and Israelite identity are interdependent in Ephesians.—D.J.H.

1803. D. J. Clark, "Discourse Structure in Ephesians, with Some Implications for Translators," *BibTrans* 58 (1, '07) 41-53.

Discourse analysis attempts to see how language uses patterns in units larger than the sentence. After noting the aims and methods of discourse analysis, and providing an overview of the letter to the Ephesians, the article examines each section (1:1-14; 1:15–2:10; 2:11-22; etc.) and subsection of it in terms of discourse analysis and its implications for translators.—D.J.H.

1804. M. G. Klingbeil, "Exclusivism versus Inclusivism: Citizenship in the Pentateuch and Its Metaphorical Usage in Ephesians," *Journal of Asia Adventist Seminary* [Silang, Philippines] 9 (2, '06) 129-144.

After introducing the citizenship motif in the Pentateuch and the tension between exclusivism and inclusivism, the article considers its metaphorical usage in Ephesians and returns to its narrative and legal origins in the Pentateuch in order to verify the conceptual stock on which Paul built his ecclesiology. It concludes that, for Paul, Christ's death on the cross served as the only possible bridge between exclusivism and inclusivism, creating and maintaining unity through reconciliation.—D.J.H.

1805. R. Kangas, "The Eternal Purpose of God as Revealed in Ephesians 1," *Affirmation & Critique* [Anaheim, CA] 12 (1, '07) 3-17.

After general comments on the revelation of God's purpose in the letter to the Ephesians, the article focuses on various themes in chapter 1: blessed with every spiritual blessing, chosen to be holy and without blemish, predestined unto sonship, graced in the beloved, and so on.—D.J.H.

1806. R. L. Foster, "'A Temple in the Lord Filled to the Fullness of God': Context and Intertextuality (Eph. 3:19)," *NovTest* 49 (1, '07) 85-96.

The article contends that Eph 2:19-22 serves as the primary context for the prayer in 3:14-19, and that this fact coupled with the final phrase of the prayer in 3:19 ("that you may be filled up to all the fullness of God") makes it likely that the author of Ephesians draws upon the tradition in the Jewish Scriptures of the glory of the Lord filling the sanctuary (see Exodus 40; 3 Kingdoms 8; Ezekiel 43). Several remarks within the prayer in 3:14-19 confirm this understanding, including the idea of Christ dwelling in the hearts of the Ephesian believers; their being founded in love; the breadth, length, height, and depth of Christ's love (drawing on the dimensions of the altar); and the fact that the author sees God receiving glory in the ἐκκλησία.—C.R.M.

1807. D. Rode, "Unidad y crecimiento eclesiológicos preservados por la iglesia según Efesios 4:7-16," *DavarLogos* [Libertador San Martín, Argentina] 5 (2, '06) 151-160.

The article treats the origin of the diversity of spiritual gifts according to Eph 4:7-10, the distribution of these gifts according to 4:11-16, and the missiological implications of the ecclesial unity and growth produced by the Spirit and preserved by the church according to 4:1-16.—C.R.M.

1808. A. Moreno García, "El regalo de los ministerios para edificar el Cuerpo de Cristo (Ef 4,12-13)," *Salmanticensis* 53 (3, '06) 487-518.

This consideration of the ministerial gifts for the building up of the body of Christ according to Eph 4:12-13 discusses the ministries in the structure of Ephesians as a whole and in the immediate context (4:1-16), the equipping of the saints, the work of ministry (ministerial functions), building up the body of Christ, the unity of the faith, the full knowledge of God's Son, and human maturity and the fullness of Christ. In this passage alone in the Pauline corpus six prepositions introduce six ministerial objectives that are focused on the building up of the body of Christ.—C.R.M.

1809. M. O'Kelly, "The Christology of the Letter to the Philippians," *MilltownStud* 57 ('06) 55-79.

While the "Christ hymn" in Phil 2:6-11 is important for such christological issues as preexistence and incarnation, a rich Christology pervades the rest of the text in the form of Paul's underlying narrative about what God has done for us in Christ. As an antidote to the discouragement being experienced by the Philippians, Paul proposed that they be of the same mind as Christ, from whom joy and strength are to come.—D.J.H.

1810. S. Bittasi, "'…per scegliere ciò che conta di più' (*Fil* 1,10). Il criterio cristologico dello scegliere nella lettera di san Paolo ai Filippesi," *RassTeol* 47 (6, '06) 831-849.

After discussing the meaning of the Greek term δοκιμάζειν, the article considers passages in Paul's letters in which it means "discern" with regard to an ethical choice (1 Thess 5:21-22; Rom 2:17-18; 12:2). Then it focuses on discernment on the basis of conformity to Christ in Phil 1:9-11, and traces the development of the term from its orientation to doing good and avoiding evil, to discerning as imitation of Christ in love.—D.J.H.

1811. A. H. Snyman, "A Rhetorical Analysis of Philippians 3:1-11," *Neotestamentica* 40 (2, '06) 259-283.

Paul's rhetorical strategy in Phil 3:1-11 can be reconstructed fairly accurately from the text itself, without forcing ancient rhetorical categories on the letter. The dominant rhetorical strategy in 3:1-11 can be described as reassuring the Philippians of the essence of true righteousness. In 3:1-3 Paul repeats his warning against the opponents, and in 3:4-11 he uses an argument from his own experience to reiterate the contrast between two kinds of righteousness.—D.J.H.

1812. A. H. Snyman, "A Rhetorical Analysis of Philippians 3:12-21," *ActaPatByz* 17 ('06) 327-348.

Paul's dominant rhetorical strategy in Phil 3:12-21 is to encourage the Philippians to persevere in pursuing the goal of gaining Christ. The section may be divided into three parts: reassuring the Philippians that he has not yet reached perfection (3:12-14), exhorting the Philippians to aspire to perfection (3:15-16), and commanding them to follow his and others' example (3:17-21).—D.J.H.

1813. M. Y. MacDonald, "Slavery, Sexuality and House Churches: A Reassessment of Colossians 3.18–4.1 in Light of New Research on the Roman Family," *NTStud* 53 (1, '07) 94-113.

The article investigates the implications of the exhortations concerning the master-slave relationship in Col 3:18–4:1 for the sexual treatment of slaves. It considers the comparative evidence (textual and inscriptional) for calls for limitations in the sexual use of slaves, sexual use of slaves and believing householders, sexual use of slaves and nonbelieving householders, and the teaching on slavery in light of familial ideologies in the empire. It suggests that Colossians reflects an acknowledgment of the abuse of power by masters and views slaves at least on some level as honorable members of the community. Taken together with the directives concerning sexual propriety in Colossians as a whole, there seems to be good reason to believe that the sexual violation of slaves was something to be avoided by masters in the *ekklesia* who sought to treat their slaves "justly and fairly."—C.R.M.

1814. T. D. Still, "Interpretive Ambiguities and Scholarly Proclivities in Pauline Studies: A Treatment of Three Texts from 1 Thessalonians 4 as a Test Case," *CurrBibRes* 5 (2, '07) 207-219.

The article considers how various Pauline scholars have construed Paul's seemingly polyvalent remarks in 1 Thessalonians 4 on sexual purity (vv. 3-8, especially v. 4), work (v. 11c), and grief (v. 13). It focuses on how each interpreter's reading of Paul's instructions to the Thessalonians on marrying, laboring, and mourning shapes his or her understanding of the apostle's subsequent epistolary comments on these specific subjects. The strikingly divergent readings of these verses remind us that interpretive ambiguities exist and scholarly disagreements persist in the academic study of Paul.—C.R.M.

1815. R. E. K. Mchami, "Paul's Use of the Instructions of the Mosaic Law in His Paraenesis: 1 Thessalonians 4:1-8," *AfricTheolJourn* 29 (2, '06) 74-90.

The article shows that in his paraenesis in 1 Thess 4:1-8 Paul took three instructions from the Mosaic Decalogue (vv. 3, 5, 6, 7) and one instruction from the Holiness Code (vv. 3b, 4, 7). This shows that Paul regarded the Mosaic Decalogue and the Holiness Code to be authoritative and therefore usable for paraenetic purposes for Christians in Thessalonica and elsewhere.—D.J.H.

1816. P. E. Zell, "First Thessalonians 4:4. 'That Each of You Should Learn to Acquire a Wife in a Way that is Holy and Honorable,'" *Wisconsin Lutheran Quarterly* [Mequon, WI] 104 (1, '07) 58-61.

In 1 Thess 4:4 the infinitive κτᾶσθαι is best understood to mean "acquire" or "procure," and σκεῦος is best taken to refer to a "wife." In urging the Thessalonians to avoid sexual immorality, Paul exhorts them to "acquire a wife" in a holy and honorable way.—D.J.H.

1817. J. Załęski, "Działalność Niegodziwca i zwycięstwo nad nim Chrystusa w 2 Tes 2,8-12 (The Activity of the Wicked One and the Victory of Christ over Him in 2 Thes 2,8-12)," *StudTheolVars* 44 (2, '06) 37-54.

After determining that 2 Thess 2:8-12 fits well with the preceding context, the article presents a close exegesis of v. 8 followed by a similar treatment of vv. 9-12. What the lawless one can expect from Jesus is made clear in v. 8. The activity of the lawless one portrayed in vv. 9-12 returns to the theme of the earlier statement in 2:3-4.—C.R.M.

1818. G. De Virgilio, "Le Lettere Pastorali: Profili etico-morali in dialogo con l'ambiente ellenistico," *BibOr* 48 (4, '06) 223-248.

This consideration of ethical models proposed in the Pastoral epistles discusses the literary and ethical-theological phenomenon of the Pastoral epistles, the central points of the ethical-anthropological vision found in them (the christological, ecclesiological, and ethical perspectives, respectively), and their formulation of Christian ethical identity in dialogue with the surrounding Hellenistic culture (the household metaphor and ministerial relations, εὐσέβεια and the consequent moral obligations of Christians). The Pastorals represent a concrete example of how the Christian community reinterpreted the ethical demands of the Christian message.—C.R.M.

Pastorals, § 51-1741.

1819. [1 Tim] F. Manzi, "'O Timoteo, custodisci il deposito!' Cronaca del XIX Colloquium Paulinum," *ScuolCatt* 135 (1, '07) 185-197.

The article describes the major papers presented at the 19th Colloquium Paulinum: L. T. Johnson on 1 Tim 1:1-20; M. M. Mitchell on 1 Tim 2:1-15; T. Söding on 1 Tim 3:1-16; Y. Redalié on 1 Tim 4:1-16; D. G. Horrell on 1 Tim 5:1–6:2; V. Mihoc on 1 Tim 6:3-21; and G. Filippi on excavations under the basilica of San Paolo fuori le Mura in Rome.—D.J.H.

1820. [1 Tim 3:1-13] B. A. Paschke, "The *cura morum* of the Roman Censors as Historical Background for the Bishop and Deacon Lists of the Pastoral Epistles," *ZeitNTWiss* 98 (1, '07) 105-119.

After noting three *Berufspflichtenlehre* or "duty codes" commonly referred to by commentators with regard to the qualifications required for ἐπίσκοποι, πρεσβύτεροι, and διάκονοι in 1 Tim 3:1-13 and Titus 1:5-9, the article proposes that the so-called *cura morum,* i.e. "care of manners," that was practiced by the Roman censors represents a previously unrecognized parallel to the lists of the Pastoral epistles. After introducing the *cura morum* in greater detail, it points out the numerous similarities (verbal, semantic, content) that demonstrate that the ancient *cura morum* proof texts offer much closer parallels to 1 Tim 3:1-13 and Titus 1:5-9 than the *Berufspflichtenlehre.* Then it argues that the Roman institution of the censorship and the *cura morum* associated with it qualify as an alternative historical background for the lists in the Pastorals.—C.R.M.

Titus 1:5-9, § 51-1820.

1821. [Titus 1:12] P. Gray, "The Liar Paradox and the Letter to Titus," *CathBibQuart* 69 (2, '07) 302-314.

In Titus 1:12 the statement that "Cretans are always liars" is attributed to a Cretan. The article argues that the author of the letter to Titus was aware of the contradiction by (1) examining the function and status of logical paradoxes in antiquity, and (2) setting the passage within the context of the pervasive paraenetic concerns about talkativeness, taciturnity, and propriety in speech here and elsewhere in the Pastorals.—D.J.H.

1822. K. Smith and A. Song, "Some Christological Implications in Titus 2:13," *Neotestamentica* 40 (2, '06) 284-294.

Since each key term in the genitive chain ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ contributes to the overall christological significance of Titus

2:13, the article analyzes the terms (appearing, glory, God and Savior, Jesus Christ) and identifies the contribution of each to the message of the verse. The author not only calls Jesus Christ "our great God and Savior," but also depicts the second coming of Christ as the occasion for his veiled divinity to be revealed.—C.R.M.

Hebrews

1823. N. Lefler, "The Melchizedek Traditions in the Letter to the Hebrews: Reading through the Eyes of an Inspired Jewish-Christian Author," *ProEccl* 16 (1, '07) 73-89.

The author of Hebrews renders a mystical interpretation of Ps 110:4 via the contemporary midrashic tools at his disposal, appealing thereby to Gen 14:18-20. Through his marriage of mystical prayer and orthodox Jewish exegesis, he arrives at the exquisite insight that Melchizedek, King of Salem, was a type of Christ: a royal high priest appointed and ordained from outside the Aaronic/Levitical line, and above all one who lives on. The human author discovers meaning already inherent in the real events (and persons) as these events were inscribed in creation by the divine author centuries before they came to be cowritten in Scripture.—D.J.H.

1824. S. D. Mackie, "Confession of the Son of God in Hebrews," *NTStud* 53 (1, '07) 114-129.

In response to a Christian community whose commitment was waning, the author of Hebrews crafted an imaginative and powerful exhortation centering on Jesus' identity as the Son of God. He first dramatizes the Son's exaltation, emphasizing the Father's declaration of Jesus' sonship, the Son's reciprocal confession of the fatherhood of God, and the Son's conferral of family membership on the recipients. Then the recipients are called upon to participate in this pattern of mutual familial confession in two strategic hortatory passages (4:14-16 and 10:19-25). These two exhortations to confess Jesus as the Son of God are intended to bring a halt to their wavering commitment and to solidify their identity as siblings of the Son.—D.J.H.

1825. F. Manzi, "'Un discorso ricco e difficile da esporre.' Osservazioni su quattro commentari alla Lettera agli Ebrei," *ScuolCatt* 134 (4, '06) 671-723.

The article describes and evaluates four major commentaries on Hebrews that have proved to be unquestionably useful from an exegetical and theological perspective: A. Strobel, *Der Brief an die Hebräer* (1975; 4th ed., 1991); H. W. Attridge, *The Epistle to the Hebrews* (1989); C. R. Koester, *Hebrews* (2001); and C. Marcheselli-Casale, *Lettera agli Ebrei* (2005).—D.J.H.

1826. D. O. Plenc, "Homilía a los Hebreos: Antecedente de la predicación cristocéntrica," *DavarLogos* [Libertador San Martín, Argentina] 5 (2, '06) 183-195.

Hebrews is more a sermon than an epistle. Its main themes—the sacrifice of the cross, Christ's priestly mediation, and his second coming—are associated with the idea of salvation. Its homiletical character and its emphasis on Christology make Hebrews into a genuine antecedent for Christ-centered preaching.—D.J.H.

1827. S. F. Sanborn, "The Book of Hebrews: The Unique Legal Aspect of the Mosaic Covenant Grounded in the Covenant of Grace," *Kerux* [Lynnwood, WA] 22 (1, '07) 28-36.

Hebrews reveals that the OT ceremonial law was essential to the unique legal administration of the Mosaic covenant. According to Heb 8:8, the old covenant was a failure because God found fault with the people. As the writer of Hebrews calls us to the new covenant, he calls us to

the heavenly city to see how the glory of God and our inheritance in him surpasses all the glory of this world.—D.J.H.

1828. A. T. Selvaggio, "Preaching Advice from the 'Sermon' to the Hebrews," *Themelios* 32 (2, '07) 33-45.

What makes Hebrews uniquely helpful in instructing modern pastors about preaching is that it is the only sermon in the NT that is preached to an established congregation. The sermon in Hebrews indicates that biblical preaching is expository, requires application, has a main point, is an oral event, balances challenge and comfort, is congregationally contextualized, and is christocentric.—C.R.M.

1829. D. H. Wenkel, "*Gezerah Shawah* as Analogy in the Epistle to the Hebrews," *BibTheol Bull* 37 (2, '07) 62-68.

Analysis of five instances of *gezerah shawah* in Hebrews—1:13 and 2:8; 4:3 and 4:4; 5:5 and 5:6; 6:20 in conjunction with 7:1 and 7:10; and 10:6-7 in conjunction with 10:37-38—leads to the conclusion that *gezerah shawah* should be understood as an analogical argument consisting of verbal, social, and theological aspects.—D.J.H.

1830. J. Batten, "The Purpose of God in Hebrews 7 through 12," *Affirmation & Critique* [Anaheim, CA] 12 (1, '07) 84-89.

Hebrews 7–12 provides a clear view of God's purpose and how it is being fulfilled: Christ's priesthood defining God's purpose (7), the new covenant accomplishing God's purpose (8), Christ being the one reality of all in the purpose of God (9–10), a living that fulfills God's purpose (11), and the church fulfilling God's purpose (12).—D.J.H.

1831. E. F. Mason, "Hebrews 7:3 and the Relationship between Melchizedek and Jesus," *BibRes* 50 ('05) 41-62.

While Heb 7:3 can be read as implying that Melchizedek merely lacks a Levitical priestly genealogy, the more appropriate interpretation is that he lacks a human genealogy since a similar portrait of Melchizedek as an angelic figure appears in the Qumran literature. Thus the major similarity between Melchizedek and Jesus stressed in Heb 7:3 is that both hold an eternal priesthood.—D.J.H.

1832. J. Swetnam, "A Liturgical Approach to Hebrews 13," *Letter & Spirit* [Steubenville, OH] 2 ('06) 159-173.

This attempt to make Hebrews 13 more intelligible unfolds in three stages. First it analyzes the five-part structure of 13:1-21 (1-5a, 5b-6, 7-17, 18-19, 20-21) and identifies its central concern as the centrality of the death of Jesus and its role in Christian liturgy (vv. 11-14). Next it considers vv. 7-17 from the perspective of the biblical sacrifice known as *zĕbaḥ tôdâ*. Then it approaches the entire text from the standpoint of the Latin Mass of the Roman Rite of the Catholic Church. The interplay of these three perspectives makes possible a coherent exegesis of the entire chapter.—C.R.M.

Catholic Epistles

1833. J. E. Botha, "Soteriology under Construction: The Case of James," *ActaPatByz* 17 ('06) 100-118.

The article identifies some aspects of the letter of James that have created problems for inter-

preters, explores the soteriology of the text, and draws some conclusions regarding the nature of its soteriology. It contends that James represents an earlier stage of soteriological thinking in comparison with Paul. James exhibits a theological rather than a christological soteriology, and a soteriology where Jewish roots as opposed to Hellenistic influences stand paramount.—C.R.M.

1834. J. S. Kloppenborg, "Diaspora Discourse: The Construction of *Ethos* in James," *NTStud* 53 (2, '07) 242-270.

That James was (fictively) directed to Judeans in general might account for the fact that James fails to invoke specifically Christian beliefs and practices. The suppression of overtly "Christian" beliefs and formulae is deliberate, designed to produce a document that argues from common ground. James is bifocal, addressing outside and inside readerships simultaneously. In James as in 4QMMT, ethos is created through rhetorical artifice rather than by appeal to the reputation of the putative writer. The choice of Diaspora Judeans as the fictive addressees tells us more about the rhetorical strategy of the letter than it does about the actual addressees. The latter are likely Judeans in some diasporic center whose numbers include members of the Jesus movement. The writer constructs his own ethos by invoking the figure of Solomon and populates his discourse with allusions to other figures of Israelite history (along with many subtle allusions to the Jesus tradition) to respond to the Diaspora situation and its constant threats of assimilation through a strategy of emulation of exemplary figures.—C.R.M.

Jas 1:6, § 51-1580.

1835. J. L. P. Wolmarans, "Misogyny as a Meme: The Legacy of James 1:12-18," *ActaPat Byz* 17 ('06) 349-361.

Using "meme" theory to trace the origin and development of misogyny in the Christian tradition, the article discusses Jas 1:12-18 as an attempt to "civilize" misogyny by arguing that sex in itself is sinful. This meme is connected with the idea of the female as seductress, and implies a patriarchal society where female sexuality is under male control. From the original meme there developed two new memes: asceticism associated with the meme of castration, and female subjugation within the memeplex of patriarchy.—D.J.H.

Jas 5:13-18, § 51-1743.

1836. J. A. Williams, "A Case Study in Intertextuality: The Place of Isaiah in the 'Stone' Sayings of 1 Peter 2," *Reformed Theological Review* [Doncaster, Australia] 66 (1, '07) 37-55.

The "stone" quotations of Isa 28:16 in 1 Pet 2:6 and Isa 8:14 in 1 Pet 2:8 help to expound the person and work of Christ, and this christological foundation serves as the basis for the letter's ecclesiological and paraenetic instruction. Peter encourages his readers by teaching them that they are living stones by faith in the precious cornerstone and exhorts them to live godly lives free from evil.—D.J.H.

1837. J. H. Barkhuizen, "Betekenis en funksie van 1 Petrus 2:21b-25 (The Meaning and Function of 1 Peter 2:21b-25)," *ActaPatByz* 17 ('06) 86-99.

First Peter is a letter of consolation to the Christians in the five Roman provinces of Asia Minor that seeks to encourage them in the face of discrimination and injustice. The hymn in

1 Pet 2:21b-25 exhorts Christian slaves to obey their owners even when suffering without cause and motivates them with the example of Christ. More generally the hymn is relevant for the entire Christian community in terms of the servant paradigm it models.—C.R.M.

1838. C. T. Pierce, "Reexamining Christ's Proclamation to the Spirits in Prison: Punishment Traditions in the Book of Watchers and Their Influence on 1 Peter 3:18-22," *Henoch* 28 (2, '06) 27-42.

Attention to the Enochic Book of the Watchers suggests that the spirits in prison of 1 Pet 3:18-22 included humans, fallen angels, and their gigantic offspring. It appears that Christ was offering a message of victory over or condemnation of them. Regardless of the exact content or result, Christ's proclamation to the spirits in prison served to comfort the original recipients of 1 Peter.—D.J.H.

1839. R. Amici, "L'epifania dell'*ágapé* e la visibilità di Dio nella Prima Lettera di Giovanni," *EuntDoc* 60 (1, '07) 117-134.

After noting the centrality of the theme of love in 1 John, the article focuses on 1 Jn 4:7-19: the manifestation of ἀγάπη and the acquisition of life (4:7-10); the indwelling of God-love and its visibility (4:11-16); and the perfection of love and the exclusion of fear (4:17-19). Then it reflects on the dynamism of love—from the love of God to love for brothers and sisters (1 Jn 2:10-11; 3:10-18; 4:20–5:4). It concludes that ἀγάπη represents not only how the Johannine community experienced God but also how God's presence is prolonged in the world.—D.J.H.

1840. D. G. van der Merwe, "Eschatology in the First Epistle of John: κοινωνία in the *familia Dei,*" *VerbEccl* 27 (3, '06) 1045-1076.

By using the concept of "family" as a metaphor for Christian life in relation with God, the elder explains his eschatological notion. If the eschatology in 1 John were described in terms of life (1:2; 5:11-13) and κοινωνία (1:3, 6, 7) within the *familia Dei,* it would be the same as labeling it as a situation that is constantly realizing itself. It makes perfect sense to call the eschatology of 1 John a progressively realizing eschatology that embraces a future eschatological consummation.—D.J.H.

1 Jn 4:9, § 51-1714.

Jude 22, § 51-1580.

Revelation

1841. P. G. R. de Villiers, "The Heavenly Joy of the Faithful in Revelation," *ActaPatByz* 17 ('06) 206-226.

The article first discusses joy as the celebration of judgment in Revelation 18–19, with reference to its emotional, heavenly, moral, and religious character. Then it considers joy as the celebration of salvation in Revelation 12 and 19, with regard to its intense nature, link with worship, and motivation. It concludes that Revelation is a book more about triumph than about trauma.—D.J.H.

1842. P. G. R. de Villiers, "Perverse Joy in the Book of Revelation — A Perspective on Religious Experience," *ActaPatByz* 17 ('06) 227-242.

With particular attention to the episode of the two witnesses in Revelation 11, the article con-

siders the context of the joy-motif, the emotional rejection of the gospel, joy as intense emotion, and the exchanging of gifts. It concludes with reflections on joy as religious experience.—D.J.H.

1843. U. B. Müller, "Zwischen Johannes und Ignatius. Theologischer Widerstreit in den Gemeinden der Asia," *ZeitNTWiss* 98 (1, '07) 49-67.

After noting some obvious differences between John the Seer and his contemporary Ignatius of Antioch (about church structures, use of the OT, etc.), the article discusses John's negative attitude toward the state and society around him in contrast with the general Pauline approach but in keeping with the dualistic approach promoted in 2 Cor 6:14–7:1. Then it suggests that John's angelomorphic Christology may represent the kind of Jewish-docetic Christology opposed by Ignatius in his letters.—D.J.H.

1844. E. Reynolds, "The True and the False in the Ecclesiology of Revelation," *Journ AdventTheolSoc* 17 (2, '06) 18-35.

Examination of the ecclesiological language in Revelation and of specific passages (the letters to the seven churches, the two women and the two cities, the remnant of faithful ones) suggests that while the visible, organized Christian church is defectible, there is an invisible church, a "remnant" of the visible church, that is indefectible and will remain faithful to the end. Revelation seeks to aid readers or hearers to discriminate between the true and the false with regard to the church.—D.J.H.

1845. R. Skaggs and T. Doyle, "Violence in the Apocalypse of John," *CurrBibRes* 5 (2, '07) 220-234.

The article surveys the viewpoints of various noteworthy scholars on the debate on the justification of violence in Revelation. After preliminary observations on understandings of violence in Revelation, it considers how the topic has been approached from the perspectives of genre and context, interpretive lenses, purpose, relevancy and significance, and other strategies.—D.J.H.

1846. K. de Smidt, "Revelation 1:5a-d: A Prolegomenon to a Theology of Ἰησοῦ Χριστοῦ in the Book of Revelation," *ActaPatByz* 17 ('06) 179-205.

Revelation 1:5a-d is a faith-reflection on the historical phenomenon of Christ and his transcendental acts in the final phase of God's kingdom. Christ's deeds are directed at the blessing of God's churches, and he is God's highest revelation. From the covenant's perspective he is characterized as the highest prophet, priest, and cosmic king. This Christology is placed in a salvation-historical perspective.—D.J.H.

1847. C. Wahlen, "Heaven's View of the Church in Revelation 2 and 3," *Journal of Asia Adventist Seminary* [Silang, Philippines] 9 (2, '06) 145-156.

The earthly-heavenly duality of the letters in Revelation 2–3, evidenced by their prophetic character as letters from Jesus, the use of symbolism from Rev 1:9-20, and various structural clues, show that these letters are to be read not only as 1st-century epistles to particular churches but also as a portrayal of the checkered progress of the church throughout history. Even these "epistolary" chapters can be viewed as apocalyptic in harmony with the overall genre of the book.—D.J.H.

1848. [Rev 3:14-22] V. M. Armenteros, "Cruzando el Valle de Licos: Reflexiones sobre bioética y Laodicea," *DavarLogos* [Libertador San Martín, Argentina] 5 (2, '06) 197-209.

After introductory comments on bioethics, the article discusses the past, present, and future of bioethics in terms of entering, being in, and coming out of the Lycus Valley and Laodicea as

maintained, that the addition of the second word is consistent with Paul's style, and that its use enriches the imagery employed in 2 Cor 11:3.—C.R.M.

2 Cor 12:1-10, § 51-1750.

Galatians–Philemon

1797. B. Kahl, "Galaterlektüre am Grossen Altar von Pergamon," *Text & Kontexte* [Dortmund] 28 (108, '05) 3-25.

The revised and expanded German version of an article that appeared in English in 2004 in *Union Seminary Quarterly Review* [§ 50-1166].—D.J.H.

1798. G. M. H. Loubser, "The Ethic of the Free: A Walk according to the Spirit! A Perspective from Galatians," *VerbEccl* 27 (2, '06) 614-640.

In Galatians Paul does not distinguish between soteriological and ethical freedom. "For freedom Christ sets us free" (Gal 5:1) refers to Christ's entire work of salvation. Freedom is an encompassing term indicating the believer's new status and divine vocation since the demise of the present evil age of enslavement. The believer not only possesses the status of being free but must practice freedom to the full.—D.J.H.

Gal, §§ 51-1764, 1780.

1799. T. G. Gombis, "The 'Transgressor' and the 'Curse of the Law': The Logic of Paul's Argument in Galatians 2–3," *NTStud* 53 (1, '07) 81-93.

The article maintains that in Gal 3:10 Paul is employing a rhetorical argument, contending that those in Galatia who claim that discipleship to Jesus Christ must be carried out within the boundaries of the Law are simultaneously holding two mutually exclusive confessions. As a result, in their attempt to avoid being "sinners" like the Gentiles (Gal 2:17), they actually end up being "transgressors" of the Mosaic law (2:18), thereby incurring its curse (3:10). Paul's argument is thus a rhetorical device to persuade his readers that his opponents' teaching is untenable and must be abandoned.—D.J.H.

1800. [Gal 4:3] M. C. De Boer, "The Meaning of the Phrase τὰ στοιχεῖα τοῦ κόσμου in Galatians," *NTStud* 53 (2, '07) 204-224.

In the context of Paul's letter to the Galatians, the phrase τὰ στοιχεῖα τοῦ κόσμου in Gal 4:3 and 9 is a summary designation for the religious beliefs and practices associated with the four elements (earth, air, fire, water) of the physical universe, in particular calendrical observances. The salient point for Paul in his attempt to keep the Galatians from becoming observers of the Law is that both the observance of the Law and their previous veneration of τὰ στοιχεῖα involved calendrical observances.—D.J.H.

1801. B. S. Davis, "Severianus of Gabala and Galatians 6:6-10," *CathBibQuart* 69 (2, '07) 292-301.

The suggestion by Severianus of Gabala (died A.D. 408) that "sowing to the flesh" refers to the support of those who prescribed keeping the Law provides the key to a correct interpretation of Gal 6:6-10. The article diverges from Severianus' interpretation by suggesting that Paul was pro-

moting not his co-workers in Galatia but the collection for the poor Christians in Jerusalem. Paul was appealing to the Galatians to withdraw their support from the teachers who promoted circumcision and to increase their contribution to the collection.—D.J.H.

1802. W. S. Campbell, "Unity and Diversity in the Church: Transformed Identities and the Peace of Christ in Ephesians," *IrBibStud* 27 (1, '06) 4-23.

The article explores the relationship between ethnic identity and transformed identity in Christ according to Ephesians under the following headings: Unity is both a cause for celebration and a process to be worked at; the new *anthrōpos* being constructed is not a "third entity" negating previous identities; Ephesians constructs an alternative society in implicit contrast with Roman imperialist claims; the reconciliation proclaimed and advocated involves diverse communities of Christ-followers; and being in Christ and Israelite identity are interdependent in Ephesians.—D.J.H.

1803. D. J. Clark, "Discourse Structure in Ephesians, with Some Implications for Translators," *BibTrans* 58 (1, '07) 41-53.

Discourse analysis attempts to see how language uses patterns in units larger than the sentence. After noting the aims and methods of discourse analysis, and providing an overview of the letter to the Ephesians, the article examines each section (1:1-14; 1:15–2:10; 2:11-22; etc.) and subsection of it in terms of discourse analysis and its implications for translators.—D.J.H.

1804. M. G. Klingbeil, "Exclusivism versus Inclusivism: Citizenship in the Pentateuch and Its Metaphorical Usage in Ephesians," *Journal of Asia Adventist Seminary* [Silang, Philippines] 9 (2, '06) 129-144.

After introducing the citizenship motif in the Pentateuch and the tension between exclusivism and inclusivism, the article considers its metaphorical usage in Ephesians and returns to its narrative and legal origins in the Pentateuch in order to verify the conceptual stock on which Paul built his ecclesiology. It concludes that, for Paul, Christ's death on the cross served as the only possible bridge between exclusivism and inclusivism, creating and maintaining unity through reconciliation.—D.J.H.

1805. R. Kangas, "The Eternal Purpose of God as Revealed in Ephesians 1," *Affirmation & Critique* [Anaheim, CA] 12 (1, '07) 3-17.

After general comments on the revelation of God's purpose in the letter to the Ephesians, the article focuses on various themes in chapter 1: blessed with every spiritual blessing, chosen to be holy and without blemish, predestined unto sonship, graced in the beloved, and so on.—D.J.H.

1806. R. L. Foster, "'A Temple in the Lord Filled to the Fullness of God': Context and Intertextuality (Eph. 3:19)," *NovTest* 49 (1, '07) 85-96.

The article contends that Eph 2:19-22 serves as the primary context for the prayer in 3:14-19, and that this fact coupled with the final phrase of the prayer in 3:19 ("that you may be filled up to all the fullness of God") makes it likely that the author of Ephesians draws upon the tradition in the Jewish Scriptures of the glory of the Lord filling the sanctuary (see Exodus 40; 3 Kingdoms 8; Ezekiel 43). Several remarks within the prayer in 3:14-19 confirm this understanding, including the idea of Christ dwelling in the hearts of the Ephesian believers; their being founded in love; the breadth, length, height, and depth of Christ's love (drawing on the dimensions of the altar); and the fact that the author sees God receiving glory in the ἐκκλησία.—C.R.M.

cannot be separated. Paul's view of the church, ministries, kerygma, and charisms is of central importance for understanding the NT's approach to ministries.—D.J.H.

1860. W. Kirchschläger, "Ohne Einschränkung durch Geschlecht und Lebensstand. Zur biblischen Grundlegung kirchlicher Dienste," *Orientierung* 71 (3, '07) 31-36.

(1) In the church in NT times appointment to ministries was not based on gender or state of life. (2) Recourse to the biblical witness on this matter is both justified and responsible. (3) Clarification of the criteria for ordained ministry in the church is not a response to an apparent scarcity but rather corresponds to a concern for theological justice.—D.J.H.

1861. G. A. Klingbeil, "The 'Church' in the Old Testament: Systematic, Linguistic, and Metaphoric Perspectives," *Journal of Asia Adventist Seminary* [Silang, Philippines] 9 (1, '06) 13-33.

After noting that the OT has not played an important role in recent ecclesiological writings, the article discusses the uses of ἐκκλησία and συναγωγή in the Septuagint, and focuses on the metaphors of family and body as applied to God's people in the OT and the NT. It concludes that a conceptual approach to the connections between the OT and the NT may provide a new impetus to the study of a biblical ecclesiology.—D.J.H.

1862. T. A. Lenchak, "What's Biblical about…the Bishop's Crosier?" *BibToday* 45 (2, '07) 117-118.

The shepherd's staff was most likely the inspiration for or even the "ancestor" of the bishop's crosier. The article provides background information about shepherd imagery in both the OT and the NT.—D.J.H.

1863r. E. J. Schnabel, *Early Christian Mission* [*NTA* 49, pp. 427-428].

C. Blomberg, "Mission in the Bible: Non-existent in the Old Testament but Ubiquitous in the New?" *Themelios* 32 (2, '07) 62-74.—Anyone interested in the mission of the early church will remain indebted for a long time to Schnabel for this treasure trove of information. What it lacks in exciting narrative flow is more than compensated for by its encyclopedic usefulness. Doubtless the most controversial portion of Schnabel's work is his unrelenting rejection of studies that find missionary efforts in the OT or in Second Temple Judaism.—C.R.M.

Various Themes

1864. A. Aguilar, "Terminología escatológica en el Nuevo Testamento," *DavarLogos* [Libertador San Martín, Argentina] 5 (2, '06) 95-105.

The uses of expressions such as "in those days," "on that day," "the end of the age," "the end of the age has come," "the time to come," and "the latter days" have consistency in the eschatological context of the NT. What is important is not their number (singular/plural) but the context in which they are used. Starting from the event of Christ's cross, his disciples have been introduced into a new age called "the latter days," which will soon lead into the culmination of the glorious plan of redemption, that is, the second coming of Christ.—D.J.H.

1865. G. A. Anderson, "Mary in the Old Testament," *ProEccl* 16 (1, '07) 33-55.

Once the figural (rather than predictive) link is established between the Testaments, the char-

acter of Mary viewed in the light of the OT themes of tabernacle and temple grows well beyond what little the NT says about her. The Holy One of Israel cannot indwell a space and leave it unchanged. Venerating Mary as mother of God safeguards the doctrine of the incarnation.—D.J.H.

1866. D. Bergant, "What's Old about New Age. The Bible and Ecotheology," *NewTheolRev* 20 (2, '07) 38-46.

The Bible is not really detrimental to contemporary ecosensitivity. While historical-critical examination of pertinent biblical (especially OT) passages uncovers their historical limitations, it also reveals that the ancient Israelites struggled with many of the same ecological questions that face people today: What is our place in the universe? Where do we come from? Where are we going? and Does the rest of natural creation have any value in itself?—D.J.H.

1867. G. Biguzzi, "Amore universale e amore vicendevole nel Nuovo Testamento," *EuntDoc* 60 (1, '07) 99-115.

With reference to various NT texts, the article first discusses the characteristics of universal or unlimited love: based on God, unmotivated and gratuitous, manifested in Jesus, and expressed in Christian life. Then it considers the nature of mutual or reciprocal love in the Johannine and Pauline writings, and reflects on its theological dimensions (christological, trinitarian, based on human dignity, open to all).—D.J.H.

1868. F. Böhmisch, "Das verlorene Paradies. Die Bibel und das Fleischessen," *TheolPrakt Quart* 155 (1, '07) 39-50.

The article surveys the evidence for eating meat and vegetarianism in the OT, the NT, and early monasticism. It contends that Jesus was not a vegetarian, and discusses the consumption of meat among early Christians (Acts 15:20, 29; 1 Corinthians 8–10). It concludes that even though the Bible envisions a vegetarian paradise (Gen 1:1–2:4a) and a vegetarian eschatological kingdom (Isa 11:6-9), in this broken creation it regards the killing of animals and eating meat as God's concessions to humans.—D.J.H.

1869. D. Boyarin, "Judaism as a Free Church. Footnotes to John Howard Yoder's *The Jewish-Christian Schism Revisited*," *CrossCurr* 56 (4, '07) 6-21.

In his posthumously published *The Jewish-Christian Schism Revisited* (2003), Yoder considered the Jewish-Christian schism as a product of the 2nd and 3rd centuries A.D., and assumed that Jesus' Torah in the Gospels was a recognizable Judaism. The article enters into dialogue with Yoder on various historical and theological issues, with particular attention to mission, Judaism as a "free church," and the peace tradition. [The same issue contains responses by J. D. Weaver (pp. 22-35), R. Rashkover (pp. 36-40), A. E. Weaver (pp. 41-51), G. Biesecker-Mast (pp. 52-59), and L. L. Brenneman (pp. 60-69).]—D.J.H.

1870. W. Brueggemann, "Alien Witness," *ChristCent* 124 (5, '07) 28-32.

A close reading of the Bible might suggest that the US occupies the biblical role of empire, and that God's people in the US have been assigned the role of being critically engaged with the empire (without forgetting or compromising their own distinct identity) by bearing witness against the arrogant autonomy of the US empire with its shameless militarism and aggressive economic expansionism.—D.J.H.

1871. H. Busse, "Important Biblical Characters in the Koran," *Bulletin Dei Verbum* [Stuttgart] 79-80 ('06) 38-42.

The article discusses how the following biblical characters are treated in the Quran: Abraham/Ibrahim, Moses/Musa, and Mary and Jesus/Maryam and Isa. It concludes that the Quran honors the mother of Jesus, denies his divine nature, and confirms his human nature. Moreover, it is more kindly disposed toward Christians than toward Jews.—D.J.H.

1872. S. Carbone, "Amore ἀγάπη (*'ahavah*) nell'Antico Testamento e nel Nuovo Testamento," *EuntDoc* 60 (1, '07) 49-63.

The Bible speaks about love of neighbor and of God as an objective genitive (the love command), the love of God and of Jesus as a subjective genitive (the source of love), and love of God as an epexegetical or synthetic genitive (the love that is God and that is recapitulated in Christ). After introductory remarks, the article discusses the use of ἀγάπη in the Synoptic tradition and the Pauline corpus and in the Johannine tradition, and its Hebrew equivalent *ʾahăbâ* in poetic texts of the OT.—D.J.H.

1873. J. D. M. Derrett, "On the First Eucharist," *SvenskTeolKvart* 82 (4, '06) 184-187.

To recover the institution of the eucharistic *thiasos* it is desirable to consider the meanings of Exod 24:5-11, the Jewish practice of *kinyan,* the idiom of "eating his pieces," the Asian legend of saints who gave their flesh and blood to save the lives of others, Isaiah 53, Jesus' inventive self-definitions, NT midrashim on scraps of reminiscence, and the aroma appropriate to the Messiah's banquet promised at Cant 7:3(2).—D.J.H.

1874. F. G. Downing, "Mary: Between Minimal History and Maximal Myth," *Theology* 110 (855, '07) 163-170.

The historical minimum about Mary might be Gal 4:4 ("born of a woman, born under the law"), noting the unnamed mother of a 1st-century Jewish male named Jesus. A maximal myth is outlined in the Anglican-Roman Catholic International Commission's recent report *Mary: Grace and Hope in Christ* (2005). The article sketches a historical-critical approach to early beliefs concerning the engendering of Jesus and focuses on the implications of an apparent conflict in the early sources that has been overlooked. It observes that a virginal conception for a newly existent Jesus is a late 1st-century suggestion, contradicting the earlier and more widely attested conviction of a natural birth from human seed ("seed of David") of one who was also God's preexistent divine Son.—D.J.H.

1875. M. Farci, "Pietro il nuovo Abramo," *RassTeol* 47 (5, '06) 731-751.

The article discusses links between the OT figure of Abraham and the NT figure of Peter under the following headings: the cosmic stone and the father of a new people, the new identity of the people of God, the church of the promise, the church of the covenant, and the house upon the rock.—D.J.H.

1876. R. J. Gehman, "Communion with the Dead according to the Scriptures," *AfricJourn EvangTheol* 25 (1, '06) 9-31.

In Scripture the communion of saints does not refer to any fellowship between the living and the dead. The Bible does not teach that we can pray to or for or with the dead. When our loved ones pass away into eternity, they have been removed from any communication with the living.—D.J.H.

1877. R. J. Gehman, "An Evangelical Approach to the Problem of Fear of Death," *AfricJourn EvangTheol* 25 (2, '06) 97-116.

The biblical solution to the fear of death and of the living-dead involves the three stages in the process of salvation: being saved in the past from the penalty or punishment of sin when we receive Christ as our Savior (justification), being saved in the present from the power of sin (sanctification), and being saved in the future from the very presence of sin (glorification).—D.J.H.

1878. M. Grilli, "La pena di morte alla luce del pensiero biblico sulla giustizia," *Gregorianum* 88 (1, '07) 67-91.

Starting with the Torah and moving through the Prophets into the NT, the article questions the logic behind retributive justice as it attempts to reestablish the desecrated order. The cross goes well beyond the understanding of God as "symmetrical" and the concept of "matching" justice. In Christ's death priority cannot be accorded to an order that needs to be set right again; still less can it be given to the suppression of bad subjects. That priority must belong to the human person who cries out for redemption and asks to be re-created in God's image.—D.J.H.

1879. F. Kanichikattil, "Light in the Prayer Life of the Early Church. Inculturation Perspectives," *Vidyajyoti* 70 (12, '06) 887-896.

The theme of light is prominent in the Bible (especially the Johannine writings), patristic writings, and the rite of the *Lucernarium* in the early church. The Indian religious tradition also gives great importance to the symbol of light and gives it a deep spiritual meaning in ritual worship.—D.J.H.

1880. E. J. Kibor, "Witchcraft and Sorcery: A Biblical Perspective with Implications for Church Ministry," *AfricJournEvangTheol* 25 (2, '06) 151-161.

After describing the problem of witchcraft and sorcery in African society and church life, the article discusses the reality of witchcraft and sorcery in the Bible, the biblical warnings against them, and syncretism as the failure to preach conversion and repentance.—D.J.H.

1881. N. Kiuchi, "The Book of Life: A Biblical-Theological Reconsideration," [in Japanese] *Exegetica* [Tokyo] 17 ('06) 19-43.

With particular attention to OT texts such as Exod 32:32-33 and Ps 69:29(28), the article considers how the "book of life" in the Bible is related to God's final judgment and human salvation. It shows that it is possible for those listed in the book to be blotted out from it, that only the righteous are registered in it, that the righteous are those whose sins are forgiven and who are wholehearted and honest, and that in terms of time the present is related to eternity.—D.J.H.

1882. K. Kwiatkowski, "Biblijny fundament posługi kapłańskiej w sakramencie pojednania (The Biblical Foundation of the Sacerdotal Ministry in the Sacrament of Penance)," *RoczTeol* 53 (3, '06) 39-56.

The penitential practice of the early church drew patterns from the OT, especially from the role played by priests on the Day of Atonement. In Paul's writings the reconciliation brought about by Jesus Christ was extended through the ministry of bishops and priests. Especially important for the sacerdotal ministry in the sacrament of penance are Mt 16:19; 18:18; and Jn 20:22-23. The biblical evidence confirms that bishops and priests were particularly engaged in the ministry of reconciliation.—D.J.H.

1883. P. J. Leithart, "Justification as Verdict and Deliverance: A Biblical Perspective," *Pro Eccl* 16 (1, '07) 56-72.

Justification in the Bible is not always and only a mere verdict delivered but refers sometimes, perhaps often, to God's action of deliverance. When "justification" describes deliverance from the reign of sin and death (as in Rom 6:7), it continues to have a judicial sense but implies a radical change both in one's "legal status" and in one's "life situation."—D.J.H.

1884. J. Lévêque, "Sagesse et dessein de Dieu," *NouvRevThéol* 129 (2, '07) 189-211.

After discussing the OT vocabulary pertaining to God's purpose or plan, the article considers God's wisdom and purpose according to the OT wisdom books and the Pauline corpus, respectively. It concludes that this wisdom theme enabled Paul to translate Christ's divine origin, salvific journey, dwelling with humankind, kerygmatic role (addressing especially the most humble), and the decisive character of his call.—D.J.H.

1885. J. McCabe, "In the Name of Jesus Christ I Command You, You Spirit of [Name], to Depart without Doing Harm to [Name of Counselee] or Anyone Else in This House," *Churchman* 121 (1, '07) 39-60.

The recent extension of exorcism to ethical spirits or spirits of sin has gone further than the NT warrants. In the NT exorcism is performed on those who exhibit more abnormal phenomena than what is associated with bondage to sin, phenomena that we would usually identify with physical or mental disorders. The NT applies other methods, primarily baptism, in order to free those who exhibit phenomena associated with bondage to and being possessed by sin.—D.J.H.

1886. C. Osiek, "The New Testament Teaching on Family Matters," *HTSTeolStud* 62 (3, '06) 819-843.

This consideration of the early Christian family discusses the class and status of early Christians, glimpses of social and family life from the material remains of ancient cities, families in social networks (social status and slavery, marriage, women, children), information about family life in early 2nd-century Rome from *Shepherd of Hermas,* pro-family propaganda (the household codes of Colossians and Ephesians, the domestic policies of the Pastoral epistles and 1 Peter), and the familial cost of discipleship (the preference of discipleship over family ties in the Synoptic Gospels). It observes that tension between the traditional patriarchal family and the radical denial of family claims on the believer continued throughout early Christianity.—C.R.M.

1887. B. E. Reid, "What's Biblical about … Marian Devotions?" *BibToday* 45 (3, '07) 185-188.

Mary appears in all four Gospels and once in Acts. The biblical stories are the fruit of reflection of the earliest Christian communities on the role of Jesus' mother in giving him birth, fostering his mission, and accompanying the fledgling disciples in their faith development.—D.J.H.

1888. S. Richter, "A Biblical Theology of Creation Care," *Asbury Journal* [Wilmore, KY] 62 (1, '07) 67-76.

From the Garden of Eden to the New Jerusalem the biblical narrative communicates a similar theme: the earth, its produce, and its inhabitants belong to God, not to humanity. The article addresses the question how our identity as the redeemed people of God impacts our care of God's creation by allowing the cumulative voice of Scripture to be heard in light of current environmental attitudes and practices.—C.R.M.

1889. K. S. Robichaux, "The Operation of the Incorporate Triune God in the Life, Living, and Work of the Church as the Body of Christ (1)," *Affirmation & Critique* [Anaheim, CA] 12 (1, '07) 41-58. [See §§ 48-1719; 49-1017.]

With reference to texts in Acts and the NT Epistles, this article seeks to show that in the life of the NT church the actions of Christ manifest primarily the operations of God to carry out God's economy, and that to a limited degree the activities of Christ manifest the operations of the Spirit as well.—D.J.H.

1890. M. Rosik, "'A tu derecha está la Reina' (Sal 45,10). ¿Habla la Biblia de María Reina?" *EphMar* 57 (1, '07) 7-16.

While the Bible often talks about the kingdom of God, it never gives to Mary the title "queen." However, when interpreted mariologically, Rev 12:1-18 can be applied to her. Likewise, the statement "the queen is at your right hand" in Ps 45:10 could be understood as referring to the mother of Christ, since it probably refers to the king's mother rather than his wife.—D.J.H.

1891. M. Schramm, "Das gelobte Land der Bibel und der moderne Kapitalismus. Vom 'garstig breiten Graben' zur 'regulativen Idee,'" *BibKirch* 62 (1, '07) 37-41.

After noting various attempts at dealing with the gulf between the preaching of Jesus and the modern world economy, the article suggests that the regulative ideas of solidarity and justice in the Bible can help to alleviate the ruinous consequences of unbridled economic competition.—D.J.H.

1892. S. Silva, "La proclamación del *Kērygma* según el *nuevo testamento,*" *Medellín* [Bogotá] 33 (129, '07) 23-59.

This study of the fundamental structure of the kerygma according to the NT treats the terminology concerning the kerygma (frequency and basic significance of the terms, theological significance), the kerygma as a communication event, the kerygma as content or message, and the kerygma as a salvation event.—C.R.M.

1893r. W. M. Swartley, *Covenant of Peace* [*NTA* 50, pp. 617-618].

D. J. Neville, "The Second Testament as a Covenant of Peace," *BibTheolBull* 37 (1, '06) 27-35.—The article offers an extended summary of the content of Swartley's volume and interacts with it critically. Swartley has focused his scholarly searchlight on the peace emphasis at the core of all major strands of NT theology and ethics. His book is atypical in its insistence that the theme of peace is central to NT theology and ethics, as well as the way it holds theology and ethics together. But more explicit discussion of certain methodological questions would have enhanced the volume. Nevertheless, Swartley is largely successful in showing that peace is a prominent theme in many NT writings, or at least that no NT writing is inimical to a peace-centered theology and ethics.—C.R.M.

1894. S. D. Toussaint and J. A. Quine, "No, Not Yet: The Contingency of God's Promised Kingdom," *BiblSac* 164 (654, '07) 131-147.

The article seeks to demonstrate from the OT (Ezekiel and Haggai) and NT (Matthew, Acts, and Romans) that certain contingencies exist for the coming millennial kingdom, contingencies that show that the kingdom is not present today, because when Israel rejected Jesus, the kingdom was postponed. These contingencies include the sovereignty of God, the influence of the Spirit of God, and humanity's (especially Israel's) responsibility for repentance.—D.J.H.

1895. D. O. Wenthe, "Looking at the Moral Vision of the New Testament with Richard Hays," *ConcTheolQuart* 70 (1, '06) 33-42.

Hays's *Moral Vision of the New Testament* (1996) is a striking and persuasive engagement of the issues involved in using Scripture for ethical and moral guidance. The article offers some contextual observations to show how Hays's study is timely and needed, presents a brief overview of its method and content, and reflects on several topics integral to the appropriate use of the NT.—C.R.M.

1896. C. E. Winiarski, "Adultery, Idolatry, and the Subject of Monotheism," *Religion and Literature* [Notre, Dame, IN] 38 (3, '06) 41-63.

From the ancient Hebrew Decalogue to the Protestant hagiography of the 16th century, female monogamy within contractual marriage served as a primary figure for covenantal monotheism. The article traces the constitution of the subject of monotheism and the zones in which she—a decidedly feminine subject—moves through several historical variations on the marriage/monotheism analogy: the Decalogue, the OT prophetic books, the Gospels, Paul's epistles, and Augustine's *City of God.* These texts establish and test both the boundaries and the points of interpenetration between monotheism and its others—between the brides of God and the strangers who court them.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1897. S. Alkier, "Wirtschaftsleben in der Antike. Religion, Politik, Ökonomie und Recht," *BibKirch* 62 (1, '07) 2-9.

In everyday life in antiquity religion, politics, economics, and law formed a closely connected mesh of beliefs, power structures, economic forms, regulations, and customs. The article illustrates their interrelationships with reference to paying taxes to the Roman emperor, the Temple cult, the building activities of the Herodians, and serving God or Mammon.—D.J.H.

1898. E. P. Cueva, "Recent Texts on the Ancient World and the Occult," *ClassBull* 82 (2, '06) 181-207.

The article briefly examines eighteen recent books (1998-2004) on the practice of magic and what magic meant to its practitioners in the ancient world. Common themes addressed by these volumes are the definition of magic; its connection to religion, ritual, and divination; necromancy; the deities involved in magic; types of spells; the importance of sex in the practice of magic; the literary documentation and archaeological data on magical rites; the practitioners (witches, wizards, priests, etc.); anthropological and sociological theories; historical context; superstition; and the multitude of modern misconceptions about the practice of magic in antiquity. It highlights a frequently found problem in these texts: a definition of magic.—C.R.M.

1899. S. Freyne, "Galilee as Laboratory: Experiments for New Testament Historians and Theologians," *NTStud* 53 (2, '07) 147-164.

In view of the fact that archaeological data from Hellenistic and Roman period Galilee surpasses that of any other region in the Mediterranean world for that period, the article discusses three issues concerning how the material culture relates to the literary accounts of Galilee that we possess (Josephus, the Gospels, the rabbinic corpus): Hellenism and Hellenization in Galilee, Judean expansion and Galilean transformation, and the religious culture of Herodian Galilee,

respectively. It focuses on the challenges this material presents to many assumptions of critical scholars of the NT and indicates the capacity of archaeology to broaden further our interpretative horizons and to highlight the provisional nature of our intuitions about the past and the explanatory options that we are faced with.—C.R.M.

1900. V. B. Gorman, "The World in Ancient Times," *ClassBull* 82 (2, '06) 209-214.

The nine-volume series edited by R. Mellor and A. H. Podany, entitled *The World in Ancient Times* (2005-6), is designed to present the ancient world to middle-school students in a sophisticated fashion. It includes volumes on the ancient Near Eastern world, the ancient Egyptian world, the ancient Greek world, the ancient Roman world, and the world in ancient times—primary sources and reference volume. The series presents real, cutting-edge history to young adults and encourages them to reason as historians do.—D.J.H.

1901. R. A. Horsley, "Early Christian Movements: Jesus Movements and the Renewal of Israel," *HTSTeolStud* 62 (4, '06) 1201-1225.

To understand the earliest Jesus movements in genuinely historical terms requires some serious rethinking of standard assumptions and approaches in conventional NT studies, which developed as a foundation for Christian theology. The article discusses popular resistance and renewal in Galilee, Samaria, and Judea under Roman imperial rule; the earliest Jesus movements—agenda, conditions in Galilee, mission, covenant renewal, persecution and repression; the outcome of the Jesus movements in Galilee and southern Syria; and the renewal of Israel. The earliest Jesus movements, known from Mark and Q, were movements whose agenda was the renewal of Israel in resistance to the imperial rulers of the people.—C.R.M.

1902. R. Leicht, "Mashbia' Ani 'Alekha: Types and Patterns of Ancient Jewish and Christian Exorcism Formulae," *Jewish Studies Quarterly* [Tübingen] 13 (4, '06) 319-343.

The magical exorcism received its classical shape in Judaism in the 1st century A.D. In its most dense form the classical exorcism formula consisted of a rather simple structure based on a sentence like "I exorcise you…by the name of…that you do…." This linguistic pattern is constitutive of innumerable exorcism formulas not only in the NT but also in Jewish amulets from late ancient Palestine, Greek magical texts and liturgy, Coptic magic, Aramaic incantation bowls, Jewish magical texts from the Cairo Genizah, and Latin ecclesiastical traditions.—D.J.H.

1903. E. Mena Salas, "Condiciones para una misión cristiana a los gentiles en el entorno sirio. El ejemplo de Antioquía," *EstBíb* 64 (2, '06) 163-199.

The article seeks to outline the conditions that made possible the conversion of the first Gentiles to Christian faith. Assuming a social and religious continuity between the missionaries and the converts and taking Antioch in Syria as a model, it discusses the diverse "circles of attraction" among Syrians of Greek culture to Judaism and nascent Christianity: attraction to magical practices, the antiquity of a religion, an aniconic conception of divinity, fascination with ritual and cultic practices, acceptance of the Jewish moral law and the Christian law of love, and the idea of a final judgment. Christian writings of Syrian origin corroborate that in the church of Antioch such factors made the Christian mission possible.—C.R.M.

1904. M. Müller, "Den sande gudsdyrkelses oprindelse — en skitse" [The Origin of True Worship — A Sketch], *DanskTeolTids* 70 (1, '07) 83-92.

The article considers how the beginning of true worship is conceived in the OT, *Jubilees,*

Damascus Document, the NT, *Letter of Barnabas,* and Eusebius of Caesarea. Taking up the OT idea of the new covenant, *Jubilees* and *Damascus Document* imagined a spontaneous new beginning in which the original worship is reestablished. The NT conceived of the new covenant as the basic substructure indicating something radically new over against the old covenant. *Barnabas* counts only one covenant (the one on Sinai never being concluded), while the gnostics established the first revelation of the Highest God in the time of Tiberius. Eusebius thought that Jesus brought the original religion of the Hebrews that survived alongside Mosaic Judaism in the prophetic line including the Essenes and Philo.—D.J.H.

1905. M. Patella, "Gaza," *BibToday* 45 (3, '07) 162-166.

As an ancient port along the King's Highway, connecting Egypt and Mesopotamia, Gaza has been the scene of countless wars and battles. The article sketches the history of Gaza and reflects on the current situation there. Four photographs accompany the article.—D.J.H.

1906. W. Pretorius and C. Landman, "Kulturele en teologiese lyne as die fondament van die vroegste Christendom (Cultural and Theological Lines as the Foundation of Earliest Christianity)," *ActaPatByz* 17 ('06) 272-294.

The two cultural and theological lines from the Babylonian exile to Jesus' time that proved most influential on Judaism were the Babylonian and Hellenistic lines, which showed a preference for Hebrew and Greek culture and theology, respectively. Out of the struggle between them early Christianity emerged. A major influence on Christianity came through the Enochic Essenes, a group that developed within the Babylonian line, alongside the Qumran Essenes.—D.J.H.

1907. B. Rennie, "Zoroastrianism: The Iranian Roots of Christianity?" *Council of Societies for the Study of Religion Bulletin* [Houston] 36 (1, '07) 3-7.

It is demonstrable that there is a basic continuity in Persian eschatology from the *Gāthās* (ca. 1000 B.C.) to the early Islamic period, and that apocalyptic eschatology is firmly attested in Zoroastrianism in the 6th century B.C. Any biblical commentary and any history of biblical religion, especially any analysis of early Christianity, is not complete without some consideration of Persian influences.—D.J.H.

1908. A. Runesson, "Kvinnligt ledarskap i den tidiga kyrkan: Några exempel och en tolkningsram" [Women's Leadership in the Early Church: Some Examples and an Interpretive Schema], *SvenskTeolKvart* 82 (4, '06) 173-183.

The closest analogy for the earliest Christ-believing communities was the same as for the Jewish synagogues, namely the Greco-Roman associations or *collegia.* Understanding the leadership of women in the ancient synagogues is therefore crucial when considering the prominent roles of women in the early churches. Another factor affecting the position of women in the early church was the charismatic-prophetic definition of leadership. The later marginalizing of women in the mainstream churches, already witnessed in the Pastorals, should be viewed as an adaptation to Greco-Roman public society, which took place beginning in the 2nd century A.D. for a variety of reasons, among which were the so-called parting(s) of the ways between Jews and Christ-believers as well as an increasing acceptance of Christianity among the upper strata of (non-Jewish) society.—D.J.H.

1909. M. D. Swartz, "Ritual Procedures in Magical Texts from the Cairo Genizah," *Jewish Studies Quarterly* [Tübingen] 13 (4, '06) 305-318.

This investigation of magical documents from the Cairo Genizah considers three types of rit-

uals: One, in which a written text such as an amulet is performed and placed strategically for the purposes of the magic; a second, in which objects (natural or made by humans) are central to the ritual; and a third, in which the body itself is the actor and object of the procedure.—D.J.H.

Archaeology

1910. M. Broshi, "Date Beer and Date Wine in Antiquity," *PalExplQuart* 139 (1, '07) 55-59.

Four pools unearthed in Jericho and one at nearby Ein Feshkha were most probably used as vats for producing date wine. The article discusses the history and technological aspects of producing this alcoholic beverage, which was called beer in the Talmud.—C.R.M.

1911. S. Cappelletti, "Latin Inscriptions in Greek Characters, Greek Inscriptions in Latin Characters: A Study of the Jewish Evidence in Rome," *Bulletin of Judaeo-Greek Studies* [Cambridge, UK] 39 ('06-'07) 28-34.

The article examines two Jewish inscriptions from Rome—one with Greek words in Latin characters, and the other with Latin words in Greek characters—with particular attention to the perception that Jews had of themselves and the role that language choice played in establishing their identity.—D.J.H.

1912. E. Eshel, É. Puech, and A. Kloner, "Aramaic Scribal Exercises of the Hellenistic Period from Maresha: Bowls A and B," *BullAmSchOrRes* 345 ('07) 39-62.

In the excavations at Maresha (Marisa) parts of four bowls with sixteen inscriptions written on both the interior and the exterior were found. This article discusses seven inscriptions written on two bowls (A and B) by different hands, thus identified as scribal exercises, in a cursive Aramaic script of the late 3rd or early 2nd century B.C. The texts copied on bowl A are part of a wisdom text, a registration of a daily harvest, and an account. The texts copied on bowl B are a blessing of a wise man, part of a marriage contract, and two texts too small and fragmentary to be identified. For the individual texts the article supplies photographs, facsimile drawings, transcriptions, translations, notes on the reading, and commentaries.—D.J.H.

1913. S. Freyne, "An Easter Story: 'The Lost Tomb of Jesus,'" *DocLife* 57 (4, '07) 2-6.

A documentary produced by J. Cameron and S. Jakobovici along with an accompanying book, *The Lost Tomb of Jesus,* claims that six ossuaries discovered in Jerusalem as long ago as 1980 contain the remains of Jesus himself and other members of his family. This is a modern-day version of the attempt recounted in Mt 28:11-15 to discredit the Christian claim about Jesus' bodily resurrection.—C.R.M.

1914. L. J. Hoppe, "Jesus Family Tomb? Bad Television and Worse Archaeology," *BibToday* 45 (3, '07) 179-183.

The Discovery Channel's *The Lost Tomb of Jesus* purports to be a documentary but caricatures the work of real archaeologists. It is just old news repackaged to sensationalize the results of a rather routine archaeological discovery made more than twenty-five years ago in a suburb of Jerusalem.—C.R.M.

1915. D. Levene, "'If You Appear as a Pig': Another Incantation Bowl (Moussaieff 164)," *JournSemStud* 52 (1, '07) 59-70.

The incantation text written in Jewish Babylonian Aramaic on the bowl designated Mous-

saieff 164 consists of an introduction, two sections of adjurations to the demons to leave, two sections of conditional threats (e.g. "if you appear as a pig"), and a final section made up of carefully chosen biblical verses. One of its striking features is the quotation from *m. Shebuot* 4:13, an appropriation of oaths from the terrestrial legal sphere to that of the supernatural. Three photographs of the bowl and its text appear on pp. 68-70.—D.J.H.

1916. J. A. Lobell, "Emblems of Empire," *Archaeology* [New York] 60 (3, '07) 34-37.

In a small trench on the northeast slope of the Palatine Hill in Rome, a team of archaeologists from La Sapienza University has discovered a silk- and linen-wrapped poplar wood case covering three bronze pikes, a scepter, five javelins, and four spheres (three of glass and one of blue chalcedony). What they uncovered are the first known examples of *signa* ("standards"), as well as an imperial scepter, which were among the most important symbols of power for the ancient Romans.—D.J.H.

1917. A. Mastrocinque, "Late Antique Lamps with Defixiones," *GkRomByzStud* 47 (1, '07) 87-99.

A peculiar feature of the *defixiones* thrown into the fountain of Anna Perenna in Rome in late antiquity was that they were inserted into lamps. A survey of ancient evidence related to the ritual performed at the fountain of Anna Perenna suggests that a lamp represented a person and the ritual was a symbolic homicide. Four photographs are included on pp. 97-99.—D.J.H.

1918. E. B. McGinnis, "Delphi's Influence in the World of the New Testament. Part 1, Delphi: Center of the World," *Bible and Spade* [Akron, PA] 20 (1, '07) 25-32.

After noting the links between Delphi and Corinth, the article provides a brief history of Delphi and discusses its place in the worship of Apollo and Dionysus. Six color photographs are included.—D.J.H.

1919. C. Müller-Kessler, T. C. Mitchell, and M. I. Hockey, "An Inscribed Silver Amulet from Samaria," *PalExplQuart* 139 (1, '07) 5-19.

The rolled-up inscribed silver sheet (PEF 2049) discussed in this article was found in a tomb of the Greco-Roman period during the excavations of the British expedition to Samaria directed by J. W. Crowfoot from 1931-35. The text of this amulet (ca. 4th-5th century A.D.), the major part of which is in Hebrew, appears to be an incantation for the healing of a named client.—C.R.M.

1920. S. Ostermann, "Bildprogramm und Ideologie. Jüdische und römische Münzen des 1. und 2. Jahrhunderts n. Chr. in Palästina," *BibKirch* 62 (1, '07) 10-15.

The article uses coins from the time of Herod the Great to the Bar Kokhba Revolt to illustrate features of political, religious, and economic life in Palestine in the 1st and 2nd centuries A.D. Facsimiles of twenty-two coins appear on p. 15.—D.J.H.

1921. S. Pfann, "Dated Bronze Coinage of the Sabbatical Years of Release and the First Jewish City Coin," *Bulletin of the Anglo-Israel Archaeological Society* [London] 24 ('06) 101-113.

Numerous issues of coins were produced by Jewish leaders to coincide with sabbatical years. These tended to be small bronze coins and were produced in unusually large numbers. The emblems on the coins tend to be connected with grains and fruits, which were scarce or lacking during those years due to prohibitions on harvesting. There is evidence from dated coins that the

practice of flooding the economy with small bronze coins (to alleviate the financial crisis induced by shortages of produce during the sabbatical year when bartering in kind proved difficult) took place during the reigns of Alexander Jannaeus, Herod the Great, Agrippa I, and during both Jewish Revolts against Rome. During the revolts the coins bore the more unusual term *geulat* (instead of *shmitta*) for the sabbatical year to bolster messianic expectation (e.g. *geulat Tsion* in A.D. 69/70, and *geulat Yisrael* in A.D. 132/133).—C.R.M.

1922. R. Porat, H. Eshel, and A. Frumkin, "Finds from the Bar Kokhba Revolt from Two Caves at En Gedi," *PalExplQuart* 139 (1, '07) 35-53.

In the Har Yishai Cave, located along the northern slopes of Naḥal David at En Gedi, eleven bronze coins of the Bar Kokhba Revolt, twelve arrowheads, and fragments of two papyrus documents have been recovered. In the Sabar Cave a hoard of nine silver coins was found, including a Bar Kokhba tetradrachm. Along with it there were six Roman dinars and two dinars overstruck by Bar Kokhba. From the evidence of one of the Bar Kokhba documents dated to the third year of the revolt, the total value of this hoard when it was deposited in the cave exceeded that of a house.—D.J.H.

1923. S. G. Rosenberg, "A New Element in the Dating of the Tobyah Inscriptions at Airaq al-Amir in Jordan," *Bulletin of the Anglo-Israel Archaeological Society* [London] 24 ('06) 85-92.

On two of the fifteen caves cut into the cliffs north of modern Airaq al-Amir is the single-word inscription now read as *TOBYAH.* The article contends that the inscriptions were prepared as a family emblem, refer to the Tobiad family as a whole, were not tied to any particular known event, and were fixed at some time in the 4th century B.C. It suggests that the two caves were some kind of memorial to the Tobiad family and may even have been family tombs (though perhaps later converted into *triclinia* by Hyrcanus during his Hellenization of the family estate).—D.J.H.

1924. V. Tzaferis, "Inscribed 'To God Jesus Christ,'" *BibArchRev* 33 (2, '07) 38-49.

Excavations at the prison that sits near Tel Megiddo in northern Israel have exposed what is probably the earliest church ever discovered in the Holy Land (first half of the 3rd century, probably ca. A.D. 230). The Christians who worshiped in this prayer hall were Roman soldiers. One of the Greek inscriptions on the mosaic floor reads as follows: "The God-loving Akeptous has offered the table to God Jesus Christ as a memorial." This is the earliest inscription ever found in Israel and perhaps anywhere that mentions Jesus Christ.—D.J.H.

1925. G. B. Waywell and A. Berlin, "Monumental Tombs from Maussollos to the Maccabees," *BibArchRev* 33 (3, '07) 54-65.

The Maccabean tomb in Modein (see 1 Macc 13:25-30) started a trend of lavish display tombs, largely in Jerusalem, reflecting the wealth, power, and prominence of the family whose deceased members lay inside. Its model was most likely the funerary monument of the Carian king Maussollos built in the 4th century B.C. On the supposition that the Mausoleum of Halicarnassus gives us the best idea of the kind of structure built for the heroes of Hanukkah, the article describes various architectural features of the original mausoleum.—D.J.H.

1926. G. Wills, "We Are All Romans Now," *New York Review of Books* [New York] 44 (9, '07) 12-14.

Despite what has been returned to their countries of origin, the Metropolitan Museum of Art

in New York's collection of antiquities remains vast. Taking its starting point from C. A. Picón et al., *Art of the Classical World in the Metropolitan Museum of Art,* the article discusses its Hellenistic art, Roman imperial art, and Etruscan art (900-100 B.C.).—D.J.H.

1927. E. M. YAMAUCHI, "Historic Homer. Did It Happen?" *BibArchRev* 33 (2, '07) 28-37, 76.

While Homer's *Iliad* and *Odyssey* are literary creations, archaeology has shown that they nonetheless preserve accurate historical memories. If the Hellenic world could have kept alive accurate historical details in an oral tradition lasting many centuries, could not the biblical world have done so also?—D.J.H.

1928. B. YILDIRIM AND M.-H. GATES, "Archaeology in Turkey, 2004-2005," *AmJournArch* 111 (3, '07) 275-356.

After general comments, this article describes archaeological work undertaken in Turkey in 2004-2005 according to a chronological sequence from Paleolithic to Islamic times. The section devoted to classical, Hellenistic, and Roman times (pp. 312-335) includes reports on sites in Pamphylia and Pisidia; Lycia; Caria; Ionia; Lydia; Aeolis and Mysia; Troad; Thrace, Bithynia, Propontis, and Pontus; Phrygia; Cappadocia; Cilicia; and southeastern Turkey.—D.J.H.

1929. J. ZANGENBERG, "Animal Bone Deposits from Qumran — An Old Problem and a New Publication," *QumChron* 14 (3-4, '06) 171-191.

One of the most enigmatic archaeological features of Khirbet Qumran are the "animal bone deposits in a pot." The article first considers how they have been interpreted by R. de Vaux, J. Magness, P. Donceel-Voûte and Y. Hirschfeld, Y. Magen and Y. Peleg, and R. Price and O. Gutfeld, respectively. Then it focuses on the approach taken by R. Donceel [see § 50-1304], who used de Vaux's documentation but rejected his "ritualistic" interpretation. It concludes that although the most likely explanation at present is that the deposits were one method among many to dispose of "normal" garbage, there remain severe gaps in our material data.—D.J.H.

Archaeology, §§ 51-1938, 1946.

Dead Sea Scrolls

1930. B. ADAMCZEWSKI, "Chronological Calculations and Messianic Expectations in *Apocryphon of Jeremiah* D (4Q390)," *QumChron* 14 (3-4, '06) 127-142.

The article discusses the past, present, and future of the Israelites as recounted in 4Q390 1; the future of the Israelites as recounted in 4Q390 2; and messianic expectations in 4Q390. It concludes that 4Q390 is best understood as a document akin to Apocryphon of Jeremiah C but written before it, when the memories of the first rise of messianic expectations in Israel by the end of the period of 7 x 49 years after the time of the exile (so ca. 200-175 B.C.) were still alive. It may be relabeled as Apocryphon of Jeremiah D.—D.J.H.

1931. G. BARZILAI, "Incidental Biblical Exegesis in the Qumran Scrolls and Its Importance for the Study of the Second Temple Period," *DeadSeaDisc* 14 (1, '07) 1-24.

Incidental exegesis is commentary on a biblical passage that comes incidentally, unintentionally, in works that are not exegetical. The article examines three examples of incidental exegesis in Qumran texts and other ancient sources: "and the giants did not escape"—the punishment of

the Nephilim in the flood; "for according to the pattern of the holy ones he created him"—the creation of humankind in the image of the angels; and "towards thee shall be her desire"—hierarchy in the creation of Adam and Eve.—D.J.H.

1932r. B. Bioul, *Qumrân et les manuscrits de la mer Morte* [*NTA* 49, p. 626].

Z. J. Kapera, "A New Book on the Qumran Debate (Review Article)," *QumChron* 14 (3-4, '06) 161-170.—The book mostly consists of detailed questions answered by ten scholars representing independent opinions on the Dead Sea scrolls and Khirbet Qumran in particular. It is like a long multiple interview, easy to read, but requiring alert attention and interest in details. Not only beginners but specialists too will be pleased with this unique and satisfactory presentation of a vast and complicated field of research.—C.R.M.

1933. M. Broshi, "Essenes at Qumran? A Rejoinder to Albert Baumgarten," *DeadSeaDisc* 14 (1, '07) 25-33.

The article tries to demonstrate where Baumgarten [§ 49-1308] was wrong in attempting to disprove the hypothesis that the Qumran group is identical with the Essenes. It concludes that Palestinian Judaism in the last two centuries of the Second Commonwealth was almost certainly divided into three religious movements (or parties), and that there is absolutely no need to change the reigning theory that Qumran must have been an Essene community.—D.J.H.

1934. B. W. Conklin, "Alleged Derivations of the Dead Sea Scroll Term *serek,*" *JournSem Stud* 52 (1, '07) 45-57.

The Dead Sea scroll term *serek* ("rule") does not derive from the Hebrew root *srk/srg* or any other Semitic root. It is more likely a Persian loanword via Aramaic.—D.J.H.

1935. R. Duke, "Moses' Hebrew Name: The Evidence of the *Vision of Amram,*" *DeadSeaDisc* 14 (1, '07) 34-48.

According to *Vision of Amram* (4Q545, line 9), Moses' Hebrew name was Mal'akyah(u) ("Messenger of Yhwh"). This name is fitting, considering Moses' character and his roles as priest, prophet, heavenly messenger, and king. A survey of later writings that reflect the memory of this name shows how the tradition first witnessed in *Vision of Amram* was preserved and changed.—D.J.H.

1936. R. Eisenman, "Sicarii Essenes, 'Those of the Circumcision,' and Qumran," *JournHigh Crit* 12 (1, '06) 17-28.

Hippolytus' description of the "four parties" of Essenes and his connecting the Sicarii and Zealots to the Essenes have particular relevance in resolving problems encountered in Qumran research. The Sicarii should be understood not as assassins (as their enemies wished us to see them) but as "circumcisers" utilizing the circumcisers' knife. As the 1st century progressed, the Sicarii Essene or Zealot Essene movement became indistinguishable from those whom Paul identified in Galatians as the representatives from James.—D.J.H.

1937. M. L. Folmer, "The Spelling of the Aramaic Bar Kosiba Letters Compared to Contemporary Documents," *Dutch Studies* [Leiden] 5 (1-2, '03) 59-74.

Comparison of the orthographical-phonological and morphological characteristics of the Bar Kosiba letters and the legal document known as Naḥal Ḥever 7 confirms the thesis that the spelling in ancient legal documents was more conservative than the spelling in private letters.—D.J.H.

1938. D. Goldenberg, "Babatha, Rabbi Levi and Theodosius: Black Coins in Late Antiquity," *DeadSeaDisc* 14 (1, '07) 49-60.

In six Greek papyri from Naḥal Ḥever the word "blacks" appears as an otherwise unknown term of coinage. The regnant explanation for the Nabataean "blacks" as dark in color is not without difficulties. But the term refers not to color but to coins whose original image had been obliterated. This interpretation underlies puns made by Rabbi Levi (see *Gen. Rabb.* 36:7) and Theodosius (see *Parastaseis Syntomoi Chronikai*).—D.J.H.

1939. H. Gzella, "The Use of the Participle in the Hebrew Bar Kosiba Letters in the Light of Aramaic," *DeadSeaDisc* 14 (1, '07) 90-98.

A close scrutiny of the Hebrew Bar Kosiba letters demonstrates that they use the participle in a way that is characteristic of the contemporary Aramaic verbal system as a whole, thereby reflecting not individual Aramaisms but the full spectrum of that particular form in the source language.—D.J.H.

1940. R. Hawley, "On *Maśkil* in the Judean Desert Texts," *Henoch* 28 (2, '06) 43-77.

When the Hebrew phrase *lmśkyl* occurs in headings and colophons in Judean Desert texts, it is best interpreted as an abstract noun understood adverbially: "(intended) for insight." When *mśkyl* does not occur in a heading or colophon and is not preceded by the preposition *l-*, an abstract interpretation of the noun is often possible, though not always preferable. A number of occurrences of *mśkyl* are probably best interpreted as an adjective for "wise." The interpretation of *mśkyl* as the title of a specific officer or functionary, sectarian or otherwise, is the weakest option.—D.J.H.

1941. J. Høgenhaven, "Esajas-kommentarerne fra Qurman. Struktur, genre og terminologi" [Isaiah-Commentaries from Qumran. Structure, Genre and Terminology], *DanskTeol Tids* 70 (1, '07) 64-82.

The Isaiah commentaries from Qumran Cave 4 (4Q161–4Q165) share important formal characteristics of the so-called thematic commentaries which unite and interpret quotations from various OT books. They also seem in their interpretive sections to have transformed biblical expressions into stock phrases of the sectarian language of a number of Qumran texts.—D.J.H.

1942. J. Høgenhaven, "The Literary Character of 4QTanhumim," *DeadSeaDisc* 14 (1, '07) 99-123.

On the basis of a reexamination of the text of 4Q176, the article attempts an assessment of the structure and literary character of the document known as 4QTanhumim. It also makes observations on its possible links to other Qumran documents. The theme of this work is the transition from a state of humiliation for the righteous who constitute God's people to a state where God's glory is revealed and judgment is passed on all humankind according to the divine plan that goes back to before creation. It has none of the specifically "Qumranic" terminology, and there is no direct evidence for its provenance within the Qumran community.—D.J.H.

1943. S. Holst, "Hvis er Himmeriget?" [Whose Is the Kingdom of Heaven?], *DanskTeolTids* 70 (1, '07) 93-102.

In 1QM xiv 4-8 and 1QH^a vi 13-16 the term "poor in sprit" (see Mt 5:3) does not denote a lack or poverty of a "spiritual" nature but rather represents the self-designation of the community of believers as being poor ones who are "of the spirit," that is, "righteous ones."—D.J.H.

1944. M. KISTER, "The Development of the Early Recensions of the Damascus Document," *DeadSeaDisc* 14 (1, '07) 61-76.

Neither scribal errors nor theological issues were the cause of the vast differences between Cairo Genizah MS A (7:4–8:2) and MS B (19:1-14) of *Damascus Document*. Rather, these differences were the result of two possible interpretations of one word, *nmlṭ,* whose meaning could be either "saved" or "fled." In both versions the framework of the passage was only slightly touched, but the choice of meaning for the verb *nmlṭ* led to the replacement of all the midrashic "filler."—D.J.H.

1945. R. KUGLER, "4Q225 2 i 1-2: A Possible Reconstruction and Explanation," *JournBibLit* 126 (1, '07) 172-181.

After clarifying the relationship of 4Q225 to *Jubilees,* the article proposes a reconstruction of the Hebrew text of 4Q225 2 i 1-2 as confirming *Jubilees'* insistence that one who is "not traveling" should observe the Passover feast at the Jerusalem Temple on its appointed day (Num 9:13; *Jub.* 49:9, 21) and as reinforcing that assertion by observing that Jacob was permitted to "cease" (*ḥdl*), after having once observed the feast, only because he was "on the road." Read in this light, the first two lines of 4Q225 2 i become an exhortation to keep Passover according to sectarian policy—at the Temple—and not to use self-imposed exile, perhaps to Qumran itself, as a legal loophole through which to escape one's Passover obligation.—D.J.H.

1946. A. PAUL, "Du bon usage des Esséniens," *Études* 151 (4, '07) 498-507.

After describing the discovery of the Dead Sea scrolls, the article discusses the various phases in their publication, the early hypothesis that the people behind them were Essenes, recent resistance to that identification in the light of archaeology, and popular fascination with the Essenes.—D.J.H.

1947. D. ROTHSTEIN, "The Book of Proverbs and Inner-Biblical Exegesis at Qumran: The Evidence of Proverbs 24,23-29," *ZeitAltWiss* 119 (1, '07) 75-85.

The article examines the influence of Proverbs on the Qumran community in the sphere of legal exegesis and inner-biblical interpretation. It argues that the sect's exegesis of Lev 19:18a ("You shall not take vengeance or bear a grudge against any of your people") in CD ix 2-5 is informed by verses in Prov 24:23-29 and their (perceived) relationship to Lev 19:15-19.—D.J.H.

1948. D. ROTHSTEIN, "The Meaning of 'a Three-Days' Journey' in 11 QT^{a}. The Evidence of Biblical and Post-Biblical Sources," *RevBib* 114 (1, '07) 32-51.

11QTemple^{a} employs the expression "a three-days' journey" in connection with two ritual laws: immolation of animals outside the temple (lii 13-16), and the sale/redemption of the second tithe (xliii 12-16; liii 4-10). Contrary to the views of Y. Shemesh [§ 44-581], there can be little doubt that 11QTemple's use of this expression ought to be interpreted in a straightforward, literal manner. The "three-days' journey" is the scroll's definition of the "distant place" set forth in the formulations of Deut 12:20 and 14:24.—D.J.H.

1949. H. SHANKS, "Dead Sea Scrolls: A Short History," *BibArchRev* 33 (3, '07) 34-37.

The article traces the history of the Dead Sea scrolls from their discovery in 1947 (or 1946) to their release to the general public in the 1990s, and notes their effects on scholarship. Photographs and brief profiles of major figures connected with the Dead Sea scrolls are also provided.—D.J.H.

1950. H. Shanks, "60 Years with the Dead Sea Scrolls," *BibArchRev* 33 (3, '07) 30-33.

After noting various scholars associated with the Dead Sea scrolls and his own involvement in controversies surrounding them, Shanks sketches how the Dead Sea scrolls have changed our thinking about a broad range of subjects.—D.J.H.

1951. H. Shanks et al., "Dead Sea Scrolls: How They Changed My Life," *BibArchRev* 33 (3, '07) 38-53.

Four scholars explain how the Dead Sea scrolls changed their lives. In response to questions from Shanks, F. M. Cross (pp. 39-43) describes his early involvement with the publication project, his colleagues, and the significance of the scrolls. E. Tov (pp. 44-47) discusses his work on the Dead Sea scrolls as an editor of texts and as editor-in-chief of the DJD series, and notes how much he learned about scrolls, people, fundraising, and setting up a large international project. S. W. Crawford (pp. 47, 49-50) describes her work with Qumran manuscripts and several scholarly giants in the field, and explains how her understanding of the development of the OT text changed. M. Abegg (pp. 51-53) relates his role in reconstructing Qumran texts from the preliminary concordance, and his later appointment to prepare a three-volume concordance to the official scroll publications.—D.J.H.

1952. E. Ulrich, "What the Dead Sea Scrolls Have Taught Us about the Canon," *BibToday* 45 (3, '07) 148-154.

While the Dead Sea scrolls do not contain a list of books regarded as Sacred Scripture, various factors (citations, multiple copies, commentaries, translations) suggest that some books (e.g. the Pentateuch, Psalms, Isaiah) were considered authoritative. At the birth of Christianity the canonical process was well along its trajectory. But there was not yet a canon of Scripture.—D.J.H.

1953. J. van der Plicht, "Radiocarbon Dating and the Dead Sea Scrolls: A Comment on 'Redating,'" *DeadSeaDisc* 14 (1, '07) 77-89.

The article by J. Atwill, S. Braunheim, and R. Eisenman on redating the radiocarbon dating of the Dead Sea scrolls [§ 49-1307] is based on an incorrect understanding of statistical processes underlying the principles of ^{14}C dating, the calibration of ^{14}C dates, and their interpretation, and also manifests major mathematical deficiencies. This article summarizes the basic principles of the ^{14}C method, as well as procedures, conventions, and calibration of the ^{14}C dates into historical ages. Then it discusses critically the "redating" treatise of the ^{14}C dates of the Dead Sea scrolls.—D.J.H.

1954. G. Vermes, "Historiographical Elements in the Qumran Writings: A Synopsis of the Textual Evidence," *JournJewStud* 58 (1, '07) 121-139.

The article presents the relevant evidence pertaining to the Kittim in the Dead Sea scrolls, in ancient Jewish literature outside the Hebrew Bible and Qumran, and in ancient Jewish Bible translations, respectively, as well as to Yavan (Greece) in the Dead Sea scrolls and to individuals named in the Qumran documents. It concludes that the Kittim almost inescapably points to the Romans, and that the crucial event around which Qumran sectarian history revolved is the defeat of the Hasmoneans by the army of the Kittim led by Pompey in 63. B.C.—D.J.H.

1955. B. G. Wold, "Metaphorical Poverty in 'Musar leMevin,'" *JournJewStud* 58 (1, '07) 140-153.

Poverty is a pervasive theme in 4QInstruction. But it may be misleading to limit (as some

have done) its understanding of poverty purely to the worldly realm without considering the other-worldly aspects of the work. Poverty in 4QInstruction relates at times to the nature of the addressees, and in this manner is to be aligned with "apocalyptic" as well as "traditional" sapiential notions. Humanity's greatest task is the pursuit of understanding while confronted with deficiencies and weariness. Being in a state of want is an essential aspect of the human condition.—D.J.H.

Dead Sea Scrolls, §§ 51-1593, 1597–1598, 1633, 1692, 1929, 1983.

Jewish World

1956. S. Bar, "Intermarriage in the Biblical Period," *BibToday* 45 (2, '07) 97-104.

Before the prohibition against intermarriage existed, the practice among the Hebrews was marriage within the family (endogamy). The biblical law was intended to protect the Israelites against assimilation and to prevent them from following other gods. From the book of Ruth and from lack of criticism of intermarriage in other cases, it appears that the biblical law was challenged. In later times rabbinic Judaism addressed the issue of intermarriage and conversion to Judaism.—D.J.H.

1957. A. I. Baumgarten, "Elias Bickerman on the Hellenizing Reformers: A Case Study of an Unconvincing Case," *JewQuartRev* 97 (2, '07) 149-179.

While Bickerman was regarded by many as the foremost historian of antiquity of his generation, his thesis in *Der Gott der Makkabäer* (1937) that radical hellenizing Jews were responsible for the initiatives that led to the policies of Antiochus IV which in turn provoked the Maccabean revolt has won very little acceptance. The article explains why in this case his arguments were not persuasive. This was due not only to the silence of the ancient sources but also to elements in his biography, that is, the rise of Nazism, his distaste for Reform Judaism, and his antipathy toward Jewish Bolshevism.—D.J.H.

1958. A. Bedenbender, "Kampf der Menschen, Kampf der Götter. 1. Teil: Die religiösen und ideologischen Auseinandersetzungen im Umfeld des Jüdischen Krieges," *Texte & Kontexte* [Dortmund] 28 (108, '05) 26-48.

After introductory remarks about the Jewish revolt against the Romans in A.D. 66-70, the article discusses the ideological background of the Jewish War with reference to the presuppositions of the insurgents (the charismatics at the center of the anti-Roman struggle, reliance on the Temple), prophetic oracles, and the ambiguous prediction (see Tacitus' *Histories* 5.13 and Josephus' *War* 6:312-314). Next it considers "a tale of two temples"—the destruction of the temple of Jupiter Capitolinus in Rome and the burning of the Jerusalem Temple. Then it deals with the portents associated with the destruction of the Jerusalem Temple according to Tacitus, Josephus, and the Talmud (*b. Yoma* 39b).—D.J.H.

1959. C. T. Begg, "David's Provisions for the Temple according to Josephus," *EphTheolLov* 82 (4, '06) 453-465.

The article considers Josephus' treatment (in *Ant.* 7:335-342) of 1 Chronicles 22 under four headings: David's census and collection; David's declaration; David addresses Solomon; and David addresses leaders. It gives particular attention to the text-form(s) of the Chronicles pas-

sage used by Josephus and his rewriting techniques, and compares Josephus' rendition of 1 Chronicles 22 with that of the earlier Hellenistic-Jewish historian, Eupolemus.—D.J.H.

1960. C. T. Begg, "Joshua's Southern and Northern Campaigns according to Josephus," *BibZeit* 51 (1, '07) 84-97.

The article examines Josephus' retelling in *Antiquities* 5:58-67 of Joshua 10–11, which narrates Joshua's successive defeats of coalitions of southern and northern kings. It concludes with observations on Josephus' textual affinities in this passage (closest to the MT and its distinctive readings), rewriting techniques (most conspicuously omission and abbreviation of the source account), and relation to other treatments of this material in early Jewish and Christian tradition.—C.R.M.

1961. C. T. Begg, "The Visit of the Queen of Sheba according to Josephus," *Journal for Semitics* [Pretoria] 15 (1, '06) 107-129.

The article discusses Josephus' handling (*Ant.* 8:165-175) of the Queen of Sheba's visit to Solomon (1 Kgs 10:1-13; 2 Chr 9:1-12) under four headings: the queen's arrival, the queen's reaction, the digression-appendix, and the queen's departure. It concludes that Josephus accentuates the "fantastic" quality of the incident and seeks to give it more general "philosophical" significance.—D.J.H.

1962. I. R. M. Bóid, "The Transmission of the Samaritan Joshua-Judges," *Dutch Studies* [Leiden] 6 (1, '04) 1-30.

The article traces the development of the Samaritan Joshua-Judges tradition backward from the Arabic version through the Aramaic phase to the Hebrew original. It concludes that in some respects the Samaritan version was a very developed form of a short text that was more primitive in its recensional origin than the MT/LXX.—D.J.H.

1963. P. Carbonaro, "Redécouvrir la version latine de l'Éloge des Pères (Eccl 44-50)," *Est Bib* 64 (2, '06) 143-161.

The Latin version of the "Praise of the Fathers" in Sirach 44–50 copied in Vulgate manuscripts differs substantially from its Greek source. It opposes church and synagogue, and mentions Jesus as a faultless man sacrificed by Samuel (46:19) and as the Christ who justified David (47:13). These differences were erased by the 16th-century editors of the Sixto-Clementine Vulgate. Restored in 1969 by R. Gryson, in the *Biblia Sacra juxta Vulgatam Versionem,* this version raises new questions about the usual way of understanding the canon of Scripture.—D.J.H.

1964r. M. Chancey, *Greco-Roman Culture and the Galilee of Jesus* [*NTA* 51, p. 590].

A. Gregory, "A Galilee Less Greek than Before?" *ExpTimes* 118 (7, '07) 337-338.—Chancey shows that the evidence for the use of Greek in 1st-century Galilee is weak, and that the more general impact of Hellenism in Galilee was quite limited prior to the reign of Herod Antipas. His detailed and careful analysis of the emergence of certain aspects of Greco-Roman culture in Galilee, which focuses on the difference between the 1st century A.D. and later periods, bears the marks of meticulous research.—C.R.M.

1965. J. J. Collins, "Mowinckel's *He That Cometh* Revisited," *StudTheol* 61 (1, '07) 3-20.

Because of its comprehensive character and lucid style, *He That Cometh* (1956) remains the classic introduction to messianism in the Hebrew Bible and ancient Judaism. The article consid-

ers Mowinckel's book against developments in the intervening fifty years with respect to the myth and ritual debate, the royal ideology, the "begotten" versus "adopted" metaphor, the messianic ideal, the national messiah, the Son of Man, and Christian theology and the history of religion. It concludes that *He That Cometh* remains a remarkably sober and balanced historical treatment of a theologically sensitive topic.—C.R.M.

1966. E. G. Dafni, "Psalm 150 according to the Septuagint: Integrating Translation and Tradition Criticism into Modern Septuagint Exegesis," *VerbEccl* 27 (2, '06) 431-454.

While the Hebrew form of Psalm 150 talks about the historic worship of God in his sanctuary, the LXX version reflects on the eschatological presence of God in the community of his saints. Especially important for the theology of Psalm 150 LXX is the book of Isaiah. The call to praise God is an invitation to become his holy people, namely to participate in God's holiness.—D.J.H.

1967. M. del Verme, "Il testo enochico greco del Papiro *Gizeh* (in sigla *G*): progetto per una (ri)edizione critica in prospettiva storico-religiosa," *Henoch* 28 (2, '06) 139-159.

Discovered in Egypt in 1886, Papyrus Gizeh (G) contains Greek excerpts of a book attributed to Enoch. Although the papyrus is dated to the 5th or 6th century A.D., the Enoch text may reflect a much older tradition, written for a deeply hellenized Greek-speaking Jewish community perhaps at Alexandria in the 1st century A.D. The article describes and places in context a project aimed at reediting the Enoch material in MS G, with an Italian translation and a papyrological and philological commentary, giving particular attention to the text's relationships to the Ethiopic version of *1 Enoch,* the Qumran Enoch fragments, and the Enoch excerpt in Syncellus' *Chronographia.*—D.J.H.

1968. D. A. deSilva, "Never without a Witness: The Apocrypha and Spiritual Formation," *AshTheolJourn* 38 ('06) 77-89.

We can derive much wisdom from our spiritual forebears who left us the books known as the OT Apocrypha. These works can teach us that life with God requires awareness of God's gifts, humility, discipline and investment, and eternity.—D.J.H.

1969. D. A. deSilva, "Using the Master's Tools to Shore Up Another's House: A Postcolonial Analysis of 4 Maccabees," *JournBibLit* 126 (1, '07) 99-127.

At first blush the author of 4 Maccabees appears to be so fully accommodated to the dominant culture (Roman imperialism shaped by Greek cultural imperialism) that he cannot think apart from the master's categories. But closer inspection reveals him to be an author of resistance literature, subjecting empire to trenchant critique, opposing the devaluing of the culture and way of life of the colonized *ethnos* of which he is a member, and promoting a model for effective resistance in his narration of the victory of the nine martyrs over the foreign king for widespread imitation by his audience.—D.J.H.

1970. L. DiTommaso, "Apocalypses and Apocalypticism in Antiquity (Part I)," *CurrBibRes* 5 (2, '07) 235-286.

The article seeks to identify significant scholarship on apocalypses and apocalypticism in antiquity published since *Mysteries and Revelations* (1991). The first installment contains sections on taxonomy and definitions and on function and social settings, as well as the first half of the section dealing with origins and influences, specifically ancient Near Eastern and classical. The bibliographies (pp. 269-286) are part-specific, but their entries are integrated.—D.J.H.

1971. L. H. Feldman, "The Levites in Josephus," *Henoch* 28 (2, '06) 91-102.

In several instances Josephus, himself a priest, has in his paraphrase of the Bible heightened the role of the priests and diminished the role of their rivals, the Levites, who were constantly and especially at the time when Josephus was composing his *Antiquities,* vying to improve their position. In particular, Josephus' omission of the golden calf incident (Exodus 32) may be explained by the fact that the Levites played a noble role whereas Aaron, Josephus' priestly ancestor, played an unflattering role.—D.J.H.

1972. S. Gambetti, "A Brief Note on Agrippa I's Trip to Alexandria in the Summer of 38 CE," *JournJewStud* 58 (1, '07) 33-38.

Contrary to the view of A. Kushnir-Stein [§ 45-1381], the combined discussion of Drusilla's *iustitium* and Agrippa's coinage does not undermine Philo's report and its general interpretation, which place Agrippa I in Alexandria at the end of July or the beginning of August in A.D. 38.—D.J.H.

1973. J.-D. Gauger, "Antiochos III. und Artaxerxes: Der Fremdherrscher als Wohltäter," *JournStudJud* 38 (2, '07) 196-225.

Close and positive relationships toward the Jews were ascribed to two foreign rulers over Palestine after Cyrus: Antiochus III according to Josephus' *Antiquities* 12:138-153, and Artaxerxes (which one cannot be identified) according to Ezra 7:12-26. However, the literary "letters" attributed to them are most likely Jewish fictions/falsifications from the 1st century B.C. or later. Darius' letter to Gadates should also be considered as fictitious, since the parallel with Ezra 7:12 does not hold, and there are also good reasons to question the authenticity of the "records" in Ezra 4–6.—D.J.H.

1974. T. R. Hanneken, "Angels and Demons in the Book of Jubilees and Contemporary Apocalypses," *Henoch* 28 (2, '06) 11-25.

While *Jubilees* fits with other apocalypses in its literary features and conceptual framework, it does not express the apocalyptic worldview typically found in apocalypses. It avoids portraying angelic forces as even temporary opponents or mediators of God's sovereignty over Israel, posits immunity for Israel from demons, and denies angelic or demonic agency in the eschatological sequence.—D.J.H.

1975. J. Heath, "Homer or Moses? A Hellenistic Perspective on Moses' Throne Vision in Ezekiel Tragicus," *JournJewStud* 58 (1, '07) 1-18.

After calling attention to the scene of Moses' throne vision in Ezekiel the Tragedian's *Exagoge,* the article discusses Ezekiel as a Hellenistic poet with literary ambitions, contemporary images of Homer as sceptered Zeus, comparison of Moses' vision with Archelaos of Priene's votive relief in honor of Homer, and contemporary Jewish perspectives on Homer and Moses. It concludes that the image of Homer as Zeus enthroned with a scepter and bookroll would probably have struck Ezekiel as relevant to his own poetic and prophetic aspirations, which focused on Moses.—C.R.M.

1976. D. Kraemer, "Why Your Son (or Daughter), the Doctor, Really is God," *ConsJud* 59 (1, '06) 72-79.

The Hebrew Bible is of the opinion that healing is, or at least should be, the realm of God, not of humans. However, the talmudic sages begrudgingly supported medicine. The transition in

attitudes seems to have occurred with Ben Sira in his instruction about welcoming the physician (Sir 38:1-15).—D.J.H.

1977. T. Leoni, "'Against Caesar's Wishes': Flavius Josephus as a Source for the Burning of the Temple," *JournJewStud* 58 (1, '07) 39-51.

Josephus' account of the destruction of the Temple in *Jewish War* 6, which acquits Titus of any responsibility, is in stark contrast to Sulpicius Severus' 5th-century account, which reports that Titus ordered that the Temple be burned. Although scholars today commonly assume that Josephus suppressed the truth to conceal his patron's guilt, research carried out along the lines of the "accusatory" theories are based on a series of arguments that is anything but incontrovertible. While flattering overstatements in connection with Titus must be peeled away, Josephus' account of the burning of the Temple proves to be substantially trustworthy.—C.R.M.

1978. J. D. Levenson, "The World Repaired, Remade," *Harvard Divinity Bulletin* [Cambridge, MA] 35 (1, '07) 76-83.

With reference to his book *Resurrection and the Restoration of Israel. The Ultimate Victory of the God of Life* (2006), Levenson answers questions from S. Goldman about Jewish understandings of life after death, the origin and nature of Jewish belief in resurrection, and its significance today.—D.J.H.

1979. S. C. Madden, "First Kings 11:31 and 12:20-21: Josephus and the Constitution of the Divided Monarchy," *Faith & Mission* [Wake Forest, NC] 24 (1, '06) 69-78.

The article examines Josephus' understanding of what constitutes the tribes of Israel in an effort to understand the Hebrew text of 1 Kgs 11:31 and 12:20-21 and Josephus' treatment of it (*Ant.* 8:207-208, 221-222). While modern commentaries follow the Old Greek and Josephus in dividing the twelve tribes into ten and two, the Hebrew text which divides the tribes into ten and one (leaving out Levi) is entirely correct and clear as to the tribal divisions. There was one tribe for Solomon (Judah), ten for the dynasties that would follow, and one for the Lord.—D.J.H.

1980. M. Malinowski, "Sentencje (gnomy) Pseudo-Fokylidesa na tle Pisma Świętego (The Maxims [Gnomes] of Pseudo-Phokylides in the Context of the Bible)," *StudTheolVars* 44 (2, '06) 171-192.

After general remarks about *Sentences of Pseudo-Phocylides,* the article presents a Polish translation of the entire work, along with brief interpretive comments and extensive notes below (chiefly concerned with the relationship of individual sayings to various OT and NT texts).—D.J.H.

1981. P. Mandel, "Scriptural Exegesis and the Pharisees in Josephus," *JournJewStud* 58 (1, '07) 19-32.

The article investigates the meaning of the term "exegesis" (ἐξήγεομαι, ἐξήγησις, ἐξηγητής) as used by Josephus in connection with laws within the context of its use in other Greek texts of antiquity. It finds that Josephus' use of the term "exegesis" in connection with the Pharisees appears in a sense that is far removed from the modern connotation of that term. Its basic meaning is that of the revelation and disclosure of particular rules or facts. In the context of laws and precepts it denotes the transmission of (ancient) laws, particularly laws of religious ritual, to those in need of such knowledge. The activity of sustained textual interpretation as an element in normative (non-Essene) public (adult) Jewish discourse is conspicuously absent.—C.R.M.

1982. T. Muraoka, "What Is New about the Septuagint Vocabulary?" *KIATS Theological Journal* [Seoul] 2 (2, '06) 299-317.

Given the fact that the LXX was the first Greek document of Hellenistic Judaism of any significant scope and extent, it is likely that the then current vocabulary was in need of supplementation and expansion. The article first discusses such LXX contributions with respect to lexemes and their semantics (new lexemes, semantic innovations). Then it considers phenomena confined to a particular lexeme or a small number of lexemes under the heading "lexicosyntax and syntagmatics."—C.R.M.

1983. J.-V. Niclós Albarracín, "Ḥarbel y 'arbel: la espada qumránica y el valle escatológico de 'El libro de Zorobabel,'" *EstBib* 64 (2, '06) 237-255. [See § 50-1985.]

The presence of the place name "Valley of Arbel" three times in *Apocalypse of Zerubabbel* may reflect the phrase "Valley of the sword of God" (Hebrew *bqʿt ḥrb ʾl*) as referring to a mythical site for the eschatological battle against Rome. It is attested in some Qumran texts (*War Scroll*) as an eschatological motif, and reappears in rabbinic texts. It may point to a late 1st-century A.D. origin for the work, with a Jew from the Diaspora (perhaps Rome) as its author.—D.J.H.

1984. I. Nowell, "Seven Gifts of the Deuterocanonical Books," *BibToday* 45 (3, '07) 143-147.

The OT Deuterocanonical books provide examples of prayer and prayerful people, models of good business practices, advice about relationships (especially with family and friends), enlightenment about the activity of angels, early thinking about resurrection and life after death, description of the wonderful Wisdom Woman, and entertaining and inspiring stories.—D.J.H.

1985. C. Osiek, "The Fourth Commandment: A Call to Fidelity," *BibToday* 45 (2, '07) 105-110.

After noting the different expressions of the commandment to honor one's parents in the OT and the NT, the article focuses on Sirach's instructions about concern for elderly parents and Philo's astounding interpretation in terms of mortality and immortality.—D.J.H.

1986. M. Parchem, "Testament Mojżesza. Wprowadzenie oraz przekład z objaśnieniami (Testament of Moses. Introduction and Translation in Polish with Explanations)," *CollTheol* 76 (2, '06) 79-103.

After a brief introduction to *Testament of Moses* (editions, title, place and date of composition, original language, literary form), the article presents a Polish translation of the Latin text along with extensive notes at the foot of the pages.—D.J.H.

1987. M. Rastoin, "Les conséquences culturelles et religieuses de la 'guerre de Quietus' (115-117): quelques réflexions sur une révolte négligée," *Istina* 51 (4, '06) 421-430.

The Jewish war against Trajan (A.D. 115-117), which is known as the "War of Quietus" in rabbinic texts, was a massive revolt by Jews who spoke Greek (in Egypt, Cyrene, and Cyprus) and Aramaic (Babylonia) that either wiped out or gravely weakened some very important hellenized Jewish communities. It left an opening for Christian missionary activity, allowed Christians to adopt the Septuagint as their own Bible, and left only the Jews in Asia Minor as a strong cultural and social force in the Roman empire.—D.J.H.

1988. A. Stokes, "Life and After Life in the Book of Ben Sira," *Diakonia* [Princeton, NJ] 18 ('06) 73-91.

In the Hebrew version of Ben Sira, humans are described as mortal and as receiving rewards or punishments from God solely in the present life. They may, however, live on in the perpetual memory of one's good deeds. By means of various expansions and additions the second Greek translation (G2), perhaps under the influence of the Enoch tradition, lends support (see Sir 2:9; 12:6; 16:15, 19-21) to the position that the human soul lives on after death and will be judged according to the deeds that the individual has performed during the time on earth.—D.J.H.

1989. M. E. Stone, "The Interpretation of Song of Songs in *4 Ezra*," *JournStudJud* 38 (2, '07) 226-233.

The triple repetition of "do not awake or arouse love until it is ready" in Song of Songs (2:7; 3:5; 8:4) seems to have been picked up in *4 Ezra* 4:37 and used to refer to the resurrection of the dead with love as redemption or the redeemer. This eschatological reading suggests that in the late 1st-century A.D. there was a tradition of the allegorical interpretation of Song of Songs different from the one usually found.—D.J.H.

1990. G. J. Swart, "Rahab and Esther in Josephus — An Intertextual Approach," *ActaPatByz* 17 ('06) 50-65.

The article compares Josephus' versions of the stories of Rahab and Esther to their respective biblical versions, while applying an intertextual approach and demonstrating the advantages that such a method has against the one-dimensional comparison of Josephus' paraphrase with its biblical "source text" utilized by L. H. Feldman and C. T. Begg. It concludes that Josephus, when writing his version of the Rahab story in Judges 2, imagined the dynamics of Rahab's situation in a way very similar to that of Esther as he would later portray her story.—D.J.H.

1991. M. A. Sweeney, "A Reassessment of the Masoretic and Septuagint Versions of the Jeroboam Narratives in 1 Kings/3 Kingdoms 11-14," *JournStudJud* 38 (2, '07) 165-195.

The article first reviews the ways scholars attempt to explain the differences between the three accounts of Jeroboam's rise to power in the Masoretic and Septuagint (Old Greek, LXXA) versions of 1 Kgs/3 Kgdms 11:1–14:21 and the so-called alternative story that appears in 3 Kgdms 12:24a-z (LXXB account). Then it examines elements of literary structure, plot development, characterization, and textual interrelationships in each of the three narratives to argue synchronically that the LXXA and LXXB narratives must be read in relation to each other in the present form of the Greek text, and to argue diachronically that the LXXB narrative is an interpretative derivation of the earlier *Vorlage* of the MT and LXXA accounts. It concludes that the reign of the Hasmonean monarch Alexander Jannaeus provides a very likely context for the composition of the LXXB narrative concerning Jeroboam, its incorporation into the larger biblical narrative now represented in the LXXA account of his revolt and reign, and the revisions now apparent in the LXXA narrative that would have facilitated the incorporation of LXXB.—C.R.M.

1992. M. Tilly, "Aus der Literatur zum antiken Judentum 1981-1999," *TheolRund* 72 (1, '07) 83-90.

The article discusses five volumes that treat aspects of the literature and religion of ancient Judaism published between 1981 and 1999. Their authors are H.-J. Becker, C. R. Holladay, C. Münchow, P. Naumann, and K. E. Wolff. These books illustrate the wide range of questions

and methods employed within this area of scholarship, especially with respect to the theological, historical, and philological disciplines.—C.R.M.

1993. R. Tomes, "Heroism in 1 and 2 Maccabees," *BibInt* 15 (2, '07) 171-199.

Three types of heroism can be identified in 1 and 2 Maccabees: those of the warrior, the martyr, and the suicide. While these concepts derive in part from histories in the OT, they also display affinities with Greek ideas, vocabulary, the manner of writing history, and emphasis on the heroes' motivation. While Greek history writing occasionally appeals to universal values, the Maccabean literature does not look beyond the defense of the Jewish way of life. The Maccabean martyrs were honored by both Christians and Jews in times of persecution. Although they never appealed directly to the suicide of Razis, Jews embraced suicide under the threat of torture or forced conversion as a legitimate way of "sanctifying the name." The example of Judas and his brothers may have been used to justify the Crusades, and certainly helped to inspire Zionism and Israeli aspirations.—D.J.H.

1994. J. Turkiel, "Sirach's Critique of the Ruler (Sir 9:17-10:26) (αὐτός, ὁ, οἱ, σύ — as the Guides through the Text)," *PolishJournBibRes* 5 (2, '06) 121-132. [See § 49-1394.]

Using the words αὐτός, ὁ, οἱ, and σύ as guides through the text, it may be seen that Sir 9:17–10:26 teaches that not every ruler is a good one, that the ruler's wisdom reveals by speaking, that it depends on the ruler what his ministers and his people are like, and that those who learn from Sirach cannot look for excuses.—D.J.H.

1995. H. Utzschneider, "Face to Face with the Text: Considerations about the Scientific Point of View for a Translation of the Septuagint," *KIATS Theological Journal* [Seoul] 2 (2, '06) 251-298.

After discussing Septuagint translation and Septuagint research today, the article outlines a possible scholarly perspective on translation that appears appropriate to and in keeping with the times, using texts from the book of Micah (LXX) as examples. It considers philological-literary matters (the "better" Greek textual basis, the relationship of the Greek to the Hebrew text, the LXX as an independent literary work), and contextualization and point of view. It concludes that any translation of the Septuagint should concentrate on the Greek text, and thus allow its readers to participate in a face-to-face encounter by ensuring that it can be read as a literary work and not just serve as a historical-theological reference book.—D.J.H.

1996. M. S. Wróbel, "*Birkat ha-Minim* (*brkt hmynym*) and the Process of Separation between Judaism and Christianity," *PolishJournBibRes* 5 (2, '06) 99-120.

The original form of the *birkat hāmînîm* does not exist and scholars on the basis of various manuscripts and printed editions have given ten different versions of this "curse of heretics." While some scholars stress the impact of the *birkat hāmînîm* on the Fourth Gospel and on the process of separation between Judaism and Christianity, others reject this claim and minimalize the role of the formula in the conflict between synagogue and church. Indeed, the opinion that the *birkat hāmînîm* was decisive in the process of separation between Judaism and Christianity seems to be exaggerated.—C.R.M.

Jewish World, §§ 51-1613, 1621, 1692, 1838, 1899, 1901, 1909, 1920, 1925, 1931, 1933, 1936, 2007, 2036, 2057, 2100.

1997. D. Arbel, "Pure Marble Stones or Water? On Ecstatic Perception, Group Identity, and Authority in Hekhalot and Merkavah Literature," *Studies in Spirituality* [Leuven] 16 ('06) 21-38.

The "water vision" episode in *Hekhalot Zutarti* prioritizes an inspired mode of ecstatic perception over other more traditional forms of knowing God. In doing so it constructs epistemic boundaries and establishes certain criteria as to who can access God and the divine realm. This notion of a superior ecstatic mode of perception seems to reflect the social interests of members of the Merkabah circle.—D.J.H.

1998. P. Basta, "La nascita dell'ermeneutica biblica giudaica nell'esempio di Hillel," *Theologia Viatorum* [Potenza, Italy] 9-10 ('04-'05) 77-93.

The article first discusses midrashic activity, its goals, and settings, as well as the development of techniques or rules (*middot*) for biblical interpretation. Then it shows how Hillel applied some of these rules in dealing with the relationship between the 14th of Nisan (and the Passover sacrifice) and the Sabbath, with particular attention to his use of the technique of *gezerah shawah*.—D.J.H.

1999. Y. Bauer, "Ḥydwšym mylwnyym blšwn hʾmwrʾym (Lexical Innovations in Babylonian Amoraic Hebrew)," *Lěšonénu* [Jerusalem] 69 (1-2, '07) 51-86.

The article introduces and describes many lexical innovations from amoraic Hebrew found in the Babylonian Talmud. For example, *ʿśwy* in tannaitic Hebrew means "is made," whereas in amoraic Hebrew it is an auxiliary verb meaning "used to" or "may"; and in tannaitic Hebrew *bmqwm* means "in the place," whereas in amoraic Hebrew it means "instead." In some items the change affects not meaning but formation. Many new phrases were created in amoraic Hebrew, including *dbry hkwl* ("all agree").—D.J.H.

2000. M. Birnbaum-Monheit, "Akedath Jizchak (Das Binden Jizchaks). Oder: Das Opfer des Opfers," *TheolZeit* 62 (4, '06) 521-529.

Examination of various rabbinic texts shows that the Aqedah (see Gen 22:1-19) can be interpreted not only as proof of Abraham's obedience but also as insisting that the true sacrifice begins when Abraham agrees not to sacrifice his son and understands that God wishes life and not death.—D.J.H.

2001. M. S. Cohen, "The Woman with a Mouthful of Coins: Portraiture and Symbolism in *Seder Tohorot,*" *ConsJud* 58 (1, '05) 66-79.

The article provides an imaginative re-creation of and reflections on the Mishnah's scene (in *m. Miqwaot* 8:5) of a woman as she emerges from the *mikveh,* with her cheeks bulging with coins that she has for some reason put in her mouth prior to immersion. It gives particular attention to issues of ritual purity and impurity raised by the scene.—D.J.H.

2002. S. D. Fraade, "Rabbinic Polysemy and Pluralism Revisited: Between Praxis and Thematization," *AJSRev* 31 (1, '07) 1-40.

The article examines D. Boyarin's claim that rabbinic polysemy and pluralism were mainly the editorial "invention," especially in their "thematized" expressions, of the latest stratum (5th-

6th century) of the Babylonian Talmud, and presents a sampling of countertexts drawn from the earliest stratum of rabbinic literature, the so-called tannaitic corpora (Mishnah, Tosefta, and "tannaitic" midrashim). It contends that a different, more nuanced, and perhaps more accurate view of early rabbinic textual practice and ideology can be obtained from close readings of these tannaitic collections rather than by destratifying the Babylonian Talmud alone or comparing it to the Palestinian Talmud alone. It concludes that interpretive polysemy and legal multivocality are well attested in our earliest tannaitic rabbinic corpora, both as textual praxis and as theological thematization.—C.R.M.

2003. E. Friedheim, "ʿywn reʾly-hystwry mḥwdš bmšnh rʾšwnh dprq 'lpny ʾydyhn' (A New Look at the Historical Background of *Mishna 'Aboda Zara* I, 1)," *Zion* [Jerusalem] 71 (3, '06) 273-300.

The article seeks to extract the historical reality behind *m. Abodah Zarah* 1:1, focusing on the philological and historical study of the term *ʾîd* and the phrase "three days before the holidays of the heathen," and addressing the issue of the ban on commercial activity. It concludes that the Mishnah harmonizes well with the social and economic conditions that prevailed between Jews and pagans in Israel from the 2nd century B.C. until the late Roman era.—D.J.H.

2004. D. Henshke, "'The Lord Brought Us Forth from Egypt': On the Absence of Moses in the Passover Haggadah," *AJSRev* 31 (1, '07) 61-73.

Not only does the entire Passover Haggadah ignore Moses, but also the exegesis of "the Lord brought us forth from Egypt" denies his agency in these events. It appears that the author of the Passover Haggadah wanted to implant the awareness that redemption is solely in the hands of God (see Isa 63:9).—D.J.H.

2005. I. Himbaza, "La tradition du Targum en Néhémie 8, 1-8," *ÉtudThéolRel* 81 (4, '06) 543-552.

In the rabbinic tradition the term *měporeš* in Neh 8:8 is often taken as the earliest scriptural attestation to the tradition of the targum. A narrative analysis of Neh 8:1-8 shows that 8:8 serves as a synthesis of the whole passage, and that the Levites read and explained the biblical text to the assembly. In that sense Neh 8:8 refers to the practice of targum rather than its written text.—D.J.H.

2006. J. Jacobs, "Reclaiming Talmudic Judaism: An Aggadic Approach to Halakhah," *Cons Jud* 58 (2-3, '06) 53-73.

The article offers some instances in which talmudic law responds to the stories of those excluded from the elite discussion, and considers ways in which the interplay between halakah and haggadah might influence the approach to Jewish law (openness to both law and story-telling) in Conservative Judaism today.—D.J.H.

2007. D. Jaffé, "La figure messianique de Bar Kokhba. Nouvelles perspectives," *Henoch* 28 (2, '06) 103-123.

According to *y. Taanit* 4.8, 68d, Rabbi Aqiba regarded Bar Kokhba as a king-messiah. With the help of historical and philological study of talmudic texts relating to Bar Kokhba's character as well as Aqiba's messianic conceptions, it is possible to conclude that Bar Kokhba was envisioned as a political and national messianic figure, concrete and terrestrial, and that he was gifted with messianic prerogatives due to amazing military feats against the Romans.—D.J.H.

2008. P. A. Kay and B. Chodos, "Man the Hunter? Hunting, Ecology, and Gender in Judaism," *Ecotheology* [London] 11 (4, '06) 494-509.

With reference to the Hebrew Bible, the Talmud, and later rabbinic sources, the article considers the relationship between gender and environment as represented in the image of the hunter and the act of hunting. It contends that while hunting is not explicitly proscribed in Judaism, images of the male other than "man the hunter" are clearly preferred (especially the text scholar).—D.J.H.

2009. M. E. Kislev and O. Simchoni, "Hḥôtāl whḥôtām šl htmr (A Proposed Explanation for the Replacement of *ḥwtl* by *ḥwtm* in the Mishnah)," *Lěšonénu* [Jerusalem] 69 (1-2, '07) 39-50.

The term *ḥwtl* in *m. Uqsin* 2:2, which relates to the stones of dried ripe dates, has a unique meaning connected to Ezek 16:4. In the geonic period the rare word *ḥwtl* was replaced by the vocally similar *ḥwtm* ("a stalk; the perianth that seals juicy fruit"), thereby giving the Mishnah a different meaning.—D.J.H.

2010. J. Kulp, "Organisational Patterns in the Mishnah in Light of Their Toseftan Parallels," *JournJewStud* 58 (1, '07) 52-78.

Comparison of parallel chapters in the Mishnah and the Tosefta—*m.* and *t. Ketubbot* 1, and *m. Yebamot* 5 and *t. Yebamot* 7—shows that the editors of the Mishnah reorganized earlier material to which they had access in order to improve the material's pedagogic utility and to encode within it larger themes beyond the content of the individual halakot. In both passages the Mishnah's editorial agenda is not purely halakic but rather stylistic and ideological. In comparison to the Tosefta the Mishnah seems to be a text with a broader array of concerns, a text that at least occasionally assumes its listeners' familiarity with "normal" halakot and wishes to advance the discussion into the realm of the theoretical and possible.—D.J.H.

2011. G. E. Lier, "The Image of God in *Fragment Targum (Recension P, Ms Paris 110)* and *Neofiti 1,*" *Journal for Semitics* [Pretoria] 15 (1, '06) 221-244.

The article investigates the conception of God in Gen 1:26-27 according to *Fragment Targum* and *Neofiti 1,* as a way of finding out how the early rabbis understood "the image of God." It concludes that while the two targums coincide in some ways and show minor differences in others, it appears that *Fragment Targum* represents a slightly earlier recension of the same traditional interpretive translation.—D.J.H.

2012. A. Magri, "Abramo il 'Perata' e la variante targumica di *Num.* 24:24," *Henoch* 28 (2, '06) 125-129.

The Greek word περάτης used for Abraham in the Septuagint of Gen 14:13 is a calque of the Hebrew term *ʿbrî,* deriving from the root *ʿbr* ("pass"; cf. Greek περᾶν). This usage is reflected in the targumic readings of Num 24:24 in which *ʿbr-prt* or similar expressions appear where the MT and LXX refer to "Hebrews" rather than Trans-Euphrates.—D.J.H.

2013. D. Malkiel, "Manipulating Virginity: Digital Defloration in Midrash and History," *Jewish Studies Quarterly* [Tübingen] 13 (2, '06) 105-127.

In Jewish sources digital defloration appears for the first time in the rabbinic literature of late antiquity with regard to Lot's daughters, Tamar, and Rebecca. A series of anecdotes recounted in the Babylonian Talmud suggests that the patriarchs of the tannaitic and amoraic periods played

down the importance of virginity in marriage. Perhaps the practice of prenuptial digital defloration was part of the negative reaction of Jewish society to the virginity craze evident in Christian society.—D.J.H.

2014. D. Maoz, "Haggadic Midrash and the Hermeneutics of Reveal-ment," *BibTheolBull* 37 (2, '07) 69-77.

Haggadic midrash is one way in which the ancient rabbis prepared their communities to survive the shock of future change. It is better approached connotatively (described) than denotatively (defined).—D.J.H.

2015r. E. Marienberg, *Niddah. Lorsque les juifs conceptualisent la menstruation* (Paris: Les Belles Lettres, 2003).

C. E. Fonrobert, "Purity Studies in Judaism: An Emerging Subfield?" *AJSRev* 31 (1, '07) 161-165.—Marienberg's book is a scholarly study of high quality, serious in its philological work and impressive with regard to the kinds of sources that the author has assembled. However, he is not entirely even-handed in approaching the phenomenon of menstruation as a whole, in particular when it comes to the contemporary Orthodox Jewish (or halakically observant) world.—D.J.H.

2016. J. Neusner, "From Biography to Theology: Gamaliel and the Patriarchate," *Journ HighCrit* 12 (1, '06) 29-62.

The article first considers the historical Gamaliel and the enduring patriarchate (allowing the traits of the institution to guide the quest for the particular, named sage) and the historical-critical problem (asking a 3rd-century legal document to tell about 1st-century matters). Next with reference to mishnaic texts mentioning Gamaliel, it discusses the institutional patriarchate and its theology in general, the patriarchal authority as portrayed by the *collegium* of sages, and the question of which Gamaliel. Then it focuses on the form and contents of the Gamaliel-corpus in the Mishnah's *maʿaśîm,* and concludes that while we learn nothing about the historical Gamaliel, we learn much about the institution of the patriarchate and its theology.—D.J.H.

2017. H. I. Newman, "*Sandak* and Godparent in Midrash and Medieval Practice," *JewQuart Rev* 97 (1, '07) 1-32.

A *sandak* is an honored guest at a Jewish circumcision who holds the baby as the ritual is performed and is sometimes described as a "godparent." The term most likely derives from the Greek word σάνδυξ ("chest" or "box"). There is no solid evidence for the use of the term among Jews before its secondary introduction into *Midrash Tehilim* 35.2.—D.J.H.

2018. T. Novick, "Metaphorical Law in Pseudo-Jonathan and the Case for Targumic Midrash," *JournJewStud* 58 (1, '07) 79-90.

Focusing on *Targum ps.-Jonathan,* this investigation of the distinguishing features of targumic midrash considers four instances in which that targum renders a legal injunction twice, literally and metaphorically. It concludes that in structuralist terms targumic midrash distinguishes itself by the extent to which it is syntagmatic. It develops along the plane of the text, by linking word to neighboring word and verse to neighboring verse. It is, in other words, immanent midrash.—D.J.H.

2019. Y. Shemesh, "A Gender Perspective on the Daughters of Zelophehad: Bible, Talmudic Midrash, and Modern Feminist Midrash," *BibInt* 15 (1, '07) 80-109.

While the biblical story of Zelophehad's daughters (see Numbers 27 and 36; Josh 17:3-6) is

set in an androcentric patriarchal context, it includes elements that made it possible for the feminist aspect to be raised in the talmudic midrashim (which offer general praise for women as compared to men or recognition and acknowledgment of male discrimination against women) and all the more so in modern feminist midrashim that present the five women as possessing a well-developed feminist consciousness and as a positive model of sisterhood.—D.J.H.

2020. U. Zur, "Objectives of *Sugyot* — A Study of the Redaction of the Babylonian Talmud as Reflected in Three *Sugyot* of Tractate *'Eruvin*," *Sefarad* 66 (2, '06) 251-264.

The article examines three *sugyot* in *b. Erubin* in order to determine the reasoning behind each one's manifestation in the present printed version and to contrast it to different versions and additional sources. It aims to show that in addition to the halakic message the editors were guided by further considerations when editing the *sugya* regardless of the editor's identity or period.—C.R.M.

Rabbinics, §§ 51-1782, 1915, 2091.

Greco-Roman World

2021. J. Annas, "Ethics in Stoic Philosophy," *Phronesis* 52 (1, '07) 58-87.

The major problem for modern scholars and interpreters is that of doing justice to both ways of presenting Stoic ethics, that located in providential nature and that resulting from rigorous thought about virtue and happiness. The latter approach appears to be more suited to thought within the ethical part of philosophy alone, while the former moves to the thought that living according to virtue is equivalent to or the same as living according to providential nature and thus moves us further along the way to the sage's synoptic understanding. At any rate we should be careful how we take the modern pedagogical unit "Stoic ethics" to be related to the ancient texts.—D.J.H.

2022. A. Batten, "The Moral World of Greco-Roman Associations," *StudRel/SciRel* 36 (1, '07) 135-151.

The article suggests that analysis of the language and regulations used by Greco-Roman associations reveals that what we may perceive to be moral language (language related to right and wrong conduct) was used to promote internal order within the associations. It discusses Greek religion and its relation to morality, Greek piety (*eusebeia*), other common virtues (*philotimia, aretē, dikaiosynē*), and rules (purity regulations, the oath). It observes that despite the fact that the associations in general do not aim to educate their members on how they should order their lives, they do share a vocabulary with early Christianity and there is no reason to reject the idea that when early Christians refer to a word within the "moral" realm, they mean precisely what the associations mean.—C.R.M.

2023. V. Du Sablon, "Religiosité hellénistique et accès au cosmos divin," *Etudes Classiques* [Namur] 74 (1, '06) 3-23.

In the Hellenistic era the Greeks adapted to their new circumstances largely on the basis of older Greek religious attitudes. However, there were tendencies toward an interiorization of relationships between gods and humans, as well as a renewed search for benevolent deities (the gods as saviors and benefactors) and even greater vitality accorded to the mysteries and oracles.—D.J.H.

2024. K. Gilhuly, "Bronze for Gold: Subjectivity in Lucian's *Dialogues of the Courtesans*," *AmJournPhilol* 128 (1, '07) 59-94.

A close reading of Lucian's *Dialogues of the Courtesans* 6, in which a mother advises her daughter Korinna on how to be a successful prostitute, shows that Lucian presents the courtesan (*hetaira*) through the lens of elite Greek masculine subjectivity by means of allusions to Plato and Homer. The article explores the implications that this allusion to the Greek literary past has for the subject in terms of economies of gender. It suggests that if we read Dialogue 6 in the context of Lucian's writings in general as well as his cultural milieu, we can see the imprint of the sophist's subjectivity in the story of Korinna's coming of age. Thus the Syrian Lucian addresses his audience as the most intimate outsider through his creation of a subject of new complexity and richness.—C.R.M.

2025. C. Gill, "Galen and the Stoics: Mortal Enemies or Blood Brothers?" *Phronesis* 52 (1, '07) 88-120.

While Galen is well known as a critic of Stoicism mainly for his massive attack on Stoic (or at least Chrysippean) psychology, his thought had a good deal in common with Stoicism, including a largely physicalist conception of psychology and a strongly teleological view of natural entities. An important factor underlying Galen's critical attitude toward Stoicism is the contrast between two ways of thinking about the part-whole relationship, a "composition" and "structure" approach or an atomistic and holistic approach. While Stoicism had a consistently "structure" (or holistic) approach, Galen's approach was more mixed, sometimes sharing or aspiring toward a holistic picture and yet sometimes adopting a strongly "composition" or atomistic standpoint.—D.J.H.

2026. P. Hardie, "Virgil's Ptolemaic Relations," *JournRomStud* 96 ('06) 25-41.

Virgil uses the relationships between Latona and her daughter Diana and Venus and her son Cupid to reflect on the first stages of the relationship between Dido and Aeneas. But Dido and Aeneas act out another Olympian relationship, that of siblings, in some versions twins, Diana and Apollo. Dido's love may be *infandus* ("unspeakable," 4.85) for the reason that, figuratively, it leads to sister-brother incest. A Roman reader might regard their relationship as a deviation into the practice of brother-sister marriage among the Ptolemies in Egypt.—D.J.H.

2027. W. V. Harris, "A Revisionist View of Roman Money," *JournRomStud* 96 ('06) 1-24.

The consensus view that all Roman money consisted of coins is mistaken and gravely misleading. After discussing some Roman texts together with some material facts that seem to undermine the conventional account, the article takes up the issue of how we can expect to recognize Roman money when we encounter it in the period from 100 B.C. to about A.D. 200. Then it treats the role of credit in creating Roman money; commodity-money, coins, and fiduciary money; the inadequacy of the concept "the money supply of the Roman empire" for analyzing the actual Roman economy; and how matters changed in the 3rd century A.D. It concludes that there is every reason to think that credit-money in particular enabled the Romans to extend their money supply far beyond the limits of their monetized metal, and that what impeded sustained economic growth in Roman antiquity was not a shortage of money but mainly the failure to adopt technologies, especially a fuel technology, that would have allowed the Romans to escape from the Malthusian impasse.—C.R.M.

2028. H. M. Hine, "Rome, the Cosmos, and the Emperor in Seneca's *Natural Questions*," *JournRomStud* 96 ('06) 42-72.

The article examines the political content and context of Seneca's *Natural Questions* and

argues that the work moves in two apparently contradictory directions. On the one hand, there is a grand vision of the cosmos and its splendor in comparison to which empires and imperial power, including Rome's recede into insignificance. At the same time, the work is firmly anchored in the Roman world, drawing widely on information about the natural world that was garnered from all corners of the empire. The *Natural Questions* is literally poised between heaven and earth, for its principal subject is the phenomena of meteorology, which physically mediate between the earth and the heavens and epistemologically require both observation of the material world and rational, philosophical speculation that goes beyond the material.—C.R.M.

2029. S. E. Hoffer, "Divine Comedy? Accession Propaganda in Pliny, *Epistles* 10.1-2 and the *Panegyric*," *JournRomStud* 96 ('06) 73-87.

Pliny's letter of congratulations to Trajan on his accession (10.1) is of supreme interest as a primary document of official accession propaganda in the guise of a private letter, and the rhetorical trope on which it is built merits special investigation as a basic trope of imperial propaganda: Trajan wished to become emperor as late as possible, but the gods hastened his accession. This can be called the "fortunate fall" (*felix culpa*), "divine comedy," or "surprised by providence" theme. This trope, which recurs in Pliny's letter on receiving the *ius trium liberorum* (10.2) and in the accession narrative of the Panegyric speech (5-6, 10) has a dynamic and paradoxical quality that allows it to deal with some of the basic paradoxes in imperial propaganda, in particular the problem of evil in imperial government.—D.J.H.

2030. D. Ingemark and C. A. Ingemark, "Teaching Ancient Folklore," *ClassJourn* 102 (3, '07) 279-289.

After discussing the nature of folklore and why it should be studied, the article outlines a course dealing with the following topics: folklore and folklore studies; ancient humor; tales, tall tales, *Märchen,* novellas, urban legends, and legends; anecdotes, riddles, proverbs, and sayings; folk beliefs and the family in the Greco-Roman world; and group discussions. A three-page bibliography is included.—D.J.H.

2031. E. Isayev, "Unruly Youth? The Myth of Generation Conflict in Late Republican Rome," *Historia* [Stuttgart] 56 (1, '07) 1-13.

Beginning with a brief overview of scholarship on ancient youth and a summary of key findings from studies focusing on contemporary intergenerational relations, the article analyzes critically the validity of the arguments that maintain that the turmoil of the 1st century B.C. at Rome may be viewed in light of a generational conflict. It gives particular attention to the *patria potestas,* the *Lex Villia Annalis,* the *Iuvenes,* divisions within senatorial debate, and the Catilinarian conspiracy.—D.J.H.

2032. H. Jacobson, "Artapanus and the Flooding of the Nile," *ClassQuart* 56 (2, '06) 602-603.

The word κατάβασιν in the text of Artapanus (see Eusebius, *Praep. evang.* 9.435b) is a scribal error for κατάραξιν: "from that time on there took place the cataracting of the Nile." The text claimed that the famous cataracts of the Nile came about because of Moses' smiting of the river and its initial flooding.—D.J.H.

2033. M. Jones, "Heavenly and Pandemic Names in Heliodorus' *Aethiopica*," *ClassQuart* 56 (2, '06) 548-562.

While the names of the characters in Heliodorus' *Aethiopica* may be realistic, it is over-

whelmingly their literary and etymological connotations that inform the reader's response to and interpretation of them. Some names appear to have been given for their direct appropriateness to their bearers, and others with ironic intent for their utter incongruousness. The article contends that Heliodorus named many of his characters with the aim of underscoring Pausanius' discrimination between heavenly and pandemic love in Plato's *Symposium.* The allusions suggested by many of the names characterize not only their bearers but also those around them, enabling the reader to draw moral messages from names as well as from actions. By examining the characters' names we may see more clearly the latent Platonism of *Aethiopica.*—C.R.M.

2034. C. Laes, "Children and Fables, Children in Fables in Hellenistic and Roman Antiquity," *Latomus* [Brussels] 65 (4, '06) 898-914.

In Greco-Roman antiquity fables introduced children into a recognizable universe, a harsh world, and a stable social world. By the use of fables the child was instructed in an adult standpoint from the beginning. The use of fables illustrates two seemingly contradictory Roman attitudes toward children, that of the outsider and that of the child as the repository of high hopes.—D.J.H.

2035. B. M. Levick, "Roman History," *Greece & Rome* [Cambridge, UK] 54 (1, '07) 122-127.

Descriptions and evaluations of fifteen recently published books, mainly in English, on various aspects of Roman history from republican times to late antiquity.—D.J.H.

2036. M. R. Niehoff, "Did the *Timaeus* Create a Textual Community?" *GkRomByzStud* 47 (2, '07) 161-191.

From the 2nd century A.D. onward, Plato's *Timaeus* became a focus of identity for certain Greek philosophers who wished to assert traditional pagan culture against Christianity. While Philo and Plutarch were important harbingers of this transformation, the *Timaeus* had its greatest impact when Celsus and Porphyry took it as a significant marker of their pagan Greek identity vis-à-vis Christianity. This happened after such thinkers as Clement of Alexandria claimed Plato for the new religion. More than other Platonic works, it helped to construct a textual community that sought to preserve the original Greek tradition against its appropriation by Christian readers.—D.J.H.

2037. C. Richardson-Hay, "*Mera Homicidia*: A Philosopher Draws Blood — Seneca and the Gladiatorial Games," *Prudentia* [Auckland] 36 (2, '04) 86-146.

The "mid-day exhibition" at which Seneca popped in so casually and in which he so deliberately involved himself (*Epistulae Morales* 1.7.3-5) turned out to be no ordinary event. Seneca's expression of his horror is plainly something with which he wanted to be associated and for which he wanted to be remembered. If we deny that he was a critic of the gladiatorial games, we take away his voice.—D.J.H.

2038. J. Stenger, "Apophthegma, Gnome und Chrie. Zum Verhältnis dreier literarischer Kleinformen," *Philologus* [Berlin] 150 (2, '06) 203-221.

A thorough comparison between the features of three Greco-Roman wisdom-speech genres—maxim (gnome), apothegm, and chreia—shows that they differ from each other not only with regard to form but above all in their intentions and functional use. Whereas the always anonymously transmitted gnomic expression appears through its generality as a universally valid insight, the apothegm is characterized by mention of someone to whom the saying is ascribed, thereby gaining authenticity and authority. As to the formally similar chreia, the occasional

aspect of the performance is the focus of interest, insofar as it reports the pithy response (an utterance or action) of a famous individual to a specific situation.—D.J.H.

2039. G. D. Williams, "Greco-Roman Seismology and Seneca on Earthquakes in *Natural Questions* 6," *JournRomStud* 96 ('06) 124-146.

The article locates Seneca's treatment of earthquakes in *Natural Questions* 6 in the ancient seismological tradition (especially Lucretius' *De rerum natura* 6) and examines his creative experimentation within this tradition. Much of *Natural Questions* 6 is perhaps concerned not so much with earthquakes per se but with shaping attitudes toward the natural world as a whole, inculcating in us a vision of such phenomena as but "normal" aspects of cosmic functioning. The earthquake may serve as a metaphor for life's more traumatic experiences and challenges, and the philosophical and psychological methods of coping with trauma that Seneca rehearses here may prove to be flexible in their applicability to so many other aspects of our existence.—C.R.M.

2040. R. Witcher, "Settlement and Society in Early Imperial Etruria," *JournRomStud* 96 ('06) 88-123.

After considering settlement trends in early imperial Etruria and various methodological issues pertaining to its regions, the article focuses on the following regions and topics: the coast of Etruria—masters and slaves; the *suburbium*—landlords and tenants; and inland Etruria—villages and peasants. It concludes that the diversity within Etruria was both the legacy of pre-Roman times and the result of Roman imperialism, and that thus Rome both sustained and created even greater diversity across early imperial Italy.—D.J.H.

2041. M. Wojciechowski, "Philosophical Vocabulary of Arius Didymus and the New Testament," *RoczTeol* 53 (1, '06) 25-34.

Modern scholars assume that an important chapter (2.7) in John Stobaeus' anthology contains *Epitome,* a textbook of ethics written by Arius Didymus, a philosopher who lived in Alexandria in the 1st century B.C. The article discusses Arius' vocabulary under three main headings: vocabulary without any notable relation to the NT, general vocabulary of ethics adapted in the NT, and names of virtues and vices. It concludes that the language of Hellenistic moral philosophy did not deeply influence the language of the NT.—D.J.H.

Greco-Roman World, §§ 51-1813, 1820, 1925.

Early Christianity

2042. V. Abrahamsen, "Female Imagery in Christian Apocryphal Art," *JournHighCrit* 12 (1, '06) 1-16.

The article discusses early Christian and Byzantine art that depicts Mary the mother of Jesus, Salome, Thecla, the Orante/Orans figure, and Jesus as feminine-androgynous-ambiguous. It concludes that imagining the divine in female form was very much alive in the first Christian centuries.—D.J.H.

2043. F. Alpi and A. Le Boulluec, "Étude Critique: La reconstruction de la *Théosophie* anonyme proposée par Pier Franco Beatrice," *Apocrypha* 15 ('04) 293-305.

In the first part of this critical review of Beatrice's *Anonymi Monophysitae Theosophia. An*

Attempt at Reconstruction (2001), Le Boulluec (pp. 293-297) briefly notes the antecedents for Beatrice's work on the texts whose principal component is the *Theosophy* of Tübingen and discusses his findings. Then Alpi (pp. 298-305) examines the hypothesis that attributes the text to Severus of Antioch.—C.R.M.

2044. G. Aragione, "Justin, 'philosophe' chrétien et les '*Mémoires des Apôtres* qui sont appelés *Évangiles,*'" *Apocrypha* 15 ('04) 41-56.

This consideration of why Justin refers to the Gospels as memoirs (ἀπομνημονεύματα) discusses the state of research on this question, the literary genre of memoirs, and Justin's role as the leader of a school of Christian "philosophy." It concludes that Justin chose the term "memoirs" as a designation for the Gospels because it corresponded to a genre widespread during his time and was well suited to describe the accounts written by the disciples of the founder of Christianity.—C.R.M.

2045. J. M. G. Barclay, "There is Neither Old Nor Young? Early Christianity and Ancient Ideologies of Age," *NTStud* 53 (2, '07) 225-241.

After discussing the binary of "the old" and "the young" and ideologies of age in the Greco-Roman world, the article focuses on age instructions in four texts broadly in the Pauline tradition: 1 Peter, *1 Clement,* the Pastorals, and Polycarp's *Letter to the Philippians.* Then it notes two exceptions to the normal assumptions concerning the authority of age (1 Tim 4:12; Ignatius, *Magnesians* 3:1), and reflects on Paul's silence regarding age-differentials as reflecting a trace of the vision of a social structure that was Spirit-led and age-blind.—D.J.H.

2046. M. Betz, "Die betörenden Worte des fremden Mannes: Zur Funktion der Paulusbeschreibung in den Theklaakten," *NTStud* 53 (1, '07) 130-145.

In the Christian narrative world that *Acts of Thecla* develops over against pagan society, erotic motifs are adapted and reinterpreted. The article suggests that it is precisely in this context that the description of Paul in *Acts of Thecla* 3 should be interpreted. According to the standards of ancient physiognomy Paul seems to be characterized in a negative fashion as the antitype of the stereotypical lover depicted in Greco-Roman novels. When Thecla is irresistibly attracted to him, it is because of his status as the mediator of Christ. In this way Thecla's conversion to Christian faith can be portrayed as an act of falling in love with the gospel.—C.R.M.

2047. M. Bockmuehl, "Peter's Death in Rome? Back to Front and Upside Down," *ScotJourn Theol* 60 (1, '07) 1-23.

Jerome's testimony about Peter's martyrdom in Rome, along with *1 Clement* 5, seems to reflect the living memory of the early Christians. Moreover, it is significant that the local memory of Peter's martyrdom remained confined to Rome and was never subject to competing claims elsewhere. For Peter in Rome, the continuity of a plural living memory attached to a person in a place provides a powerful counterargument to both divide-and-rule minimalism and kaleidoscopic relativism. Peter was remembered as the leading apostolic witness of Jesus, who like Paul came to Rome to advance the gospel and gave his ultimate testimony there.—D.J.H.

2048. B. Bouvier and F. Bovon, "*Prière et Apocalypse de Paul* dans un fragment grec inédit conservé au Sinaï. Introduction, texte, traduction et notes," *Apocrypha* 15 ('04) 9-30. [See § 51-2080.]

Among the inventory of new finds at St. Catherine's Monastery in 1975 were five leaves (the

end is missing) of a previously unedited manuscript entitled προσευχὴ τοῦ ἁγίου ἀποστόλου Παύλου καὶ ἀποκάλυψις περὶ δικαίους καὶ ἁμαρτωλοὺς κτλ. After describing the content of the document, the article provides an edition of the Greek text along with a French translation and notes.—C.R.M.

2049. P. F. Bradshaw, "The Profession of Faith in Early Christian Baptism," *Ecclesia Orans* [Rome] 23 (3, '06) 337-355.

What appears to be the oldest extant instance of a form of profession of faith in connection with baptism is provided by the Western text of Acts 8:37. It is surprising that *Didache* contains no reference at all to a profession of faith among its instructions for the celebration of baptism. The early 3rd-century Syrian *Didascalia Apostolorum* appears to indicate a temporal separation of the baptismal profession from the rite as such. The original purpose of the act of faith in early baptismal rites both Eastern and Western seems to have been to articulate the change of ownership and allegiance of the candidate from the devil to Christ. The way in which this was done in the West in the interrogatory form of effecting a contract that was customary in the surrounding culture may shed light on the emergence of the baptism of young children, whose parents or guardians were regarded as qualified to make important decisions on their behalf.—C.R.M.

2050. A. Brent, "Ignatius' Pagan Background in Second Century Asia Minor," *ZeitAntChrist/JournAncChrist* 10 (2, '06) 207-232.

The conceptualization of church order and organization found in the middle recension of the letters of Ignatius of Antioch reflects the pagan political theology of the Greek city states of Asia Minor in what has become known as the Second Sophistic. Ignatius' theology was a radical readaptation of the pagan language of polytheism with its plastic images and processions, behind whose drama of replay there stood a theology of sacral representation.—D.J.H.

2051. S. Brock, "St Ephrem the Syrian on Reading Scripture," *DownRev* 125 (438, '07) 37-50.

Ephrem provided "factual" interpretations of Scripture in his prose commentaries (on Genesis and part of Exodus) and "spiritual" interpretations (primarily in his poetry). The spiritual approach operates from a starting point of faith. The two approaches are not necessarily in conflict, provided the limitations and parameters of each are properly understood.—D.J.H.

2052. B. Bucur, "Observations on the Ascetic Doctrine of the *Shepherd of Hermas*," *Studia Monastica* [Barcelona] 48 (1, '06) 7-23.

The article examines *Shepherd of Hermas* for an articulated ascetic theory that coheres well with later developments. It discusses *Shepherd of Hermas* on "place," "liturgy," and "working the earth of the heart"; the angelic spirit and the ascetic reshaping of the Christian; and *Shepherd of Hermas* and the ideal of the *angelikos bios*. Using and reworking the imagery of temple sacrifice and angelic liturgy current in Second Temple Judaism, *Shepherd of Hermas* anticipates developments that will come to full bloom in later Christian ascetic and monastic traditions.—C.R.M.

2053. B. G. Bucur, "The Son of God and the Angelomorphic Holy Spirit: A Rereading of the *Shepherd*'s Christology," *ZeitNTWiss* 98 (1, '07) 120-142.

Within a theological framework of pronounced binitarian character, *Shepherd of Hermas* illustrates a complex interaction between "spirit" designating angelic/demonic beings, Spirit

Christology, and an "angelomorphic" representation of the Holy Spirit. After discussing the *Shepherd*'s use of πνεῦμα for angelic entities and for the Son of God, the article proposes a rereading of the Fifth Similitude as the ultimate test case for any theory of the work's views on angels and spirits. It concludes that the *Shepherd* refers to the Son of God as the supreme "holy spirit" uniquely distinguished not only by his lordship over the church but also as leader over the highest angelic company of the πρῶτοι κτισθέντες.—D.J.H.

2054. E. Cattaneo, "Testi cristiani antichi e traduzioni moderne: problemi e attualità," *RassTeol* 47 (5, '06) 771-777.

After noting the appearance of several series of bilingual editions of patristic texts (with introductions, Greek or Latin texts, modern translations, notes, and biblical and other indexes) in recent times, the article reflects on some problems encountered in translating certain Greek and Latin terms in modern languages.—D.J.H.

2055. I. Czachesz, "The Transmission of Early Christian Thought: Toward a Cognitive Psychological Model," *StudRel/SciRel* 36 (1, '07) 65-83.

The article considers various insights from cognitive science for the study of the emergence of early Christianity: cultural epidemic, small-world networks, serial recall, ritual form theory, and counterintuitive agents. It suggests that although these cognitive approaches emphasize different aspects of Christian history, their integrated application to Christian beginnings is the most fruitful strategy. In an attempt to apply cognitive scientific research to formative Christianity it advances two preliminary hypotheses about the Christian conceptualization of Jesus and the early Gospel tradition: the cognitive relevance hypothesis of Christology, and the optimal transmission hypothesis of Christianity (i.e. the efficient combination of conceptual and textual transmission).—C.R.M.

2056. A. den Hollander and U. Schmid, "The *Gospel of Barnabas,* the Diatessaron, and Method," *VigChrist* 61 (1, '07) 1-20.

J. Joosten [see § 46-1986] has sought to link *Gospel of Barnabas* with the Diatessaron by appealing to the so-called Old Latin Diatessaron, a hypothetical early translation of Tatian's Diatessaron, as the missing link between the two texts. But the Old Latin Diatessaron hypothesis raises more questions than it answers, and is based on unsafe textual analysis and on anachronistic assumptions and anachronistic use of source materials. Moreover, Joosten studies certain textual and linguistic features of western medieval vernacular texts in complete isolation from their immediate context. In analyzing medieval western vernacular harmony texts it is necessary first to determine whether textual phenomena can be explained as part of the text in which they appear, as a result of influence of texts closely related to the vernacular harmony, or as a result of the influence of other contemporary texts such as Bible commentaries, paraphrases, etc.—D.J.H.

2057. J. Dochhorn, "Mit Kain kam der Tod in die Welt. Zur Auslegung von SapSal 2,24 in 1 Clem 3,4; 4,1-7, mit einem Seitenblick auf Polykarp, Phil. 7,1 und Theophilus, Ad Autol. II, 29,3-4," *ZeitNTWiss* 98 (1, '07) 150-159.

The article first explores the links between Wis 2:24 and *1 Clement* 3:4 and 4:1-7 in light of early Jewish haggadah about Cain as one who denied immortal life and the recompense associated with it. Then it considers Cain as one who denied the judgment and resurrection in Polycarp's *Letter to the Philippians* 7:1, and the description of Cain as the one with whom death came into the world in Theophilus' *Ad Autolycum* 2.29-3-4.—D.J.H.

2058. J. C. Elowsky, "With a View to the End: Christ in the Ancient Church's Understanding of Scripture," *ConcTheolQuart* 70 (1, '06) 63-83.

After comments on the purpose of Scripture, this exploration of the christocentric exegesis employed by the early church discusses Christ and the two Testaments, the importance of the Septuagint, Justin Martyr's typology, Irenaeus' teaching of recapitulation, Isaiah as a "fifth Gospel," and the pastoral exegesis of the early Church Fathers.—C.R.M.

2059. R. Faerber, "Les *Acta apocrypha apostolorum* dans le corpus homilétique vieil-anglais (X^{e}-XI^{e} s.). Aelfric: *De passione apostolorum Petri et Pauli* et *Cathedra Petri,*" *Apocrypha* 15 ('04) 259-291.

Part of a research project investigating the presence and use of the apocryphal Acts of the apostles in Old English homiletical literature, the article considers several texts from Aelfric's *Homilies and Saints' Lives* (end of the 10th century) that employ ps.-Marcellus' *Passio sanctorum apostolorum Petri et Pauli* (the fight against Simon the Magician in Rome) and *Cathedra Petri* (the story of Peter's daughter). It shows how Aelfric used the apocryphal sources as sermon material in spite of reservations about the historical value of such noncanonical texts.—C.R.M.

2060. D. Fairbairn, "Patristic Exegesis and Theology: The Cart and the Horse," *WestTheol Journ* 69 (1, '07) 1-19.

The model that divides patristic exegesis into two schools—one based in Antioch, and the other in Alexandria—is neither accurate nor helpful. According to recent patristic scholarship, patristic exegesis was a matter of reading all of Scripture in light of a controlling theological idea. To some degree, theology was the horse, and exegesis was the cart. Varying theologies produced different kinds of exegesis.—D.J.H.

2061. P. Foster, "The Cambridge History of Christianity," *ExpTimes* 118 (6, '07) 280-281.

The detailed and continuous coverage of the phenomenon of Christianity from its inception to the end of the 20th century offered by the nine-volume Cambridge History of Christianity (four volumes already published) provides a depth of treatment not achieved in other series. The first volume, *Origins to Constantine,* edited by M. M. Mitchell and F. M. Young, will be of greatest interest to NT and patristics scholars.—C.R.M.

2062. P. Foster, "The Gospel of Peter," *ExpTimes* 118 (7, '07) 318-325.

The article treats the discovery of *Gospel of Peter,* the contents of the text, its theological concerns, and its date and relation to the canonical Gospels. *Gospel of Peter* represents a fascinating example of the way that canonical traditions were made more lively and engaging by some early Christians in the latter half of the 2nd century.—C.R.M.

2063. H. Garcia, "Les diverses dimensions d'apocryphité. Le cas du cycle de la nativité de Jésus dans le plafond peint de l'église Saint-Martin de Zillis," *Apocrypha* 15 ('04) 201-234.

The article discusses apocryphal scenes among the 153 painted wood panels on the ceiling of the 12th-century Church of St. Martin in Zillis, Switzerland. It focuses on how the artist used his apocryphal imagination in producing the "Gospel harmony" on the main part of the ceiling, a coherent and original composition about the figure of Jesus and his adventures in the Gospels. Eight illustrations are included.—C.R.M.

2064r. J. A. Harrill, *Slaves in the New Testament* [*NTA* 50, pp. 209-210].

J. A. Glancy, "Slavery, Historiography, and Theology," *BibInt* 15 (2, '07) 200-211.—After noting that the publication of Harrill's volume is a noteworthy event for students of early Christian social history, the article offers comments and criticisms and raises questions about the topics treated in its seven chapters. Noting that Harrill finds most slaves in the NT and early Christian literature to be literary products, it observes that he is vague throughout the volume about how the genres and stock characters he analyzes at length would have informed the composition and reception of Christian texts. [In the same issue (pp. 212-221) Harrill responds that Glancy does not engage his book's main thesis that early Christian writings reflect, participate in, and promote the literary imagination about slaves and the ideology of mastery widely diffused in the ancient Mediterranean, which the Romans called *auctoritas.* Glancy (pp. 222-224) responds that Harrill's project calls for a more comprehensive treatment of how literary convention constructs meaning.]—C.R.M.

2065. T. Hegedus, "Midrash and the Letter of Barnabas," *BibTheolBull* 37 (1, '07) 20-26.

While various scholars have discerned the presence of midrash in *Letter of Barnabas,* the tentative nature of such claims must be recognized. To be convincing, similar elements must be identified within other ancient Jewish midrashic texts. What is particularly intriguing about *Barnabas* is the fact that here is a text that is hostile to Judaism and at the same time was very likely influenced by Judaism, even making use of midrash in its interpretation of Scripture (see *Barn.* 6:8-19; 7:4-11; 8:1-7).—C.R.M.

2066. B. Hendrickx and T. Sansaridou-Hendrickx, "Magdalene, Judas and Relics' Cloning — Do Early Christian Apocrypha and Modern Bio-ethics Challenge Christianity?" *ActaPatByz* 17 ('06) 257-271.

Recently a number of bestsellers (e.g. D. Brown's *The Da Vinci Code*) have based their intrigues on early Christian apocrypha and/or modern bioethics. The article examines the issues of Mary Magdalene, Judas, and cloning as presented in such works and reflects on why these issues have been so prominent in the last years.—C.R.M.

2067. H. A. G. Houghton, "The Discourse of Prayer in the Major Apocryphal Acts of the Apostles," *Apocrypha* 15 ('04) 171-200.

After noting that literary prayers must contain some features of current practice in order to be identifiable as prayers, the article examines 96 passages in the five principal apocryphal Acts of the apostles (John, Paul, Peter, Thomas, Andrew) that contain second-person addresses to God under two main headings: form and structure, and context and comparison. It aims to establish the similarities shared by these texts and comment on particular recurrent features that appear to contribute to the discourse of prayer, suggesting that such elements can also be representative of the actual Christian practice underlying the literary examples.—C.R.M.

2068. K. M. Kapic and W. Vander Lugt, "The Ascension of Jesus and the Descent of the Holy Spirit in Patristic Perspective: A Theological Reading," *EvangQuart* 79 (1, '07) 23-33.

After a brief review of the biblical testimony for the ascension of Jesus (see Lk 24:50-51; Acts 1:9-11) and the themes of descent and ascent (e.g. Jn 3:13; Rom 10:6-7; Col 2:12; Heb 4:14; 1 Pet 3:22), the article considers how the early Church Fathers used the descent-ascent motif. Then it explores the theological significance that the Fathers saw in the relation between the ascension and the pouring out of the Spirit, since this was central to their attempts at relating their Christology to their pneumatology.—C.R.M.

2069. N. Kelley, "The Theological Significance of Physical Deformity in the Pseudo-Clementine *Homilies*," *PerspRelStud* 34 (1, '07) 77-90.

After an overview of ancient discussions of congenital deformity in Jewish and Greco-Roman literature, the article notes Jesus' questioning of the connection between sin and congenital deformity in Jn 9:1-3. Then it explores the interpretation of Jn 9:1-3 in ps.-Clementine *Homilies* 19.22.1-9 with particular attention to the ways the narrative is shaped by its overarching concerns about ritual purity, demonic forces, and human behavior. *Homilies* recasts Jesus' statement in John 9, asserting that human behavior is the cause of physical deformity, as part of a discourse of impurity that is used in the construction of a religious identity centered around Torah observance (in this case in connection with the penalty for sexual intercourse during menstruation in Lev 20:18 LXX).—C.R.M.

2070. J. M. Kozlowski, "'Danaïdes et Dircés': Sur 1 Cl 6,2," *EphTheolLov* 82 (4, '06) 467-478.

The women persecuted as "Danaids and Dircae" according to *1 Clement* 6:2 were most likely Christian women who for religious reasons refused or reduced sexual relations with their pagan husbands. As such refusals could provoke violent reactions from pagan husbands (including sexual abuse), Clement metaphorically called these Christian women "Dircae," the bull being a symbol of unchained debauchery.—D.J.H.

2071. P.-Y. Lambert, "La compilation irlandaise de la 'Vengeance du sang du Christ' (*Digail Fola Crist*). État des recherches," *Apocrypha* 15 ('04) 235-258.

This discussion of the Middle Irish tale *The Revenge of Christ's Blood* (*Digail Fola Crist*) treats the principal source (Eusebius or Josephus), the Latin model (Rufinus or Hegesippus), its status as a section of a "biblical history," the manuscripts, the motif of vengeance (for the death of James the Minor), the general orientation of the text (list of episodes), and the (lost) continuation of the tale (some Jews escape the siege of Jerusalem in A.D. 70 and sail to Britain or Armorica in a sort of penitential sea-wandering [*imrám*]; one of them is said to be the ancestor of St. Patrick).—C.R.M.

2072. Y. Leroy, "L'*Évangile de Pierre* et la notion d''hétérodoxie': Sérapion d'Antioche, Eusèbe de Césarée et les autres," *RevBib* 114 (1, '07) 80-98.

Examination of patristic testimonies regarding *Gospel of Peter* from the 2nd to the 6th century A.D. shows that the border between community literary productions and suspicion of heterodoxy was very thin, and that this work is representative of the many writings marginalized by the nascent church as apocryphal rather than accepted as divinely inspired or canonical.—D.J.H.

2073. G. Lüdemann, "What Really Happened? The Rise of Primitive Christianity, 30-70 C.E.," *Free Inquiry* [Amherst, NY] 27 (3, '07) 24-31.

The article sketches the development of Christianity from Jesus' death and the apostles' efforts to overcome the disaster of Good Friday, through the Hellenist faction at Jerusalem and the itinerant missionaries and the Q community, to Paul's activity as a messenger of the gospel and its results.—D.J.H.

2074. B. McConvery, "Hippolytus' *Commentary on the Song of Songs* and John 20. Intertextual Reading in Early Christianity," *IrTheolQuart* 71 (3-4, '06) 211-222.

Hippolytus' *Commentary on the Song of Songs* is the earliest known Christian commentary on this book and perhaps the earliest example of the Christian verse-by-verse commentary genre.

After providing basic information about Hippolytus and his commentary, the article presents a brief overview of the commentary and its exegetical method, and examines its use of John 20 in the exposition of Song 3:1-6 in chapters 24–25.—D.J.H.

2075. M. METZGER, "Le dimanche, Pâques et la résurrection dans les *Constitutions apostoliques,*" *RevSciRel* 81 (2, '07) 213-228.

One of the traditions in *Apostolic Constitutions* allows us to piece together changes in the celebration of Sunday and Easter in the first four centuries within the Syrian area. When *Apostolic Constitutions* is compared with earlier writings (*Didache, Apostolic Tradition, Didascalia*), it becomes clear that over the decades the celebrations became longer and more deeply rooted in Christology and historical references, and that changes developed in the chronology of the passion, the practice of fasting, the theology of Easter, and practical aspects of the celebrations. Traces of Quartodecimal practices, which can be seen in *Didascalia,* are no longer present in *Apostolic Constitutions.*—D.J.H.

2076. T. NICKLAS, "'*Écrits apocryphes chrétiens*': ein Sammelband als Spiegel eines Weitreichenden Paradigmenwechsels in der Apokryphenforschung," *VigChrist* 61 (1, '07) 70-95.

The article takes the occasion of the appearance in 2005 of the second volume of *Écrits apocryphes chrétiens* in the Bibliothèque de la Pléiade series [see *NTA* 42, pp. 412-413; § 43-712r] to review the most significant results of apocryphal research in recent years in which this project has played a central role. It includes discussion of the designation "Christian apocrypha," the relation of apocryphal texts to NT genres, canonization, the historical significance of Christian apocryphal texts, and so on. It concludes that the Pléiade volumes represent a fundamental paradigm change in scholarly research on Christian apocrypha.—C.R.M.

2077. T. NICKLAS, "Papyrus Egerton 2 — the 'Unknown Gospel,'" *ExpTimes* 118 (6, '07) 261-266.

After briefly describing Papyrus Egerton 2 (ca. A.D. 200) and noting its significance as an early witness for the use of the codex by Christians as well as their use of *nomina sacra,* the article offers an interpretation of the five fragmentary scenes of the surviving text (including the additional five lines belonging to fragment 1 in Papyrus Cologne 255). It concludes that the text of Papyrus Egerton 2 dates to the first half or middle of the 2nd century, is literarily dependent on John's Gospel, knows traditions in Synoptic form, and partially offers traditions not found in the canonical texts (fragment 2, verso).—C.R.M.

2078. O. PASQUATO, "Iniziazione pagana e iniziazione cristiana (I-III sec.): le vie della salvezza," *Augustinianum* 46 (1, '06) 5-23.

The article first considers initiation practices in ancient paganism in general and with particular reference to initiation into the mysteries of Isis according to Apuleius. Next it treats initiation practices in Christianity in general and with reference to descriptions by Justin and Theophilus of Antioch. Then it compares pagan and Christian initiation, and notes their substantial differences and their reciprocal influences from their common sociocultural setting or from human nature.—D.J.H.

2079. P. PIOVANELLI, "L'*Évangile secret de Marc* trente-trois ans après, entre potentialités exégétiques et difficultés techniques (1re partie)," *RevBib* 114 (1, '07) 52-72.

This installment first describes the discovery and interpretation of *Secret Gospel of Mark* by

M. Smith between 1958 and 1972. Next it considers the initial controversies about it between 1973 and 1991, with reference to the views of Q. Quesnel and H. Koester. Then it treats developments between 1991 and 2003, with regard to comments by J. Neusner, D. H. Akenson, P. Jenkins, B. D. Ehrman, and G. G. Stroumsa. [To be continued]—D.J.H.

2080. P. Piovanelli, "La *Prière et Apocalypse de Paul* au sein de la littérature apocryphe d'attribution paulinienne," *Apocrypha* 15 ('04) 31-40.

The article examines the connections between the newly edited *Prayer and Apocalypse of Paul* [see § 51-2048] and the various forms of the *Apocalypse of Paul.* The new text corresponds neither to the *Prayer of the Apostle Paul* (NHC I,1) nor the *Apocalypse of Paul* (NHC V,2). Rather, all the literary and theological indications lead one to believe that the *Prayer and Apocalypse of Paul* is an abridged rewriting of the "orthodox" Greek *Apocalypse of Paul* (*Visio Pauli*).—C.R.M.

2081. B. Pouderon, "L'interdiction de l'avortement dans les premiers siècles de l'Église," *RevHistPhilRel* 87 (1, '07) 55-73.

While the early Church Fathers unanimously condemned abortion, there are remarkable differences in the judgments that they passed on it. Some like the Cappadocians considered it murder, regardless of the stage to which the fetus had developed. Others (a number of Antiochenes) referred to Exod 21:22-25 (LXX) and compared abortion to homicide only when "that which is in the womb" is "formed in the image." Still others referred to the aporia regarding the moment of animation and refused to call homicide what happened to a living being that perhaps had not yet received a truly human soul. Several Fathers (like Tertullian and Augustine) allowed therapeutic abortion as perfectly legitimate.—D.J.H.

2082. B. Pouderon, "Tu ne tueras pas (l'enfant dans le ventre). Recherches sur la condamnation de la contraception comme homicide dans les premiers siècles de l'Église," *RevSci Rel* 81 (2, '07) 229-248.

The article first discusses critical attitudes shown in Jewish (biblical and rabbinic) and early Christian sources (patristic) toward male contraception (onanism), voluntary castration, and female contraception (periodic abstinence, contraceptive drugs or abortive devices, sterility). Then it considers ancient views about animation before birth as a possible scientific justification.—D.J.H.

2083. E. Rose, "Apocryphal Traditions in Medieval Liturgy. A New Research Project Illustrated with the Case of the Apostle Andrew," *Apocrypha* 15 ('04) 115-138.

The article presents the liturgy of Andrew in the tradition of pre-Carolingian Gaul as a case study of the influence of apocryphal traditions in medieval Latin liturgy. It treats the life of the apostle Andrew, the cult of Andrew in the early medieval West, liturgical veneration of Andrew in the early medieval West (*Missale Gothicum, Irish Palimpsest Sacramentary*), apocrypha in the Latin Middle Ages (a new research project that seeks to bridge the fields of liturgical and apocryphal studies), and apocryphal traditions between rejection and acceptance in the Latin Middle Ages.—C.R.M.

2084. M. Sheridan, "Origen's Concept of Scripture: The Basis of Early Christian Interpretation," *DownRev* 125 (439, '07) 93-110.

For Origen the Scriptures are the word of Christ, and Christ is the key to understanding all of

them. Scripture is the perennial incarnation of the Logos. However, Origen's concept of Scripture (and that of other early Christian interpreters) was determined in practice by several other elements or ideas about Scripture that he had in common with Philo and other non-Christian interpreters: what is "worthy of God," the Scriptures as divine compositions, the notion that there is a treasure to be found in the details, and the idea that the biblical narratives are not history but mystery.—D.J.H.

2085. J. A. Smith, "'My Lord's Native Land': Mapping the Christian Holy Land," *Church History* [New Haven, CT] 76 (1, '07) 1-31.

The article analyzes the investment of the land of Palestine and its places in the 4th and 5th centuries A.D. with Christian historical and cultural meanings, and traces its remapping as the "Holy Land" with regard to the identification of holy sites, the demarcation of holy sites, and the liturgy of the holy places, respectively. It concludes that pilgrims, clerics, and religious utilized OT and NT history to reconstruct the land as topographically Christian, manipulating knowledge of the physical and historical geography of the land and rhetorically mediating their view of the world through their texts and buildings.—D.J.H.

2086. R. Strelan, "'We Hear Them Telling in Our Own Tongues the Mighty Works of God' (Acts 2:11)," *Neotestamentica* 40 (2, '06) 295-319.

The fact that the Hellenistic world was a multilingual one is too easily ignored in studies of the context of early Christian communities. The article seeks to nuance the use of Koine Greek in the first Christian centuries, draw attention to the survival of local languages, and emphasize that a variety of languages were spoken in most early Christian communities. It treats Koine in the imperial period, traditional languages in the imperial period (e.g. in Asia Minor: the Lydian, Carian, and Lycian language groups), language evidence from the NT, languages in worship, and the situation in later centuries.—C.R.M.

2087. C. M. Thomas, "Die Rezeption der Apostelakten im frühen Christentum," *ZeitNT* 9 (18, '06) 52-63.

After general remarks on the apocryphal Acts as Christian tradition, the article discusses the origin of the apocryphal Acts, their citation by early church writers and marginalization by the process of canonization, the later fortunes of the apocryphal Acts in Christian tradition, and the theological tendency and value of the apocryphal Acts.—C.R.M.

2088. I. Ullern-Weité, "Apocalypse, éthique et liturgie (2 Ap Jn): Édification religieuse du lien social, construction didactique et théophanique du sujet," *Apocrypha* 15 ('04) 139-170.

The article investigates the social and pragmatic function of the religious discourse of the so-called *Second Greek Apocalypse of John* (so designated by F. Nau in 1914), classified subsequently by some scholars among the pseudo-Chrysostomica. It explores the link between apocalyptic and liturgy and the didactic coherence between moral teaching about everyday life and Christian ritual. A new French translation of the text is included.—C.R.M.

2089. A. van Aarde, "Ebionite Tendencies in the Jesus Tradition: The *Infancy Gospel of Thomas* Interpreted from the Perspective of Ethnic Identity," *Neotestamentica* 40 (2, '06) 353-382.

The article suggests that the most likely context within which the most authentic version of

the 2nd-century *Infancy Gospel of Thomas* (i.e. Codex Sinaiticus, Gr 453, 11th century) was communicated was Ebionite thinking, owing to the role of Jesus' biological family in the narrative. It discusses an Ebionite context for *Infancy Gospel of Thomas,* a sociocultural model of ethnic identity, and the kind of Ebionite thinking found in *Infancy Gospel of Thomas.* The Ebionite tendency of Codex Sinaiticus Gr 453 may be contrasted with the "gnostic" antipathy against the family and Israelites in general found in Codex Sinaiticus Gr 532.—C.R.M.

2090. G. T. Zervos, "Caught in the Act: Mary and the Adulteress," *Apocrypha* 15 ('04) 57-114.

After reviewing the textual evidence for the absence of the *pericope adulterae* (Jn 7:53–8:11) from the original text of John, the article offers an extended critical review of the textual, form-critical, and compositional evidence marshaled by W. L. Petersen in his discussion of the relation between the *pericope adulterae* and *Protevangelium of James* and his conclusion that since the latter text dates to the late 2nd century, John must be the source of two parallels found in it (Jn 8:11/*Prot. Jas.* 16:3; Jn 20:25/*Prot. Jas.* 19:3). Then it engages in a reassessment of the date and composition of *Protevangelium of James* and suggests that a source utilized by the latter (the Γένεσις Μαρίας) was the source out of which the *pericope adulterae* was later formulated. It speculates that the original form of the tradition in Jn 7:53–8:11 was associated with Mary the mother of Jesus.—C.R.M.

Early Christianity, §§ 51-1843, 1903, 1906, 1908, 2036.

Gnosticism

2091. D. Bumazhnov, "Zur Bedeutung der Targume bei der Herausbildung des MONAXOΣ-Konzeptes in den Nag Hammadi-Texten," *ZeitAntChrist/JournAncChrist* 10 (2, '06) 252-259.

The term μοναχός in *Gospel of Thomas* and *Dialogue of the Savior* may well have been influenced by the Aramaic term *yĕḥiḏā* found in the Targums.—D.J.H.

2092. C. A. Evans, "¿Qué debemos pensar del *Evangelio de Judas*?" *DavarLogos* [Libertador San Martín, Argentina] 5 (2, '06) 87-93.

The article discusses the discovery of *Gospel of Judas,* its publication, content, and significance. It concludes that while this text does not contribute to our understanding of the historical Judas or the historical Jesus, it does bear witness to traditions that are of interest to exegetes and historians.—D.J.H.

2093. S. Gathercole, "The Gospel of Judas," *ExpTimes* 118 (5, '07) 209-215.

What has attracted the most attention in the publicity surrounding *Gospel of Judas* is its radical reinterpretation of the betrayal of Jesus. The article discusses the manuscript and its origins, the content and meaning of *Gospel of Judas,* and its significance. While this text offers a fascinating window on the relation between Christianity and gnosticism in the 2nd century, nothing new in it can be said with any confidence to go back to historical bedrock.—C.R.M.

2094. A. Gregory, "Review Article on Gnostics and Their Gospels," *EpworthRev* 34 (2, '07) 70-72.

Brief descriptions and evaluations of six recent books: A. H. B. Logan, *The Gnostics* (2006);

B. A. Pearson, *Gnosticism and Christianity in Roman and Coptic Egypt* (2004); A. D. DeConick, *Recovering the Original Gospel of Thomas* (2006); M. Meyer, *The Secret Gospels of Jesus* (2005); B. D. Ehrman, *The Lost Gospel of Judas Iscariot* (2006); and N. T. Wright, *Judas and the Gospel of Jesus* (2006).—D.J.H.

2095. H. I. MacAdam, "New Christian Fiction. Postscript to *Rush to Judgement: Validating 'Biblical' Artifacts c. 1980-2006,*" *PolishJournBibRes* 5 (2, '06) 133-136. [See § 51-530.]

The article reviews the reaction of television and print media to the announcement of the discovery of *Gospel of Judas.* At least in this instance media misinformation has been minimal.—C.R.M.

2096. T. Nicklas, "Das Judasevangelium — Dimensionen der Bedeutung eines Textfunds," *BibNotiz* 130 ('06) 79-103.

This attempt at a sober assessment of the importance of *Gospel of Judas* first comments in general on the historical significance of apocryphal texts with illustrations drawn from *Gospel of Judas.* Then it treats the relation of the text to the historical Jesus, the historical Judas, and the canonical Gospels, respectively; considers what the text indicates about those who produced it as well as its recipients; and suggests that the manuscript may provide clues about the concrete social and cultural context that found this text to be of interest. It concludes that while *Gospel of Judas* is hardly of interest for historical questions concerning Jesus or Judas, it is an important witness for our understanding of 2nd-century Christianity.—C.R.M.

2097. N. Perrin, "Recent Trends in *Gospel of Thomas* Research (1991-2006): Part I, The Historical Jesus and the Synoptic Gospels," *CurrBibRes* 5 (2, '07) 183-206.

This first installment of a review of research on *Gospel of Thomas* between 1991 and 2006 focuses on two issues: (1) the usefulness of *Thomas* as a source for historical Jesus studies, and (2) the relation between *Thomas* and the Synoptic Gospels. It observes that scholars have been reluctant over the last fifteen years to employ *Thomas* in reconstructing the historical Jesus, and that progress in Thomasine studies demands further exploration into how texts and traditions were transmitted and appropriated in antiquity.—C.R.M.

2098. U.-K. Plisch, "Das Evangelium des Judas," *ZeitAntChrist/JournAncChrist* 10 (1, '06) 5-14.

After noting the four texts originally composed in Greek and now extant in Coptic translation in the 4th-century Codex Tchacos, the article briefly discusses knowledge of a *Gospel of Judas* by Irenaeus and others in the early church. Then in order to make the text more widely known and promote discussion, it provides a German translation of the Coptic text of *Gospel of Judas* established by R. Kasser and G. Wurst, but with slightly different reconstructions of lacunae.—C.R.M.

2099. C. Tuckett, "The Gospel of Mary," *ExpTimes* 118 (8, '07) 365-371.

The article discusses the manuscripts and attestation of *Gospel of Mary,* its contents, its genre, and its theological perspectives and background (whether it is "gnostic," what it implies about the leadership roles of Mary and/or other women). While *Gospel of Mary* gives us little information about the historical Jesus or Mary, it provides a rare glimpse into 2nd-century Christianity.—C.R.M.

2100. E. R. Wolfson, "Inscribed in the Book of the Living: *Gospel of Truth* and Jewish Christology," *JournJewStud* 38 (2, '07) 234-271.

This study argues that *Gospel of Truth* preserves an archaic Jewish/Christian theologoumenon that provides an alternative account of the incarnation of the Father in the Son to the better known version in Jn 1:1-18 (the two accounts presume a common matrix, most likely related to Jewish Wisdom or Logos speculation). It offers a careful analysis of the text of *Gospel of Truth* under the following rubrics: esoteric exotericism versus exoteric esotericism; secret of the name and the wisdom of return in Jewish christological teaching; salvific gnosis, fruit of the tree of knowledge, and the redemptive rest of Sabbath; and inscribed in the book of the living—textual embodiment and the release from the body. By heeding the site of concomitant convergence and divergence, it seeks to contribute to the question regarding the intricate relationship between Judaism, Christianity, and gnosticism in late antiquity.—C.R.M.

Gnosticism, §§ 51-1533, 1665, 2080, 2089, 2091.

BOOK NOTICES

THE NEW TESTAMENT GENERAL

C. D. Allert, *A High View of Scripture? The Authority of the Bible and the Formation of the New Testament Canon,* Evangelical *Ressourcement* (Grand Rapids: Baker, 2007, paper $18.99) 203 pp. Bibliography. Indexed. LCN: 2006032069. ISBN: 978-0-8010-2778-9.

Allert, associate professor and chair of religious studies at Trinity Western University in Langley, British Columbia, and author of *Revelation, Truth, Canon and Interpretation. Studies in Justin Martyr's Dialogue with Trypho* (2002), contends that a "high" view of Scripture demands an understanding and integration of the Bible's very formation. After an eight-page introduction, he treats the following topics: evangelicals, traditionalism, and the Bible; introducing NT canon formation; canon and ecclesiology; whether the NT canon was closed in the 2nd-century; two important 4th-century canon lists; and inspiration and inerrancy. A twelve-page appendix discusses the Fathers, Scripture, and inspiration. Allert concludes that what the Bible says is intimately related to where the Bible grew—in the church—and how it grew.

H. D. Betz et al. (eds.), *Religion Past & Present. Encyclopedia of Theology and Religion.* Vol. 2, *Bia – Chr* (Leiden—Boston: Brill, 2007, €249/$279) cxii and 664 pp., figs. Bibliographies. ISBN: 978-90-04-14608-2.

The first volume in this English translation and adaptation of the 4th edition of *Religion in Geschichte und Gegenwart* was described in *NTA* 51, pp. 366-367. This volume contains articles (among many others) on the Bible, Bible societies, Bible translations, the Pontifical Biblical Commission, biblical criticism, biblical manuscripts, biblical scholarship, biblical theology, biography, blessing and curse, blood of Christ, R. Bultmann, Caiaphas, canon, catholic epistles, Christianity, Christmas, christocentrism, and Christology. The area editors include C. Markschies on early church history, H. Cancik on the history of religion in Greco-Roman antiquity, P. Schäfer on early Judaism, H.-J. Klauck on the NT, and E. Otto on the OT.

S. J. Binz, *Introduction to the Bible. A Catholic Guide to Studying Scripture* (Collegeville, MN: Liturgical Press, 2007, paper $8.95) xi and 90 pp. LCN: 2006020573. ISBN: 0-8146-1700-X.

This volume provides an introduction to modern Catholic biblical interpretation in twelve chapters: the Bible as God's self-revelation, the word of God in Christian life, choosing a Bible today, exploring your Bible, the Scriptures of God's people, the inspired word of God's church, the word of God in human words, the challenge of faithful interpretation, the fallacy of biblical fundamentalism, the canon of the Bible, the importance of biblical scholarship, and how to read and study the Bible. Binz is a Catholic biblical scholar, speaker, and counselor.

B. K. Blount (ed.), *True to Our Native Land. An African American New Testament Commentary* (Minneapolis: Fortress, 2007, $29) xx and 566 pp. Illustrated. Bibliographies. Indexed. LCN: 2007005097. ISBN: 978-0-8006-3421-6.

After the editors' seven-page introduction, this volume presents seven essays on African American biblical interpretation: M. J. Smith on slavery in the early church; R. S. Sadler on the place and role of Africa and African imagery in the Bible; A. Smith on Paul and African American biblical interpretation; V. L. Wimbush on "we will make our own future text"—an alternate orientation to interpretation; R. St. Clair on womanist biblical interpretation; C. J. LaRue on African American preaching and the Bible; and J. A. Noel on African American art and biblical interpretation. Then it provides expositions of each NT book: M. J. Brown on Matthew, E. B. Powery on Mark, S. B. Crowder on Luke, A. D. Callahan on John, D. K. Williams on Acts, T. L. Hoyt on Romans, B. Sanders on 1 Corinthians, G. Nave on 2 Corinthians, B. R. Braxton on Galatians, M. J. Smith on Ephesians, M. A. Stubbs on Philippians, L. A. Lewis on Colossians, C. H. Felder on 1 and 2 Thessalonians, C. J. Martin on 1 and 2 Timothy and Titus, Lewis on Philemon, J. L. Massey on Hebrews, G. L. Byron on James, L. George on 1 and 2 Peter, T. B. Slater on 1–3 John, George on Jude, and Blount on Revelation. A two-page appendix lists

African American NT scholars holding doctorates. Felder, Martin, and Powery served as associate editors.

D. L. Bock and B. M. Fanning (eds.), *Interpreting the New Testament Text. Introduction to the Art and Science of Exegesis* (Wheaton, IL: Crossway, 2006, $29.99) 480 pp., 3 figs., 2 maps. Bibliographies. Indexed. LCN: 2006024375. ISBN: 1-58134-408-2.

The twenty-six essays in this volume honoring H. E. Hoehner are divided into two sections: exegetical methods and procedures (thirteen), and exegetical examples and reflections (thirteen). The methodological essays are by Bock on the definition and philosophy of exegesis; D. B. Wallace on NT textual criticism; J. W. Johnston on grammatical analysis; J. E. Smith on sentence diagramming, clausal layouts, and exegetical outlining; Bock on lexical analysis; D. K. Lowery on exegetical problem solving; J. D. Fantin on background studies; M. H. Burer on narrative genre; J. D. Grassmick on epistolary genre; W. H. Harris on apocalyptic genre; and Bock on use of the OT in the NT. The textual studies are by I. H. Marshall on Mk 1:1-13; N. F. Santos on Mk 1:1-15; J. F. Williams on Mk 7:27; E. M. Yamauchi on Acts 8:26-40; D. N. Howell on Rom 15:9b-12; D. Catchpole on Gal 3:10-13; S. S. Cunningham on Eph 2:19-22; H. Stadelmann on Eph 5:26; T. B. Savage on Phil 2:6-7; E. E. Ellis on Col 1:12-20; D. J. Verseput on Jas 1:19-27; W. E. Glenny on 1 Pet 2:2a; and H. W. Bateman on 3 John.

R. Boer, *Symposia. Dialogues Concerning the History of Biblical Interpretation,* BibleWorld (London—Oakville, CT: Equinox, 2007, cloth £55/$90, paper £18.99/$24.95) x and 154 pp. Bibliography. Indexed. LCN: 2006015883. ISBN: 1-84553-101-9 (cloth), -102-7 (paper).

Taking as his model the ancient Greek idea of the symposium, Boer, research fellow at the Centre for Studies in Religion and Theology at Monash University in Australia and author of *Marxist Criticism of the Bible* (2003), seeks to use short stories to bring to life key figures in the history of biblical criticism and to provide an alternative introduction to and engagement with the Hebrew Bible. The six chapters in the volume treat the following persons and topics: caught in the prolegomena—J. Wellhausen and source criticism; in the beginning—H. Gunkel and form criticism; in the underground—M. Noth and redaction criticism; the longest revolution—P. Trible and feminist criticism; a specter is haunting biblical studies—N. Gottwald and the social sciences; and on the beach—the Bible and Culture Collective and the Postmodern Bible.

J. K. Brown, *Scripture as Communication. Introducing Biblical Hermeneutics* (Grand Rapids: Baker, 2007, paper $21.99) 315 pp., 5 figs. Bibliographies. Indexed. LCN: 2006036880. ISBN: 0-8010-2788-8.

Brown, assistant professor of NT at Bethel Seminary in St. Paul, MN, and author of *The Disciples in Narrative Perspective. The Portrayal and Function of the Matthean Disciples* (2002), contends that Scripture's meaning can be understood as the communicative act of the author that has been inscribed in the text and addressed to the intended audience for purposes of engagement. After a six-page introduction, she discusses the terminology and context for hermeneutics, and proposes a communication model of hermeneutics. Next she elaborates on the proposed model: authors, texts, readers—historical movements and reactions; some affirmations about meaning from a communication model; developing textual meaning—implications, effects, and other ways of going "beyond"; and an invitation to active engagement—the reader and the Bible. Then she offers practical guidance for interpreting Scripture as communication: genre and communication; the language of the Bible; the social world of the Bible; literary context, intertextuality, and canon; conceptualizing contextualization; and contextualization—understanding Scripture incarnationally. Five appendixes are included.

C. C. Caragounis, *The Development of Greek and the New Testament. Morphology, Syntax, Phonology, and Textual Transmission* (Grand Rapids: Baker, 2006, paper $69.99) xx and 732 pp. Bibliography. Indexed. LCN: 2006049884. ISBN: 0-8010-3230-X.

For the paperback edition of the work published in 2004 by Mohr Siebeck [*NTA* 49, p. 153], Caragounis has corrected typographical errors and introduced minor changes in about three hun-

dred places in the text and footnotes ranging from one word to whole sentences. After a thirteen-page introduction, he treats the evolution and relevance of the Greek language; developments in morphology and syntax; and pronunciation, communication, and textual transmission. Caragounis is professor of NT exegesis at Lund University in Sweden.

É. Charpentier and R. Burnet, *Führer durch das Neue Testament,* trans. and ed. M. Hartmann (Düsseldorf: Patmos, 2006, paper €19.90) 206 pp., 4 maps. Illustrated. Bibliography. ISBN: 978-3-491-70400-8.

The German version of *Pour lire le Nouveau Testament* (2004), this introduction to studying the NT treats general topics (the NT world, Easter, the redaction of the NT), the Gospels and Acts (genre, Mark, Matthew, Luke-Acts, John), the NT letters (Paul, Deuteropaulines, others), journeys through the NT, Revelation, analyzing NT texts (narratives and discourses), and the NT Apocrypha. C. Perrot collaborated with the authors on the volume.

Damit sie das Leben haben (Joh 10,10). Festschrift für Walter Kirchschläger zum 60. Geburtstag, ed. R. Scoralick (Zurich: Theologischer Verlag, 2007, 58 SFr/€38) 338 pp., photo, 4 plates. Bibliographies. ISBN: 978-3-290-20035-0.

After a two-page foreword by Scoralick and a five-page personal appreciation of Kirchschläger by M. Ries, this volume presents seventeen essays honoring Kirchschläger on his 60th birthday. Those most pertinent to the NT field are by F. Annen on the one body and the many members—1 Corinthians 12 and the understanding of ministry in the church today; J. Beutler on John 6 as a Christian "rereading" of the paschal framework in John's Gospel; M. Diefenbach on Paul as the founder of communities—a look at his activities in the senatorial provinces; P. Dschulnigg on women in Mark's Gospel; R. Kühschelm on "to proclaim a year of the Lord's favor"—Jesus' inaugural address in Lk 4:16-30; K. S. Steiner on Rom 13:1-7—fit yourself in God's order; H.-J. Venetz on Mt 1:18-25—an attempt with homiletical ulterior motives; D. Wiederkehr on images of Peter as Petrine texts—iconography and exegesis; and E. Zingg on the woman who stood in their midst (Jn 7:53–8:11)—a drama with several perspectives. A photograph of the honoree is included.

J. Duff, *The Elements of New Testament Greek* (3rd ed.; Cambridge, UK—New York: Cambridge University Press, 2005, cloth £40/$65, paper £14.99/$23.99) xiii and 340 pp. Indexed. LCN: 2005282916. ISBN: 0-521-75550-6 (cloth), -75551-4 (paper).

The Elements of New Testament Greek by H. P. V. Nunn was originally published in 1914, with many reprints. It was succeeded and replaced by J. W. Wenham's *The Elements of New Testament Greek,* first published in 1965 with many reprints up to 1991, when a revised and corrected reprint was issued followed by many further reprints up to 2004. This third edition by Duff succeeds and replaces those works, though it aims to continue the approach taken by Nunn and Wenham while updating, improving, and revising as appropriate. Aiming to help students to learn enough Greek to read the NT, it consists of twenty chapters: the alphabet, basic sentences, cases and gender, prepositions, adjectives, tenses, moods, other patterns of nouns and verbs, pronouns and conjunctions, complex sentences, special verbs, the third declension (in two chapters), participles, the passive and voices, the perfect, the subjunctive, using verbs, extra verbs, and final pieces. Duff, now director of lifelong learning in the Liverpool diocese and canon of Liverpool Cathedral, previously taught Greek and NT at Oxford University. D. Wenham has provided a two-page foreword. Also available is a two CD-ROM set that contains the vocabulary lists, reading passages, and paradigms from the book read aloud by J. T. Pennington so that students may reinforce their familiarity with the Greek alphabet and the sound of the Greek words. These "listening materials" are available separately (£13.99/$23.99; 0-521-61473-2) or together with the paperback version of the book (£22.99/$39.99; 0-521-67080-2).

A. Gilmore, *A Concise Dictionary of Bible Origins and Interpretation* (London—New York: T&T Clark, 2006, cloth £60/$130, paper £16.99/$29.95) xv and 228 pp. Bibliography. ISBN: 0-567-03096-2 (cloth), -03097-0 (paper).

The revised and expanded version of the work first published in 2000 [*NTA* 44, p. 568] under

the title *A Dictionary of the English Bible and Its Origins,* this volume features more than a hundred new entries (with particular attention to hermeneutics), thus bringing the total to nearly one thousand. Other changes involve the inclusion of material not previously available, improvements in the presentation, minor corrections, and limiting biographies to issues material to the book.

P. Grelot, *The Language of Symbolism. Biblical Theology, Semantics, and Exegesis,* trans. C. R. Smith (Peabody, MA: Hendrickson, 2006, paper $19.95) x and 238 pp. Bibliography. Indexed. LCN: 2006003638. ISBN: 1-56563-989-8.

The English version of *Le langage symbolique dans la Bible. Enquête de sémantique et d'exégèse* [*NTA* 45, p. 572], this examination of the language of symbolism in the Bible categorizes, explains, and illuminates how the Scriptures use language to reveal God. After a five-page introduction, it treats the language of biblical revelation, analogical symbols, mythical symbols, figurative symbols, relational symbols, and the meaning of Scripture—literal exegesis and symbolic exegesis. Grelot concludes that the symbols used in Scripture to "speak the faith" were deeply rooted in the experience of this world and the history that divine providence had in store for the people of God.

J. M. Hiesberger (ed.), *The Catholic Bible. Personal Study Edition. The New American Bible* (2nd ed.; Oxford—New York: Oxford University Press, 2007, cloth £26.99/$45, paper $34.99) xxi and 462 and 1980 pp., charts, 68 maps, tables, timeline. Indexed. ISBN: 978-0-19-528926-8 (cloth), -528925-1 (paper).

The adaptation of the 2nd edition of *The Catholic Study Bible* edited by D. Senior and J. J. Collins [*NTA* 50, p. 582], this volume provides several general and introductory articles (e.g. D. J. Harrington on the Bible in Catholic life, and Senior on understanding the historical background to the biblical texts), reading guides for the individual OT and NT books, the New American Bible text (with notes) for the OT and the NT (revised version), and some concluding materials (e.g. E. Schuller on the Bible in the lectionary), various charts and lists, a glossary, an index to the reading guide, a 94-page concordance to the NAB, and fourteen color maps (with an index).

M. Jackson-McCabe, *Jewish Christianity Reconsidered. Rethinking Ancient Groups and Texts* (Minneapolis: Fortress, 2007, $35) x and 389 pp. Bibliography. Indexed. LCN: 2006024554. ISBN: 978-0-8006-3865-8.

After Jackson-MaCabe's six-page introduction and his essay on the problem of "Jewish Christianity" (What's in a name?), this volume presents three papers on groups: C. C. Hill on the Jerusalem church; J. L. Sumney on Paul and Christ-believing Jews whom he opposes; and P. Luomanen on Ebionites and Nazarenes. Then there are seven chapters on texts: W. Arnal on the Q document; W. Carter on Matthew's Gospel—Jewish Christianity, Christian Judaism, or neither; R. Hakola on the Johannine community as Jewish Christians—some problems in the current scholarly consensus; P. J. Hartin on the religious context of the letter of James; J. W. Marshall on John's Jewish (Christian?) Apocalypse; J. A. Draper on the holy vine of David made known to the Gentiles through God's servant Jesus—"Christian Judaism" in *Didache;* and F. S. Jones on the Pseudo-Clementines.

P. S. Johnston (ed.), *The IVP Introduction to the Bible* (Downers Grove, IL: IVP Academic, 2007, $26) xii and 292 pp. Bibliographies. Indexed. LCN: 2006101782. ISBN: 978-0-8308-2828-9.

This one-volume introduction to the whole Bible has been written by an international and interdenominational team of evangelical scholars, all involved in teaching biblical studies at a theological college, seminary, or university, and each writing in his area of specialization. The chapter devoted to introducing the NT contains sections on its story (I. Paul), background (C. Mosser), theology (M. Strauss), and interpretation (B. Rosner). There are also chapters on the Gospels (H. Marshall), Acts (Strauss), the letters (Paul, Rosner, Mosser), and Revelation (Mosser).

T. P. Jones, *Misquoting Truth. A Guide to the Fallacies of Bart Ehrman's* Misquoting Jesus (Downers Grove, IL: IVP Books, 2007, paper $13) 176 pp., 8 figs., map, table. Indexed. LCN: 2007015588. ISBN: 978-0-8308-3447-1.

Jones, senior pastor of First Baptist Church of Rolling Hills, Tulsa, OK, seeks to provide a critical analysis of positions about the text of the NT and early Christianity made popular in recent years by B. D. Ehrman. After a fifteen-page introduction, he explains why the NT texts can be trusted by reflecting on the truth about "the originals that matter," the copyists, "significant changes" in the NT, and "misquoting Jesus," respectively. Then he considers why the lost Christianities were lost, with reference to the truth about oral history, the authors of the Gospels, eyewitness testimony, and how the books were chosen, respectively. A two-page appendix discusses the value of the testimony of Papias. Jones acknowledges that Ehrman has raised many hard and fruitful questions that cannot be blithely ignored.

D. Jongkind, *Scribal Habits of Codex Sinaiticus,* Texts and Studies, Third Series 5 (Piscataway, NJ: Gorgias, 2007, $78) xvii and 323 pp., tables. Bibliography. Indexed. ISBN: 978-1-59333-422-2.

Codex Sinaiticus, which is the oldest manuscript (4th century) containing the complete text of the NT, also includes large parts of the OT in Greek. The slightly revised version of a doctoral dissertation directed by P. Head and submitted to the faculty of divinity at Cambridge University in 2005, this volume focuses on scribal behavior, that is, everything from the way the scribes prepared their writing material to the way in which they handled the text. After surveying the history of research on Codex Sinaiticus, it reflects on its codicological composition, the interaction of the scribes, and the distribution of the various scribal tasks among them. Next it considers scribal practices such as *nomina sacra,* ligatures, spelling, the Eusebian apparatus, and paragraph division. Then it deals with singular readings and the individual scribal practices of scribes A and D in 1 Chronicles, Psalms, Paul, and Luke, respectively. Six appendixes are included. Jongkind concludes that the irregularities found in the work of scribes A and D do not seem to leave room for the suggestion that Sinaiticus was written by dictation.

M. D. Knowles et al. (eds.), *Contesting Texts. Jews and Christians in Conversation about the Bible* (Minneapolis: Fortress, 2007, $29) x and 229 pp. Indexed. LCN: 2006026177. ISBN: 0-8006-3842-5.

Prepared for a conference held in Chicago in 2005, the essays in this volume explore how biblical scholars and theologians can contribute to the task of Jewish-Christian dialogue. The contributors include D. Novak on Jews, Christians, and biblical authority; R. W. Klein on promise and fulfillment; B. R. Rossing on apocalyptic violence and politics—end-times fiction for Jews and Christians; S. Weitzman on unbinding Isaac—martyrdom and its exegetical alternatives; B. Bowe on the NT, religious identity, and the other; S. J. Tanzer on the problematic portrayal of "the Jews" and Judaism in John's Gospel—implications for Jewish Christian relations; L. L. Edwards on Luke's Pharisees—emerging communities; W. Brueggemann on whether we can hope, and whether hope can be divided; and S. B. Thistlethwaite on how the Bible is active in politics today. Also included is the text of *Dabru Emet,* a Jewish statement on Christians and Christianity.

W. S. Kurz, *Reading the Bible as God's Own Story. A Catholic Approach for Bringing Scripture to Life* (Ijamsville, MD: Word Among Us Press, 2007, paper $11.95) 173 pp. LCN: 2007007768. ISBN: 978-1-59325-101-7.

Kurz, professor of NT at Marquette University in Milwaukee, WI, contends that reading the Bible as God's story presumes that God is the ultimate single author, that there is unity within the Bible's diversity, and that the books were written not only for their original audiences but also for us in the 21st century. After explaining why Scripture can and should be read as God's own story, he considers responding to the mandates of Vatican II, developing a theological approach to Scripture, reading Scripture theologically with Irenaeus, reading Scripture theologically with Athanasius, reading OT passages theologically, and reading NT passages theologi-

cally. A seven-page appendix reports on a conversation about the future of Catholic biblical scholarship.

B. Lang (ed.), *International Review of Biblical Studies.* Vol. 52, *2005-2006* (Leiden—Boston: Brill, 2007, paper €129/$184) xii and 554 pp. Indexed. ISBN: 90-04-15583-X.

This fascicle [see *NTA* 50, p. 579] presents bibliographical information and summaries in German or English for 2245 books and articles under the following major headings: texts and versions; theological and exegetical approaches; OT exegesis; NT exegesis; extrabiblical sources; philology; civilizations of the biblical world; archaeology and topography; realia; institutions and rituals; biblical persons; history of Israel; Judaism, early Christianity, gnosticism, Islam; biblical theology; concepts and symbols; Bible in theology and life of the church; history of exegesis; Bible in art, literature, film, and music; and history of religions. The editorial staff consists of Lang, D. Lazarek, E. Brünenberg, and D. Lewandowski.

B. Layton, *Coptic in 20 Lessons. Introduction to Sahidic Coptic with Exercises & Vocabularies* (Leuven—Paris—Dudley, MA: Peeters, 2006, paper €27) viii and 204 pp., plate. Indexed. LCN: 2006047412. ISBN: 90-429-1810-1.

Layton, author of *A Coptic Grammar* (2004) and editor of *Coptic Gnostic Chrestomathy* (2004), seeks to teach all the basic patterns of Coptic, mainly at the level of phrases and sentences in twenty chapters. He also provides drills for gaining fluency as well as translation exercises both from Coptic to English and from English to Coptic. A vocabulary list is given at the end of most lessons. Also included are the first three chapters of Mark's Gospel in Coptic, with vocabulary glosses. The book can be used in the classroom or for private study. Layton suggests that ordinarily one academic year should be enough time to complete both the grammar and all sixteen chapters of Mark's Gospel.

S. McKendrick, *In a Monastery Library. Preserving Codex Sinaiticus and the Greek Written Heritage* (London: British Library, 2007, paper $13) 48 pp. Illustrated. Bibliography. ISBN: 0-7123-4940-5. Distributed by the University of Chicago Press.

Describing the survival of Codex Sinaiticus as a near miracle, McKendrick, head of western manuscripts at the British Library, discusses the nature and contents of Codex Sinaiticus, its significance, its making, its history, its relation to Codex Alexandrinus and to the Byzantine manuscripts of the Bible, and its future. Also included is a brief essay by N. Pickwoad on preserving the Greek written heritage at the Monastery of St. Catherine, Mount Sinai. Photographs of the codex and related materials are provided.

F. Mies (ed.), *Bible et théologie. L'intelligence de la foi,* Le livre et le rouleau 26 (Brussels: Lessius, 2006, paper €18; Namur: Presses universitaires de Namur) 139 pp. Indexed. ISBN: 2-87299-151-4 (L), 2-87037-512-3 (PUN).

After Mies's ten-page introduction, this volume presents essays by J.-P. Sonnet on the person of God in the OT as "a being of the word"; Y.-M. Blanchard on Johannine Christology from the perspective of narrative exegesis; C. Theobald on the Bible in theology; J.-M. Auwers on theology and exegesis according to the Fathers of the Church; and F. Marty on the Gospels and the *Spiritual Exercises* of Ignatius Loyola.

S. Moyise, *Introduction to Biblical Studies,* T&T Clark Approaches to Biblical Studies (2nd ed.; London—New York: T&T Clark, 2004, paper £17.99/$34.95) xi and 136 pp. Bibliography. Indexed. LCN: 2004275851. ISBN: 0-567-08397-7.

The revised and expanded version of the work described in *NTA* 43, p. 575, this volume first reflects on God and the Bible, and explains various historical approaches dealing with the sources, context, intentions, and text of the Bible, respectively. Then it considers literary approaches (how texts affect readers), the role of readers (gender, ethnicity, and social location; reading against the grain), and theological approaches. Moyise is principal lecturer in theology at University College in Chichester.

The New Testament Interpreted. Essays in Honour of Bernard C. Lategan, ed. C. Breytenbach, J. C. Thom, and J. Punt, Supplements to Novum Testamentum 124 (Leiden—Boston: Brill, 2007, €133/$173) x and 404 pp., frontispiece, 4 tables. Bibliographies. Indexed. LCN: 2006049065. ISBN: 90-04-15304-7.

The nineteen essays honoring Professor Lategan appear under these headings: interpretations of the interpreter (three), interpreting the NT for the construction of Christianity in antiquity (two), intertextuality in antiquity (four), interpreting the NT in Africa (five), and interpreting the NT as literature (five). The contributors are D. J. Smit on interpreter interpreted—a reader's reception of Lategan's legacy; G. F. Wessels on the historical Jesus and the letters of Paul—revisiting Lategan's thesis; Breytenbach on Lategan's reading of Galatians in a crumbling apartheid state; J. Schröter on hermeneutical considerations concerning the so-called Third Quest; P. F. Craffert on multiple realities and historiography—rethinking historical Jesus research; J. Cook on intertextual readings in the Septuagint; G. J. Steyn on the common denominator in Torah quotations shared by Philo, Hebrews, Clement of Rome, and Justin Martyr; M. Franzmann on a "heretical" use of the NT—a Manichaean adaptation of Mt 6:19-20 in P.Kell. Copt. 32; A. Kotzé on Augustine, Paul, and the Manichees; E. Mouton on interpreting the NT in Africa—Lategan on the threshold of diverse theological discourses; J. Punt on a politics of difference in the NT—identity and the others in Paul; M. S. Tshehla on selected 19th-century Sesotho readings of the Bible—David Moiloa and the days of Basotho's ignorance; J. Botha on the study of the NT in African universities; P. J. Naudé on the challenge of cultural justice under the conditions of globalization—whether the NT is of any use; Thom on dyads, triads, and other compositional beasts in the Sermon on the Mount; D. Dormeyer on the present state of Markan research and the quest of its historical and contemporary context-plausibility; B. Fischer on the chronotope and its discursive function in Luke's Gospel; C. A. Wanamaker on the power of the absent father—a sociorhetorical analysis of 1 Cor 4:14–5:13; and P. G. R. de Villiers on W. Bousset's commentary on Revelation and hermeneutical perspectives on Revelation. A photograph of the honoree is included.

P. Oakes (ed.), *Booklist 2005,* JSNT 27/5 (London: Sage, 2005, paper) vii and 184 pp. Indexed. ISSN: 0142-064X.

Published as the fifth issue of volume 27 of the *Journal for the Study of the New Testament,* this volume provides descriptions and evaluations of recent books on the NT and related fields under twenty-three headings: NT general; NT topics; Jesus; Gospels; Matthew; Mark; Luke-Acts; John; Paul; Romans; Corinthians; Galatians; Ephesians and Colossians; Thessalonians; Pastoral epistles; non-Pauline letters; Revelation; Judaism; Greco-Roman; early Christianity; language; textual criticism; and reception.

P. Oakes (ed.), *Booklist 2006,* JSNT 28/5 (London: Sage, 2006, paper) vi and 172 pp. Indexed. ISSN: 0142-064X.

Published as the fifth issue of volume 28 of the *Journal for the Study of the New Testament,* this volume provides descriptions and evaluations of recent books on the NT and related fields under twenty-three headings: NT general; NT topics; Jesus; Gospels; Matthew; Mark; Luke-Acts; John; Paul; Romans; Corinthians; Galatians; Ephesians, Colossians, and Philemon; Philippians and Thessalonians; Pastoral epistles; non-Pauline letters; Revelation; Judaism; Greco-Roman; early Christianity; language; textual criticism; and reception.

D. A. Peters, *The Many Faces of Biblical Humor. A Compendium of the Most Delightful, Romantic, Humorous, Ironic, Sarcastic, or Pathetically Funny Stories and Statements in Scripture* (Lanham, MD—New York: Hamilton Books, 2007, paper $45.95) x and 432 pp. Indexed. LCN: 2006937705. ISBN: 0-7618-3660-8.

Peters, professor of mechanical and aerospace engineering at Washington University in St. Louis, contends that the Bible is filled not only with history, theology, drama, and passion, but also with humor. Proceeding from Genesis to Revelation, he shows how the biblical writers intentionally used humor, irony, and sarcasm to argue their points. The nine chapters in his book dis-

cuss instances of humor in the Torah, the early history of Israel, the days of the kings, wisdom literature, the Prophets, the Synoptic Gospels, John's Gospel, Acts, and the letters. Peters includes among his "fourteen favorites" Acts 19:15-16; Gal 5:12; Mt 7:3; Acts 19:32; and Mt 23:24.

F. E. Peters, *The Voice, the Word, the Books. The Sacred Scripture of the Jews, Christians, and Muslims* (Princeton, NJ—Oxford: Princeton University Press, 2007, $29.95) x and 292 pp., 16 plates. Indexed. LCN: 2006036912. ISBN: 0-691-13112-0.

Peters, professor of Middle Eastern and Islamic studies at New York University and author of *The Monotheists* (2003), explores the antecedents and consequences of the claims by Jews, Christians, and Muslims to be in possession of the word of God. After a four-page introduction, he discusses the following topics: sacred words, sacred book; book shaping—the making of a canon; reciters, rhapsodes, and scribes—how the Bible reached us; the reporters—the good news and how we got it; the poet in performance—the composition of the Quran; the book in mortal hands; in other words; picturing the word; and giving voice to the word. Peters concludes that unlike the Hebrew Bible and the NT, both of which underwent a long (and largely invisible) process to achieve a status that was in the end conferred by the community of believers, the Quran anointed itself as both revelation and canonical scripture.

X. Pikaza, *Diccionario de la Biblia. Historia y Palabra* (Estella [Navarra]: Verbo Divino, 2007) 1111 pp. Bibliographies. ISBN: 978-84-8169-726-1.

Pikaza, who served as professor of theology from 1973 to 2003 at the Universidad Pontificia de Salamanca and is the author of *Antropología Bíblica* (2006) and *Hijo de Hombre. Historia de Jesús de Galilea* (2007), first provides an eight-page synthesis of biblical topics and themes under thirteen headings: the Bible as a book, biblical background, OT, Judaism, NT, God, Jesus Christ, Holy Spirit, church, fundamental anthropology, social anthropology, believing life, and eschatology (the end of times). Then he presents in almost 1100 double-column pages short essays (with bibliographies) on topics from "Aaron" to "zoolatria." The subjects include Abba, love, anthropology, apocalyptic, baptism, benediction, Zealots, cosmos, Decalogue, God, dualism, Emmanuel, Holy Spirit, Gospel, family, fire, gnosticism, Hellenism, Son of David, homosexuality, idolatry, intertextuality, Jesus, Judaism, kenosis, law, liberation, light, Maranatha, Mary the mother of Jesus, miracles, ministries, birth, prayer, word, Passover, poor, rabbinism, religion, resurrection, wisdom, priesthood, sacrifices, synagogue, temple, trinity, wine, and Zeus and Jerusalem.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 26, ed. R. Krawiec (Buffalo, NY: EGLMBS, 2006, paper $10.50) v and 101 pp. ISSN: 0887-7165.

The articles most pertinent to the NT field in this volume [see *NTA* 51, p. 156] are by G. S. Holland on "frightening you with letters"—traces of performance in Paul's letters; G. R. Shafer on John the Baptist, Jesus, and the forgiveness of sins; J. H. Ellens on the unique Son of Man in John; C.-W. Jung on distinction between two constructions, πιστεύω + dative and πιστεύω εἰς + accusative—implications for exegesis; and R. B. Sisson on abductive logic and rhetorical structures in 1 Corinthians 9.

A. Rijksbaron, *The Syntax and Semantics of the Verb in Classical Greek. An Introduction* (3rd ed.; Chicago—London: University of Chicago Press, 2007, paper $20/£13) xvi and 214 pp., 3 tables. Bibliography. Indexed. LCN: 2006031795. ISBN: 0-226-71858-1.

The paperback version of the third edition of this work (published by J. C. Gieben in 2002) retains the essential structure of the first edition (1984) but includes the revisions and additions made in the second edition (1994), as well as an *index locorum* and a sixteen-page summary of the "essentials of syntax and semantics." After an introduction to the moods and tenses of verbs in classical Greek, it treats the main uses of the single moods and tenses in independent sentences; the use of moods and tenses in dependent clauses; non-finite verb forms—infinitive and participle; and voice—active, middle, and passive. Rijksbaron is professor emeritus of ancient Greek linguistics at the University of Amsterdam.

J. W. Rogerson, *According to the Scriptures? The Challenge of Using the Bible in Social, Moral and Political Questions,* Biblical Challenges in the Contemporary World (London—Oakville, CT: Equinox, 2007, cloth £55/$90, paper £14.99/$24.95) ix and 117 pp. Bibliography. Indexed. LCN: 2006007944. ISBN: 1-84553-127-2 (cloth), -128-0 (paper). Distributed in the USA by David Brown Book Company, Oakville, CT.

After asking whether we can "go by the book" (that is, follow all the Bible's commands) and considering Jewish insights into the matter, Rogerson, professor emeritus of biblical studies at the University of Sheffield and canon emeritus of Sheffield Cathedral, first sketches the history of the use of the Bible in social, moral, and political questions from the use of the OT in the NT, the Apostolic Fathers and Apologists, from the 3rd century to the Reformation, the Reformation, the 16th and 17th centuries, and the 18th and 19th centuries. Then he contends that the Bible provides us not so much with precepts but rather with examples that we can follow, and illustrates this approach with reference to three case studies: marriage, divorce, and remarriage; charging interest on loans; and human sexuality.

J. Schröter, *Von Jesus zum Neuen Testament. Studien zur urchristlichen Theologiegeschichte und zur Entstehung des neutestamentlichen Kanons,* Wissenschaftliche Untersuchungen zum Neuen Testament 204 (Tübingen: Mohr Siebeck, 2007, €89) ix and 441 pp. Bibliography. Indexed. ISBN: 978-3-16-149231-0.

The sixteen essays in this volume concern the following topics: moving NT scholarship beyond historicism [§ 48-56]; the relationship between historiography and hermeneutics in NT scholarship (2002); the construction of history and the beginnings of Christianity (2004); history in the light of Jesus' death and resurrection [§ 51-56]; the beginning of the Jesus tradition [§ 48-1633]; the historicity of the Gospels (2002); the unity of the gospel (2004); the universalizing of the law in Galatians (2000); metaphorical Christology in Paul (2003); Luke as a historiographer (2005); salvation for Gentiles and Israel (2004); Jesus and the canon [§ 51-149]; Acts and the origin of the NT canon (2003); "the church possesses four Gospels but many heresies" [§ 50-1]; particularity and inclusivity in early Christianity (2001); and the significance of the canon for NT theology (2007). Schröter is professor of NT on the theological faculty at the University of Leipzig.

J. J. Smith, *A Joseph J. Smith, S.J. Collection,* Landas 20 (Quezon City: Loyola Institute for Studies on Development of Man and Society, 2006, paper $30) xii and 319 pp. ISSN: 0116-4856.

The nine articles in this collection, which is published as *Landas* 20 ('06), appear under four headings: revelation (four), resurrection faith (three), interreligious dialogue (one), and Scripture and tradition (one). The papers most pertinent to the biblical field concern the word of God in the word of the church; Vatican II's Constitution on Divine Revelation; resurrection faith today [§ 14-455]; the resurrection and the empty tomb [§ 33-101]; the resurrection appearances and the origin of the Easter faith [§ 33-584]; and *Liturgiam authenticam*—the authority of the Vulgate and the Neo-Vulgate [§ 47-1468]. Smith is professor emeritus at Loyola School of Theology in Manila.

J. Strazicich, *Joel's Use of Scripture and the Scripture's Use of Joel. Appropriation and Resignification in Second Temple Judaism and Early Christianity,* Biblical Interpretation 82 (Leiden—Boston: Brill, 2007, €117/$158) xxv and 441 pp. Bibliography. Indexed. ISBN: 978-90-04-15079-9.

The revised version of a doctoral dissertation directed by L. Allen and R. P. Martin and presented to Fuller Theological Seminary in Pasadena, CA, this volume explores the function of Scripture in the book of Joel and in its NT appropriations from the methodological perspective of comparative midrash combined with aspects of Bakhtinian dialogism and intertextuality. After a 31-page introduction, it considers first Joel's use of Scripture in the various parts of the book (1:1–2:17; 2:18-27; 3:1–4:21) and then Scripture's use of Joel with regard to specific NT passages: the use of Joel 3 in Acts 2—its particularistic, apologetic, salvific, christological, and

pneumatic emphases; the use of Joel 3 with universal and pneumatic emphases (in Rom 10:13; 1 Cor 1:2; Titus 3:6; Acts 10:45; 16:10); and the eschatological and apocalyptic use of Joel (with particular attention to Revelation). Also included are an appendix on selected NT structural analyses and a glossary of terms. Strazicich concludes that the use of Scripture in the book of Joel and its *Nachleben* in the NT functions solely as a means by which the authors gave new meaning to old traditions, and that this was a work of resignifying/refracting preinhabited words from the medium of the authoritative canonical literature.

C. Turiot with P. Chamard-Bois, *Lectures figuratives de la Bible,* Cahiers Évangile 139 (Paris: Cerf, 2007, paper £8) 68 pp. Bibliography. ISSN: 0222-9714.

Written by Turiot in collaboration with Chamard-Bois, this fascicle first provides a four-page introduction to the "figurative" reading of the Bible and then applies that approach to the following biblical texts: the healing of a possessed boy (Mk 9:14-29), the healing of Naaman (2 Kings 5:1-19), Jacob's dream at Bethel (Gen 28:10-22), the golden calf (Exod 31:18–32:29), the woman taken in adultery (Jn 8:2-12a), the parable of the weeds and its interpretation (Mt 13:24-30, 34-43), and Psalm 1 and the hymn in Phil 2:6-11. Also included in the same issue are C. Eeckout's recommendations of Bible websites for French-speakers as well as reviews of seven books.

"Il Verbo di Dio è vivo." Studi sul Nuovo Testamento in onore del Cardinale Albert Vanhoye, S.I., ed. J. E. Aguilar Chiu et al., Analecta Biblica 165 (Rome: Editrice Pontificio Istituto Biblico, 2007, paper €50) 632 pp., plate. Bibliography. ISBN: 978-88-7653-165-1.

In this *Festschrift* honoring Cardinal Vanhoye, there are sixteen articles on the Gospels and Acts: F. Manns on "let the dead bury their dead"—rupture or continuity between Jesus and Judaism; J. A. Fitzmyer on the meaning of the Aramaic noun *kyp'/kp'* in the 1st century and its significance for the interpretation of Gospel passages; G. Barbaglio on fraternal correction and judicial procedure—a historical-critical reading of Mt 18:15-17, 18; D. P. Senior on the foundation for the Christian moral life in Matthew's Gospel; J. P. Meier on whether the "Son of Man" saying in Mk 2:28 comes from the historical Jesus; M. Gourgues on "whoever does the will of God"—the significance of Mk 3:35 for reflection on religious pluralism; J. Lambrecht on the line of thought in Mk 13:9-13; A. Yarbro Collins on the flight of the naked young man revisited (Mk 14:51-52); F. J. Moloney on Mk 15:20b-25 in the structure and theology of 15:1-47; K. Stock on Jesus and his disciples according to Mark; A. Valentini on καθαρισμοῦ αὐτῶν and ῥομφαία (Lk 2:22, 35)—two *cruces interpretum;* R. Dillon on Simeon as a Lukan spokesman (Lk 2:29-35); B. T. Viviano on the return of the seventy (Lk 10:17-20); X. Léon-Dufour on Jn 12:27-28; J. J. Kilgallen on Peter's argument in Acts 15; and J. Taylor on the altar to an unknown God at Athens (Acts 17:23). Next there are nine papers on the Pauline letters: A. M. Buscemi on Rom 1:3-4—a philological rereading; R. Penna on the remnant of Israel and the grafting of the Gentiles—christological faith as a modification of the concept of the covenant in Romans 9–11; A. Pitta on Jesus, the Spirit, and the gospel (2 Cor 11:4)—simple stylistic variation or relational climax; C. K. Barrett on the interpretation of Gal 5:11; J.-N. Aletti on the *dispositio* of Colossians; J. M. Díaz Rodelas on Pauline texts on the incarnation; Aguilar Chiu on justification and the Spirit in Paul—whether there was a relationship; F. Pastor Ramos on whether justification is the center of Paul's anthropological soteriology; and R. Pesch on Paul and Jewish identity—"everyone who rejects idolatry will be called a Jew" (*b. Meg.* 13a). Then there are six essays on Hebrews: C. Zesati Estrada on the sacrifice of Christ as efficacious and definitive (Hebrews 8–9); F. Urso on looking to Jesus—the call for believers to persevere in testing (Heb 12:1-3); E. Bosetti on the great shepherd—the resonance and conclusive function of Heb 13:20-21; P. Grech on why Hebrews was written; U. Wilckens on the high priestly teaching in Hebrews; and F. Manzi on "of me it stands written in the scroll of the book"—the christological reading of the OT in Hebrews. Next there are four studies on Revelation: D. J. Harrington on the Slain Lamb (Rev 5:6, 12; 13:8) as an image of Christian hope; U. Vanni on the christological and anthropological root of the moral teaching in Revelation; C. H. Talbert on divine assistance and enablement of human faithfulness in Revelation viewed within its apocalyptic context; and F. Mussner on transcendental Satanology (anti-Christology)—impulses from K. Rahner and Revelation. Finally there is one

article on exegetical methodology: R. Meynet on moving toward a scientific definition of the notion of context. Also included are a photograph of the honoree, a greeting by S. Pisano, a preface by the four editors (Aguilar Chiu, Manzi, Urso, Zesati Estrada), an introduction by C. M. Martini, and a biographical note and a list of Vanhoye's publications.

GOSPELS—ACTS

L. C. A. Alexander, *Acts in Its Ancient Literary Context. A Classicist Looks at the Acts of the Apostles,* Early Christianity in Context, Library of New Testament Studies 289 (London—New York: T&T Clark, 2007, paper £25/$49.95) xi and 290 pp. Bibliography. Indexed. ISBN: 0-567-08219-9.

The paperback version of the volume described in *NTA* 50, p. 586, this volume contains ten essays that provide explanatory readings of Acts alongside other ancient literary genres, together with a reader-oriented approach to the unity of Luke-Acts. Alexander is professor of biblical studies at the University of Sheffield and canon-theologian of Chester Cathedral.

J. Ashton, *Understanding the Fourth Gospel* (2nd ed.; Oxford—New York: Oxford University Press, 2007, £65/$120) xx and 585 pp. Bibliography. Indexed. LCN: 90-43422. ISBN: 978-0-19-929761-0.

The first edition of this work (1991) was described in *NTA* 36, p. 107. This second edition features a new introduction, two new chapters, various other changes, and a new foreword by C. Rowland. The work investigates both the historical question of the Fourth Gospel's origins and the exegetical question of its basic message (highlighting its debt to Jewish apocalyptic). After a 41-page introduction, it treats under the heading "genesis" the following topics: religious dissent, the community and its book, Messiah, Son of God, Son of Man, and Messenger of God. Then under "revelation" it considers intimations of apocalyptic, the Gospel genre, the story of wisdom, dualism, departure and return, passion and resurrection, and the medium and the message. Nine excursuses are included. Ashton, emeritus fellow of Wolfson College and formerly lecturer in NT at the University of Oxford, concludes that no understanding of the Fourth Gospel is possible if one loses sight of the simple fact that it is not a theological tract but a Gospel.

J.-M. Babut, *À la découverte de la Source. Mots et thèmes de la double tradition évangélique,* Initiations bibliques (Paris: Cerf, 2007, paper €28) 300 pp. Indexed. ISBN: 978-2-204-08332-4.

The twelve chapters on the Sayings Source Q in this volume concern the following topics: the message of Jesus—the kingdom of God; those addressed by Jesus; living in the new world of God; Who is God?—the theology of the Q source; the Bible of the Q source; relationship to God; how the Q source views Jesus; relationship to Judaism; the eschatological perspective; the Q source and the Gospel tradition collected by Mark—words and themes; the Q source and the Gospel tradition collected by Mark—the parallel passages; and whether a structure in the Q document can be discerned. The volume is accompanied by a separate fascicle with Babut's ten-page introduction to Q and his reconstruction of the Q source in French. Babut is now secretary of the Association oecuménique pour la recherche biblique.

S. C. Barton (ed.), *The Cambridge Companion to the Gospels* (Cambridge, UK—New York: Cambridge University Press, 2006, cloth £45/$75, paper £15.99/$27.99) xii and 300 pp. Indexed. LCN: 2006023478. ISBN: 0-521-80766-2 (cloth), -00261-3 (paper).

After Barton's nine-page introduction, this volume presents five essays under the heading "approaching the Gospels—context and method": L. Alexander on what a Gospel is; F. Watson on the fourfold Gospel; R. B. Hays on the canonical matrix of the Gospels; S. E. Fowl on the Gospels and the "historical Jesus"; and S. M. Schneiders on the Gospels and the reader. Then under "the Gospels as witnesses to Christ—content and interpretation," there are four papers by Barton on Matthew's Gospel; J. B. Green on Mark's Gospel; J. T. Squires on Luke's Gospel; and M. M. Thompson on John's Gospel. Finally under "the afterlife of the Gospels—impact on

church and society," there are four articles by F. Young on the Gospels and the development of doctrine; D. M. McCarthy on the Gospels embodied—the lives of saints and martyrs; G. Mursell on praying the Gospels—spirituality and worship; and S. Bader-Saye on living the Gospels—morality and politics.

Y.-M. Blanchard, *Les écrits johanniques. Une communauté témoigne de sa foi,* Cahiers Évangile 138 (Paris: Cerf, 2006, paper £8) 68 pp. Bibliography. ISSN: 0222-9714.

In this introduction to the Johannine writings (the Fourth Gospel, 1–3 John, Revelation), Blanchard, professor of NT exegesis and patristic theology at the Institut Catholique de Paris, first approaches them from a historical perspective: the question of a single author, the identity of the author, the history of the Johannine community, and a community and its books. Then he treats them from a narrative perspective. An earlier version appeared in *Esprit et Vie* [§§ 51-254, 1037]. Also included are P.-M. Beaude's essay on the work of J. Grosjean, reviews of a DVD and six books, and other information.

M. Bockmuehl and D. A. Hagner (eds.), *The Written Gospel* (Cambridge, UK—New York: Cambridge University Press, 2005, cloth £45/$75, paper £19.99/$29.99) xxvi and 360 pp. Bibliography. Indexed. LCN: 2005617259. ISBN: 0-521-83285-3 (cloth), -54040-2 (paper).

After the editor's four-page introduction, this volume presents four essays under the heading "before writing": W. Horbury on "gospel" in Herodian Judea; K. Snodgrass on the gospel of Jesus; J. D. G. Dunn on "Q" as oral tradition; and M. Hengel on eyewitness memory and the writing of the Gospels. Then under "writing the four Gospels" there are papers by R. A. Burridge on who writes, why, and for whom; R. C. Beaton on how Matthew writes; C. A. Evans on how Mark writes; D. P. Moessner on how Luke writes; J. Lieu on how John writes; and M. D. Hooker on beginnings and endings. Finally under "after writing" there are articles by J. C. Paget on the "Four" among Jews; L. Alexander on the "Four" among pagans; C. Tuckett on forty other Gospels; R. A. Piper on the "One," the "Four," and the many; and Bockmuehl on the making of Gospel commentaries. The volume honors G. N. Stanton. A five-page appendix provides a list of his publications.

J. C. Campbell, *Kinship Relations in the Gospel of John,* Catholic Biblical Quarterly Monograph Series 42 (Washington, DC: Catholic Biblical Association of America, 2007, paper $12) xiv and 246 pp. Bibliography. Indexed. LCN: 2007007259. ISBN: 0-915170-41-8.

Using the methods and models of cultural anthropology, Campbell investigates the relationships between two core kinship groups depicted in the Fourth Gospel: the biological family of Jesus, and his fictive family of disciples. After a 25-page introduction to Johannine family issues, she considers John's portrayal of family in scholarly discussion, constructs a model of Mediterranean families that stresses mother-son dynamics and relations among brothers, employs this model as a template for reading specific texts (Jn 2:1-12; 7:1-10; 19:25-27), explores how the narrative relationship between the two families can be used to illuminate the social location of the Johannine anti-society, and reflects on the implications for Johannine research. Campbell concludes that analysis of the Johannine family of Jesus indicates that the Fourth Gospel was written for a specific group of people rather than a universal audience; and that the text contains hints about the major issues, beliefs, and concerns of this group.

M. L. Coloe, *Dwelling in the Household of God. Johannine Ecclesiology and Spirituality* (Collegeville, MN: Liturgical Press, 2007, paper $26.95) xii and 226 pp. Bibliography. Indexed. LCN: 2006034178. ISBN: 0-8146-5988-8.

Taking her starting point from Jn 15:4 ("Make your home in me, as I make mine in you"), Coloe, author of *God Dwells With Us. Temple Symbolism in the Fourth Gospel* (2001), contends that underlying John's Gospel is a profound mysticism of divine mutual indwelling. After a fifteen-page introduction, she treats the following topics: John as witness and friend; gathering the household (Jn 1:19-51); life in the household—Nicodemus' story (2:23–3:21); death in the household of God (11); anointing the household of God (12:1-8); welcome in the household of

God (13); dwelling in the household of God (14:1–15:17); resurrecting the household of God (20:19-29); and the household of God. Coloe concludes that the household/family is one of the major metaphorical concepts of the Fourth Gospel.

M. Cromhout, *Jesus and Identity. Reconstructing Judean Ethnicity in Q,* Matrix: The Bible in Mediterranean Context (Eugene, OR: Cascade, 2007, paper $44) xiv and 390 pp. Bibliography. ISBN: 978-1-55635-103-7.

The revised version of a doctoral dissertation directed by A. van Aarde and accepted in 2006 by the theological faculty at the University of Pretoria, this volume contends that the Sayings Source Q presupposes a community whose Judean identity was in (re)construction with regard to covenantal nomism, and that the Q people were given an eschatological Judean identity based on their commitment to Jesus and the requirements of the kingdom/reign of God. After a seven-page introduction, it identifies the problem (What did it mean to be Judean in the 1st century A.D.?), develops a sociocultural model of Judean ethnicity, discusses Judean ethnicity in the 1st century A.D., considers how Galilee fit into this overall picture, and explores what kind of persons the Q people were. Cromhout concludes that the Q people were part of a reform movement within Judeanism that was destined from the start to become a movement outside of Judeanism.

J. D. Crossan, *God and Empire. Jesus against Rome, Then and Now* (San Francisco: HarperSanFrancisco, 2007, $22.95) vii and 257 pp. Indexed. LCN: 2006050498. ISBN: 0-06-084323-3.

In this attempt to rethink God, the Bible, empire, Jesus, Christianity, and Rome, Crossan, author of *The Historical Jesus* (1991), *The Birth of Christianity* (1998), and *In Search of Paul* (with J. Reed, 2004), emphasizes the contrast between Pilate's kingdom of Rome as violent repression and Jesus' kingdom of God as nonviolent resistance. After a five-page prologue, he treats the following topics: empire and the barbarism of civilization, God and the ambiguity of power, Jesus and the kingdom of God, Paul and the justice of equality, and apocalypse and the pornography of violence. Crossan concludes that in the challenge of Christian faith we are called to cooperate in establishing the kingdom of God in a transformed earth.

J. C. Elowsky (ed.), *John 11–21,* Ancient Christian Commentary on Scripture: New Testament 4b (Downers Grove, IL: InterVarsity, 2007, $40) xvii and 462 pp., timeline. Bibliography. Indexed. LCN: 2006101570. ISBN: 978-0-8308-1099-4.

The first volume in this patristic commentary on John's Gospel was described in *NTA* 51, p. 382. This volume presents for each pericope in John 11–21 the RSV text, an overview of the patristic comments, and translations of excerpts from patristic writings on these texts. The five major commentaries and serial homilies by Origen, John Chrysostom, Theodore of Mopsuestia, Cyril of Alexandria, and Augustine form the skeleton of the volume. Also included are a list of early Christian writers and the documents cited, biographical sketches and short descriptions of select anonymous works, a timeline of writers in the patristic period, and bibliographies of works in the original languages and in English translation. Elowsky serves as Operations Manager for the Ancient Christian Commentary on Scripture at Drew University in Madison, NJ.

R. H. Finger, *Of Widows and Meals. Communal Meals in the Book of Acts* (Grand Rapids—Cambridge, UK: Eerdmans, 2007, paper $28/£15.99) x and 326 pp. Bibliography. Indexed. LCN: 2006039041. ISBN: 978-0-8028-3053-1.

Finger, assistant professor of NT at Messiah College in Grantham, PA, investigates the cultural and economic reality of the early Christian community in Jerusalem according to Acts, and explores commensality as an aspect of church life today. She first considers sharing possessions and breaking bread—With whom do you eat, and where and when? Next she explores the social world of Acts 2:41-47 and 6:1-6, and reflects on the social context of meals in those passages. Then she presents exegeses of Acts 2:41-47 (the intentional community) and 5:42–6:6 (the widows' complaint), and discusses the value of daily commensality in antiquity and today. Finger concludes that the daily meals of the Jesus movement, the continuing *agape* supper tradition in house churches throughout the Greco-Roman world, and the powerful example of communities

today should challenge us to consider the racial and economic divisions that so casually and maliciously structure our lives.

D. A. Fiensy, *Jesus the Galilean. Soundings in a First Century Life* (Piscataway, NJ: Gorgias, 2007, $68) xxi and 270 pp., 17 figs., 11 tables. Bibliography. Indexed. LCN: 2007014282. ISBN: 978-1-59333-313-3.

Fiensy, professor of NT at Kentucky Christian University and author of *The Social History of Palestine in the Herodian Period. The Land Is Mine* (1991), takes soundings in the life of Jesus based especially on Mk 6:1-4; 10:17-22; 7:1-23; and 11:15-17, texts that represent some of the most controversial issues in scholarly discussions about the historical Jesus. The five chapters in his work concern Jesus and culture—the use of NT "backgrounds"; Jesus in Galilee—the evidence from archaeology; Jesus and community—the Dead Sea scrolls and wealth; Jesus and purity—insights from the Mishnah; and Jesus and the Temple—what the Apocrypha and Pseudepigrapha can tell us. Fiensy concludes that the fact that the Jesus of history does not fit comfortably in modern US society argues for the historical plausibility of his construction.

J. F. Fink, *Jesus in the Gospels. Getting to Know Jesus as Presented by the Evangelists* (Staten Island, NY: St Pauls, 2006, paper $9.95) ix and 205 pp. LCN: 2006004769. ISBN: 0-8189-1231-6.

Drawing on his long career in religious publishing, Fink seeks to help readers know Jesus in the Gospels as one person knows another. After a three-page introduction and a chapter on the incarnation, he describes how Jesus advanced in wisdom and age, how he prepared for his ministry, how he began his ministry, Jesus as teacher, learning just who Jesus was, his return to Jerusalem, how he faced his enemies, his farewell before his agony, his passion and death, and his resurrection.

F. T. Gench, *Encounters with Jesus. Studies in the Gospel of John* (Louisville—London: Westminster John Knox, 2007, paper $16.95/£9.99) xiv and 170 pp. LCN: 2006052990. ISBN: 0-664-23006-7.

Gench, professor of NT at Union Theological Seminary and Presbyterian School of Christian Education in Richmond, VA, seeks to help readers to immerse themselves in the study of John's Gospel and thus become better acquainted with the distinctive vision that it represents. After a four-page introduction, she deals with thirteen texts: the Word became flesh (Jn 1:1-18); entrance and exit points (2:1-12 and 19:16-30); a clandestine encounter—Jesus and Nicodemus (3:1-21); conversation at the well—Jesus and the woman of Samaria (4:1-42); images of life (6; 8–9; 10; 14; 15); between a rock and a hard place—a woman accused of adultery (7:53–8:11); a journey to sight—the man born blind (9); the gift of life—Martha, Mary, and Lazarus (11:1-53); the anointing and washing of feet (12:1-8 and 13:1-20); farewell conversations (14–17); sovereign in life and death—Jesus' passion (18–19); encounters with the risen Lord (20); and unfinished business (21).

Y. Gloger (ed.), *Strauss' Life of Jesus from George Eliot,* vols. 2-3 (Portland, OR: Gloger Family Books, 2006, paper $11 and $13) 353 pp. and 224 pp. LCN: 92-75332. ISBN: 1-878632-58-2 (vol. 2), -52-3 (vol. 3). [See *NTA* 51, p. 571.]

Made from a copy owned by Gloger Family Books, the first volume in this magnified (125%) photographic reprint of George Eliot's English version of Strauss's *Life of Jesus* was described in *NTA* 40, pp. 141-142. The second volume covers the history of Jesus' public life: relations between Jesus and John the Baptist; the Baptist and the temptation of Jesus; the locality and chronology of Jesus' public life; and so on. The third volume treats the suffering, death, and resurrection of Jesus: Jesus' discourses relating to his death, resurrection, and second advent; his enemies and the Last Supper; his arrest, trial, condemnation, and crucifixion; and so on.

D. M. Gurtner, *The Torn Veil. Matthew's Exposition of the Death of Jesus,* Society for New Testament Studies Monograph Series 139 (Cambridge, UK—New York: Cambridge University

Press, 2007, £48/$90) xxii and 297 pp., fig., 3 tables. Bibliography. Indexed. LCN: 2006029203. ISBN: 0-521-87064-X.

The slightly revised version of a doctoral dissertation directed by R. J. Bauckham and presented to the University of St. Andrews, this volume investigates the meaning of the rending of the veil of the temple at Jesus' death in Mt 27:51a by considering the functions of the veil in the OT and its symbolism in Second Temple and rabbinic Judaism. After a 28-page introduction, it treats veils in the OT (curtains of the tabernacle, the inner veil), the functionality and identity of the "veil of the temple"; the veil in Second Temple and rabbinic Judaism; Matthew's temple and Jesus' death—hermeneutical keys to the rending of the veil; and the Matthean *velum scissum* pericope (Mt 27:50-53). A diagram of veil language in the structure of the tabernacle, as well as three appendixes (on veil language in the OT, veil language in the two tabernacle accounts, and καταπέτασμα and the *prkt*) are included. Gurtner concludes that with the torn veil Matthew asserted that the life-giving death of Jesus inaugurates a new age in which the final, eschatological deliverance from bondage to sin is achieved, and that God's presence now dwells among his people and permits a fellowship between God and humankind not seen since the Garden of Eden.

M. Hannan, *The Nature and Demands of the Sovereign Rule of God in the Gospel of Matthew,* Library of New Testament Studies 308 (London—New York: T&T Clark, 2006, £65/$140) xiv and 263 pp. Bibliography. Indexed. ISBN: 0-567-04174-3.

An abridged version of a doctoral dissertation directed by M. Lattke and presented to the University of Queensland, this volume contends that Matthew offered a distinctive perspective on the meaning and understanding of God's sovereign rule. After a nineteen-page introduction, Hannan develops her thesis under the following headings: the message and the messengers, discipleship for the kingdom of the heavens, preparing laborers for the harvest, knowing the mysteries of the kingdom of the heavens, gaining status in the kingdom of the heavens, the cost of rejecting Jesus' message concerning God's βασιλεία, awaiting the kingdom of the Father, and God's βασιλεία as good news for the nations. Hannan concludes that in Matthew's Gospel the present and future aspects of God's βασιλεία are held in creative tension, and that God's exercise of sovereign power is a continual process of transformation of all that is amiss in the world until God's plan for creation is fully realized and when all men and women respond to God's call to enter into covenant relationship with the God of mercy.

S. Hauerwas, *Matthew,* Brazos Theological Commentary on the Bible (Grand Rapids: Brazos, 2006, $29.99) 267 pp. Bibliography. Indexed. LCN: 2006018210. ISBN: 1-58743-095-9.

By writing "with" Matthew, Hauerwas, professor of theological ethics at Duke University, seeks to retell the story that Matthew tells us as a "ruminative overlay," and to imitate the form of commentaries common in the Middle Ages and Reformation period that were moral allegories. After a four-page introduction, he treats each chapter in Matthew's Gospel: (1) in the beginning; (2) terror and escape; (3) the Baptist; (4) ministry; (5) the sermon; (6) practicing prayer; (7) the way of the church; (8–9) the power of the kingdom; (10) the sending; (11–12) "Are you the one to come?"; (13) the parable of the kingdom; and so forth. Hauerwas observes that Matthew wrote to make us disciples, and so he tries to show the "how" of that project by retelling the story that Matthew tells.

G. C. Kenney, *Mark's Gospel. Lectures and Lessons* (Lanham, MD—New York: University Press of America, 2007, paper $22.95) xiv and 117 pp. Bibliography. LCN: 2006941018. ISBN: 0-7618-3709-4.

Kenney, assistant professor of English/religious studies at Eastern Washington University, intends this volume as a guide for Mark's Gospel in a course for undergraduates. His eight lectures concern Mark and theology, Mark and history, Mark and literature, Mark's structure and thematic emphases, Mark's structure in detail, Mark and other Gospels, Mark and other literature, and Mark and Spirit. He concludes with a summary of his presentations and with exercises for students to apply the knowledge gained from the lectures.

R. J. Kernaghan, *Mark,* IVP New Testament Commentary (Downers Grove, IL—Nottingham, UK: InterVarsity, 2007, $20) 351 pp. Bibliography. LCN: 2006101576. ISBN: 978-0-8308-1702-0.

In his nine-page introduction to Mark's Gospel, Kernaghan, director of Presbyterian ministries and assistant professor of Presbyterian ministries and pastoral theology at Fuller Theological Seminary in Pasadena, CA, considers authorship; audience, date, and place of origin; and the Gospel as parable. Then he presents his exposition of Mark's Gospel according to the following general outline: promise, fulfillment, and conflict (Mk 1:1–3:6); the power of God in parable and miracle (3:7–6:6); miracles as parables about faith (6:6–8:26); the way to new life (8:27–10:52); faith in the city (11:1–13:37); and the cross as the gateway to the future (14:1–16:8).

J. R. Kim, *"...perché io sono mite e umile di cuore" (Mt 11,29). Studio esegetico-teologico sull'umiltà del Messia secondo Matteo. Dimensione cristologica e risvolti ecclesiologici,* Tesi Gregoriana, Serie Teologia 120 (Rome: Editrice Pontificia Università Gregoriana, 2005, paper €22) 329 pp. Bibliography. Indexed. ISBN: 88-7839-031-3.

Prepared as a doctoral dissertation directed by M. Grilli and presented to the theological faculty of the Pontifical Gregorian University in 2004, this investigation of Matthean Christology takes its starting point from Jesus' description of himself as "gentle and humble in heart" (Mt 11:29). After an eight-page introduction, it analyzes five texts that are especially pertinent to the theme: the assignment of the kingdom to the poor (Mt 5:3-12); the Son as gentle and humble of heart (11:25-30); the obedient Servant (12:15-21); the community of the little ones (18:1-14); and the gentle Messiah enters Jerusalem (21:1-17). Then it considers the humble messiah in the Jewish tradition and in Matthew's Gospel. Kim concludes that Matthew's "high" Christology of Jesus as Son of God, Revealer, and Lord must be balanced by the image of him as the obedient and merciful Servant who identifies with the little ones and the lowly.

O. Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus,* Supplements to Novum Testamentum 123 (Leiden—Boston: Brill, 2007, €109/$147) xiii and 361 pp. Bibliography. Indexed. LCN: 2006049211. ISBN: 90-04-15301-2.

The slightly revised version of a doctoral dissertation directed by H. Räisänen and presented in 2004 to the faculty of theology at the University of Helsinki, this volume contends that Luke's description of the afterlife in Lk 16:19-31 with its division of the rewarded and the tormented dead is well rooted in other Hellenistic (both Jewish and pagan) writings, and that Luke did not have a coherent theology regarding the fate of the dead. After a 42-page introduction to the problem, Lehtipuu discusses the theme of dividing the dead in the Hellenistic matrix: from fixed parallels to intertextuality; differentiated fates in Greco-Roman sources; whether differentiated fates was only an elite view; and differentiated fates in Jewish sources. Next she treats Luke's description of the hereafter in context: the function of the afterlife scene; the structural themes of the story; and details of the description. Then she considers afterlife imagery in Luke-Acts: the question of a consistent eschatological scheme; the rich man and Lazarus and Luke's eschatology; and the fate of the individual after death. Lehtipuu concludes that Luke's story of the rich man and Lazarus aims at giving a paradigmatic model of how to live one's life and at exhorting the hearers to repentance.

A.-J. Levine, *The Misunderstood Jew. The Church and the Scandal of the Jewish Jesus* (San Francisco: HarperSanFrancisco, 2006, $24.95) v and 250 pp. Indexed. LCN: 2006049518. ISBN: 0-06-078966-2.

In her sixteen-page introduction, Levine, professor of NT at Vanderbilt University Divinity School in Nashville, TN, contends that by viewing Jesus as a Jew with regard to both belief and practice Christians can develop a deeper appreciation for the teachings of the church. The seven chapters in her book concern Jesus and Judaism, the development from Jewish sect to Gentile church, the NT and anti-Judaism, stereotyping Judaism, "with friends like these...," distinct canons and distinct practices, and suggestions for better cooperation between Chris-

tians and Jews. Levine concludes that if the church and synagogue both could recognize their connection to Jesus as a Jewish prophet who spoke to Jews, perhaps we would be in a better place for understanding.

U. Luz, *Matthew 1–7. A Commentary,* trans. J. E. Crouch, ed. H. Koester, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis: Fortress, 2007, $75) xxxvii and 432 pp. Bibliographies. Indexed. LCN: 2006026161. ISBN: 0-8006-6099-4.

The appearance of this volume marks the completion of the English version of Luz's commentary on Matthew's Gospel. This English edition of the general introduction and the material on Matthew 1–7 is a translation of the thoroughly revised fifth German edition [*NTA* 47, pp. 160-161], and supersedes the English translation of an earlier version published in the Continental Commentary series in 1989 [*NTA* 35, p. 103]. Volumes 2 and 3 of the English commentary [*NTA* 45, p. 389; 50, p. 399], which represent volumes 2-4 in the German original [*NTA* 36, pp. 111-112; 43, p. 169; 46, p. 557], have previously been published in the Hermeneia series. After a 66-page introduction (structure and character of Matthew's story, genre and intention, sources, style, etc.), this volume treats the heading (1:1), the infancy narratives (1:2–2:23), the beginning of Jesus' activity (3:1–4:22), the introductory overview (4:23-25), and the Sermon on the Mount (5:1–7:29). Also included are excursuses on the fulfillment quotations; righteousness; Son of God; disciple; preaching, teaching, and gospel in Matthew; and false prophets; as well as a summary of the message of the Sermon on the Mount and reflections on the praxis of the Sermon on the Mount today. Luz is professor emeritus at the University of Bern.

D. Marguerat, *Les Actes des apôtres (1–12),* Commentaire du Nouveau Testament 5a (Geneva: Labor et Fides, 2007, paper €52/85 SFr) 446 pp., 4 maps, fig. Bibliographies. ISBN: 978-2-8309-1229-6.

After a fifteen-page introduction to Acts (Luke's second volume, the author and his public, the structure of the book, its sources, literary genre, etc.), this volume discusses the prologue—from the Gospel to Acts (1:1-14). Next it treats each passage in Acts 1:15–8:3—Jerusalem and the community of the twelve apostles: the foundation of the community (1:15–2:47); the life of the community at Jerusalem (3:1–5:42); and the crisis (6:1–8:3). Then it considers the material in Acts 8:4–12:25—from Jerusalem to Antioch, and the opening: conflicts and successes beyond Jerusalem (8:4–9:31); and with Peter, the opening to the world of the Gentiles (9:32–12:25). Marguerat, professor of NT at the University of Lausanne, is the author of *La première histoire du christianisme. Les Actes des apôtres* (2003) and *Der Mann aus Nazareth* (2004).

C. Marsh and S. Moyise, *Jesus and the Gospels* (2nd ed.; London—New York: T&T Clark, 2006, paper £15.99/$26.95) v and 157 pp. Bibliography. Indexed. LCN: 2006271097. ISBN: 0-567-04073-9.

The expanded and updated version of the work described in *NTA* 44, p. 385, this volume contains chapters on the four canonical Gospels (Mark, Matthew, Luke, John), as well as treatments of the apocryphal Gospels; the quest of the historical Jesus; Jesus as the prophet of the coming kingdom; Jesus as teacher and sage; political and ethical interpretations of Jesus; Jesus in art, media, and culture; and how Christology works—the Gospels in practice. Marsh is secretary of the Faith and Order Committee and a local preacher in the Methodist church in Britain, and Moyise is principal lecturer in theology at University College in Chichester.

A. M. McKenzie, *The Parables for Today* (Louisville—London: Westminster John Knox, 2007, paper $14.95/£9.99) vii and 107 pp. Bibliography. LCN: 2006052556. ISBN: 0-664-22958-1.

McKenzie, associate professor of homiletics at Perkins School of Theology, Southern Methodist University, contends that Jesus' parables offer four basic answers to the question, What is the kingdom of God like?: It is not under our control, shows up where we least expect it, disrupts business as usual, and is a reign of justice and forgiveness. After an eight-page introduction, she considers the purpose of Jesus' parables, the properties of Jesus' parables, and the

proclaimers of Jesus' parables (Mark, Matthew, and Luke). Then she explores specific parables from the Synoptic Gospels in light of her four claims about the reign of God.

J. McWhirter, *The Bridegroom Messiah and the People of God. Marriage in the Fourth Gospel,* Society for New Testament Studies Monograph Series 138 (Cambridge, UK—New York: Cambridge University Press, 2006, £48/$85) xv and 175 pp. Bibliography. Indexed. LCN: 2007295320. ISBN: 0-521-86425-9.

The revision of a doctoral dissertation directed by D. Juel and presented to Princeton Theological Seminary in 2001, this volume contends that John alluded to biblical texts about marriage in order to develop a metaphor for Jesus and how he relates to his followers. McWhirter deals with this topic under the following headings: allusions to biblical texts about marriage; echoes of Scripture, representative figures, and messianic exegesis; the revelation of the bridegroom-Messiah—allusions to Jer 33:10-11 and Gen 29:1-20; the glorification of the bridegroom-Messiah—allusions to Cant 1:12 and 3:1-4; the bridegroom-Messiah of Psalm 45 in Canticles, Jer 33:10-11, and Gen 29:1-20; and hearing the echoes. She concludes that the Johannine image of a wedding celebration illustrates the church's joy at Jesus' advent, while the image of procreation describes how the church's testimony attracts new believers.

F. J. Moloney, *The Living Voice of the Gospels* (Peabody, MA: Hendrickson, 2007, paper $19.95) 344 pp., fig. Bibliographies. LCN: 2007012736. ISBN: 978-1-59856-065-7.

A thoroughly revised and updated version of *The Living Voice of the Gospel. The Gospels Today* [*NTA* 32, p. 107], this volume aims to help Christians in their receptivity to the word as it is proclaimed in the liturgy, and in their following of Jesus as Gospel-inspired believers. After dealing with the development and nature of the Gospels and the uniqueness of each of the four Gospels, it presents two chapters for each Gospel (Mark, Matthew, Luke, and John), one dealing with its overall theological message and literary structure, and the other a close reading of a discrete literary section from that Gospel: a prologue to the Gospel (Mk 1:1-13); the infancy narrative (Mt 1:1–2:23); the passion, death, resurrection, and ascension of Jesus (Lk 22:1–24:53); and bread from heaven (Jn 6:1-71). The final chapter discusses modern and contemporary Gospel criticism, with particular attention to the quest of the historical Jesus. Moloney is now provincial superior of the Salesians of Don Bosco in Australia.

J. Murphy-O'Connor, *Jesus and Paul. Parallel Lives* (Collegeville, MN: Liturgical Press, 2007, paper $14.95) x and 121 pp. Bibliography. Indexed. LCN: 2006030167. ISBN: 0-8146-5173-9.

The English version of the French work entitled *Jésus et Paul. Vies parallèles* (2006) that was described in *NTA* 50, p. 401. Taking Plutarch's *Parallel Lives* as his starting point, Murphy-O'Connor compares and contrasts Jesus and Paul in six chapters: the same age; ripped from roots—child refugees; adapting to an alien environment—Sepphoris and Tarsus; temporary vocations as prophet and Pharisee—commitment to the Law; a second conversion—rejection of the Law; and execution by the Romans. He concludes that the parallels focus attention on critical moments or aspects of their lives that are not given the importance they deserve in more wide-ranging studies.

J. H. Neyrey, *The Gospel of John,* New Cambridge Bible Commentary (Cambridge, UK—New York: Cambridge University Press, 2007, cloth £40/$65, paper £13.99/$23.99) xix and 353 pp. Bibliography. Indexed. LCN: 2006003319. ISBN: 0-521-82801-5 (cloth), -53521-2 (paper).

Neyrey, professor of NT at the University of Notre Dame and author of *Render to God. New Testament Understandings of the Divine* (2004), provides analyses of passages, key terms, and major motifs in John's Gospel, with particular attention to its literary patterns, rhetorical commonplaces, and discourse. He also seeks to bring readers into the cultural world of the Fourth Gospel by presenting material on such topics as honor and shame, challenge and riposte, gossip, secrecy, and the sectarian character of the group. After a 27-page introduction and an overview of suggested readings, he treats the individual pericopes: beginning, middle, and end (Jn 1:1-

18); questions and answers—the testimony of John (1:19-28); "not in the know" then "in the know" (1:29-34); progressive revelation and membership (1:35-51); and so forth. Many of the expositions are accompanied by "a closer look" that deals with insights from the social sciences and related matters.

C. Niemand, *Jesus und sein Weg zum Kreuz. Ein historisch-rekonstruktives und theologisches Modellbild* (Stuttgart: Kohlhammer, 2007, paper €29) 543 pp. Bibliography. Indexed. ISBN: 978-3-17-019702-2.

Niemand, who is the author of *Die Fusswaschungserzählung des Johannesevangeliums* (1993) and now teaches at the Katholisch-Theologische Privatuniversität in Linz, seeks to provide a historically based portrait of Jesus of Nazareth centered on Jesus as the preacher of the good news of the inbreaking reign of God. He first considers Jesus and his message of God's kingdom, with attention also to the Jesus movement and to Jesus' attitude toward the Torah. Next he discusses the origin of Jesus' message of the kingdom (see Mk 6:2) and the challenges and conflicts that it entailed with regard to other Jewish religious groups and those who held "worldly" political power. Then he treats Jesus' ministry in Jerusalem—his Temple action and its aftermath, and the Last Supper. Finally he focuses on the trial of Jesus before Pontius Pilate and the role of the Jewish leaders, and reflects on "the end" of the story.

J. Pichler and C. Heil (eds.), *Heilungen und Wunder. Theologische, historische und medizinische Zugänge* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2007, €59.90) 302 pp. Bibliography. ISBN: 978-3-534-20074-0.

Of the seventeen interdisciplinary essays concerning healing and miracles in this volume, those most pertinent to the NT field are by U. Rapp on discourse about miracles in Sirach; J. Maier on healing through God and medical skill in the Jewish tradition; L. Oberlinner on the Peter episode in the walking-on-water story in Mt 14:22-33; R. von Bendemann on Christ the physician—concepts of sickness in the healing stories in Mark's Gospel; B. Mörtl on the healing of Peter's mother-in-law in Mk 1:29-31; I. Broer on the healing of the paralytic at the pool of Bethesda (Jn 5:1-9a) and its aftermath in the Fourth Gospel (5:9b-16); M. Küchler on healing places in ancient Jerusalem; Pichler on saved at the end and healed—Acts 27 and Lk 22:51; and J. B. Bauer on Jesus' miracles in the Apocrypha.

J. Ratzinger, *Jesus of Nazareth. From the Baptism in the Jordan to the Transfiguration,* trans. A. J. Walker (New York—London: Doubleday, 2007, $24.95) xxiv and 374 pp. Bibliography. ISBN: 978-0-385-52341-7.

Viewing Jesus' communion with the Father as the true center of his personality, Ratzinger (now Pope Benedict XVI), seeks to present the figure and message of Jesus in his public ministry in a way that will help foster the growth of a living relationship with him. After an initial reflection on the mystery of Jesus, he discusses the baptism of Jesus; the temptations of Jesus; the gospel of the kingdom of God; the Sermon on the Mount; the Lord's Prayer; the disciples; the message of the parables; the principal images of John's Gospel; two milestones on Jesus' way—Peter's confession and the transfiguration; and Jesus' declaration of his identity (as Son of Man, the Son, and "I Am"). A second volume is planned.

J. Rius-Camps and J. Read-Heimerdinger, *The Message of Acts in Codex Bezae. A Comparison with the Alexandrian Tradition.* Vol. 2, *Acts 6.1–12.25: From Judaea and Samaria to the Church in Antioch,* Library of New Testament Studies 302 (New York—London: T&T Clark, 2006, $140/£65) xiii and 400 pp., table. Bibliography. ISBN: 0-567-04012-7.

The first volume in this project, which was described in *NTA* 49, p. 402, covered Acts 1:1–5:42, the chapters relating to the church in Jerusalem. This volume continues the comparison of Codex Bezae with the Alexandrian textual tradition by looking at Acts 6:1–12:25, which covers the early spread of the gospel outside Jerusalem up to the founding of the church in Antioch. It divides the material into four major sections: the emergence of the Hellenists (6:1–8:1a), removing the obstacles (8:1b–11:26), the public manifestation of the Antioch church to Jerusalem

(11:27-30), and the release of the church from Israel (12:1-25). The authors contend that the Greek text of Acts in Codex Bezae predates that of the Alexandrian tradition and is closer to the language and thought of Luke the Evangelist.

Y. Saoût, *Évangile de Jésus Christ selon saint Luc,* Cahiers Évangile 137 (Paris: Cerf, 2006, paper £11) 132 pp. Bibliography. ISSN: 0222-9714.

After a five-page introduction to reading Luke's Gospel in its liturgical setting, this fascicle provides an exposition according to the following general outline: the Savior's entrance into human history (Lk 1:5–4:30); in Galilee, the good news of salvation (4:31–9:5); on the road to Jerusalem, God saves (9:51–19:27); and at Jerusalem, the decisive events of salvation (19:28–24:53). Saoût is the author of *Je n'ai pas écrit l'Apocalypse pour vous faire peur! Par Jean de Patmos* (2000). Also included are A.-M. Pelletier's essay on reading and rereading P. Beauchamp, six book reviews, and other information.

F. Shaw, *Discernment of Revelation in the Gospel of Matthew,* Religions and Discourse 30 (Bern—New York: Lang, 2007, paper $68.95) 370 pp. Bibliography. Indexed. LCN: 2007416180. ISBN: 3-03910-564-7.

Taking her starting point from Mt 24:23-24, Shaw explores how Matthew understood revelation to be both given and discerned, as well as the theological, literary, and sociological implications of such discernment. After a 34-page introduction, she considers Matthew's story of discernment, discernment of revelation in the OT, discernment of revelation in early Jewish literature, model discernment in Mt 11:25-30, fragile discernment in Mt 16:13-20, and failed discernment in the birth narrative and the passion narrative. Shaw concludes that discernment of revelation is a significant motif in Matthew's presentation of Jesus, Peter, the disciples, and opponents; and that discernment is a matter of response to a transcendent, mysterious God, knowledge of whom is mediated by gifted individuals, paradigmatically Jesus himself. The volume is the slightly revised version of a doctoral dissertation submitted to the University of Durham.

S. Sink, *The Art of the Saint John's Bible. A Reader's Guide to Pentateuch, Psalms, Gospels and Acts* (Collegeville, MN: Liturgical Press, 2007, paper $14.95) 126 pp. Illustrated. Bibliography. LCN: 2007003564. ISBN: 978-0-8146-9062-8.

This guide to the illuminations in the *Saint John's Bible* covers the first three published volumes: Pentateuch, Psalms, and Gospels and Acts. After general comments on each unit, it provides for each illumination the pertinent Scripture passage, a question for reflection, an essay that gives information on the context in which the image was developed and some of the primary elements, and a return to the Scripture passage. The section on Matthew treats the genealogy of Christ, the Sermon on the Mount, the calming of the storm and Peter's confession, marginalia, and the last judgment. The section on John considers the Word made flesh, the call of the disciples, the I AM sayings, the woman taken in adultery, the raising of Lazarus, and the resurrection. The section on Acts deals with Pentecost, life in community, the life of Paul, and to the ends of the earth. Five appendixes are included.

D. F. Strauss, *The Life of Jesus Critically Examined,* trans. G. Eliot, Continuum Classic Texts (3 vols.; London—New York: Continuum, 2005, paper $170) xix and 423 pp., vii and 454 pp., viii and 446 pp. LCN: 2006273899. ISBN: 0-8264-8812-9 (set). [See *NTA* 51, p. 565.]

The facsimile reprint of the English version (1846) of Strauss's classic work (1835) as translated by Marian Evans (better known as George Eliot), this critical examination of the life of Jesus seeks to develop the "mythical" viewpoint as an alternative to the systems of supernaturalism and naturalism. The initial volume first explains the mythical viewpoint in relation to the Gospel histories, and treats the history of Jesus' birth and childhood (annunciation and birth of John the Baptist, Jesus' Davidic descent, etc.) and the early phases of Jesus' public life (relations with John the Baptist, baptism and temptation, locality and chronology of his public life). The second volume continues the history of Jesus' public life: Jesus as the Messiah, the disciples of

Jesus, the discourses of Jesus in the first three Gospels, discourses of Jesus in the Fourth Gospel, events in Jesus' public life (exclusive of miracles), and the miracles of Jesus. The third volume concludes the history of Jesus' public life, with a chapter on the transfiguration of Jesus and his last journey to Jerusalem. Then it deals with Jesus' passion, death, and resurrection in five chapters: Jesus' relation to the idea of a suffering and dying Messiah, and his discourses on his death, resurrection, and second advent; the machinations of Jesus' enemies, the treachery of Judas, and the Last Supper with the disciples; retirement to the Mount of Olives, and his arrest, trial, condemnation, and crucifixion; Jesus' death and resurrection; and the ascension. It concludes with reflections on the dogmatic import of the life of Jesus.

J. C. Stube, *A Graeco-Roman Rhetorical Reading of the Farewell Discourse,* Library of New Testament Studies 309, Studies in New Testament Greek (London—New York: T&T Clark, 2006, £70/$130) viii and 245 pp. Bibliography. Indexed. ISBN: 0-567-04184-0.

Stube contends that in the Johannine farewell discourse (John 13–17) Jesus is portrayed as the one who defines and models what the disciples are to be in their own quickly-approaching ministry to the community of believers in Jesus and to the world. After a review of scholarship on the Johannine farewell discourse, he considers the rhetorical dimension of the text, and discusses various aspects of the rhetorical unit: context, genre, situation, problem, and arrangement. Then he offers a rhetorical reading of the text: *exordium* (13:1), *narratio* (13:2-30), *partitio* (13:31-38), *confirmatio* (14:1–16:33), and *epilogos* (17:1-26). Stube concludes that in John 13–17 Jesus is shown as giving persuasive words of comfort, encouragement, instruction, and motivation to his disciples as he prepares them to continue his mission after his departure.

C. P. Thiede, *The Emmaus Mystery. Discovering Evidence for the Risen Christ* (London—New York: Continuum, 2006, paper £11.99/$19.95) viii and 205 pp., 16 plates. ISBN: 0-8264-6797-0.

The paperback edition of a work first published in 2005, this volume builds the case with philological, historical, and archaeological evidence for Moza (an ancient settlement that also served as a colony for eight-hundred Roman veterans after A.D. 70/71) as the Emmaus of Lk 24:13-35. After M. d'Ancona's ten-page introduction, Thiede (died 2004) describes this discovery under the following headings: trusting the sources; looking for Emmaus—how the traces were lost and rediscovered; people of action—Jesus and those who saw him; Luke and Josephus—two historians of their time; an emperor joins the fray—Vespasian's Emmaus; archaeologists at work—the finds of Emmaus; and Jewish and Christian history—Emmaus as a site of the risen Christ. Thiede concludes that the wealthy village of Emmaus known to people like Luke and Theophilus was the cornerstone of the historical, sociological, and theological edifice of the early Christian movement.

F. C. Tribbe, *Portrait of Jesus? The Illustrated Story of the Shroud of Turin,* Omega Books (2nd ed.; St. Paul, MN: Paragon House, 2006, paper $19.95) xxxv and 308 pp. Illustrated. Bibliography. Indexed. LCN: 2005037883. ISBN: 1-55778-854-5. Distributed by Continuum, New York.

The updated and fully illustrated version of the 1983 work described in *NTA* 30, p. 102, this volume argues that the Shroud of Turin is an authentic artifact in the sense that it is not a fraud or a human artistic creation or the result of a natural process that might be expected to happen again. It discusses the nature of the shroud, its history, the scientific tests conducted on it, its dating, and the various interpretations of it. In an afterword, Tribbe, a retired US government attorney, cautions readers not to believe the claim that the shroud is a 14th-century cloth.

B. T. Viviano, *Matthew and His World. The Gospel of the Open Jewish Christians. Studies in Biblical Theology,* Novum Testamentum et Orbis Antiquus 61 (Fribourg: Academic Press, 2007, 89 SFr; Göttingen: Vandenhoeck & Ruprecht) vii and 309 pp. Indexed. ISBN: 978-3-7278-1584-3 (AP), 978-3-525-53964-4 (V&R).

After a six-page introduction to Matthew studies today, this volume presents eighteen essays on the following topics: where Matthew's Gospel was written [§ 24-409]; the genres of Matthew 1–2—light from 1 Tim 1:4 [§ 34-1129]; the movement of the star—Mt 2:9 and Num 9:17 [§ 41-199]; the Sermon on the Mount in recent study [§ 42-925r]; eight beatitudes at Qumran and in

Matthew [§§ 38-521, 1711]; the kingdom of God in the Qumran literature (1987); the least in the kingdom—Mt 11:11, its parallel in Lk 7:28 (Q), and Dan 4:14 [§ 44-1668]; revelation in stages—Mt 11:25-30 and Num 12:3, 6-8; the historical Jesus and the biblical and Pharisaic Sabbath (Mk 2:23-28; 3:1-6 and parallels)—the problem of capital punishment; synagogues and spirituality—the case of Beth Alpha (2006); Peter as Jesus' mouth—Mt 16:13-20 in the light of Exod 4:10-17 and other models [§ 43-1694]; the sin of Peter and Paul's correction—Gal 2:11-14 as an ecumenical problem; unity and symphonic diversity in the church—the dialectic between Jn 17:20-23 (Mt 16:17-19) and Mt 18:18-20; the high priest's servant's ear—Mk 14:47 [§ 34-154]; a psychology of faith—Mt 27:54 in the light of Exod 14:30-31 [§ 42-955]; the perfect law of freedom—Jas 1:25 and the Law (2000); John's use of Matthew—beyond tweaking [§ 50-1074]; and Matthew's place in the NT canon and the lectionary of the church year. Viviano is professor of NT at the University of Fribourg in Switzerland.

D. Willard, *The Great Omission. Reclaiming Jesus's Essential Teachings on Discipleship* (San Francisco: HarperSanFrancisco, 2006, $23.95) xv and 237 pp. LCN: 2006040052. ISBN: 0-06-088243-3.

In his seven-page introduction, Willard, professor at the University of Southern California's School of Philosophy, notes the "great disparity" between the hope for life expressed in Jesus and the day-to-day behavior, inner life, and social presence of most of those who now profess adherence to him; and describes the "great commission" as his plan for spiritual formation, church growth, and world service. He discusses Jesus' essential teachings about discipleship under the following major headings: apprenticed to Jesus; spiritual formation and the development of character; discipleship of the soul and the mind; and books on spiritual living—visions and practices. Willard concludes that all that is needed from us to change things in the church or the world is sustained apprenticeship to Jesus the Savior of the world so loved by God.

B. Witherington, *Matthew,* Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys, 2006, $60) xxii and 568 pp., CD-ROM. Illustrated. Bibliography. Indexed. LCN: 2005037034. ISBN: 1-57312-076-6.

Witherington, professor of NT interpretation at Asbury Theological Seminary in Wilmore, Kentucky, seeks to provide a sapiential reading of Matthew's Gospel that focuses especially on Jesus as a Jewish sage or teacher. After a 37-page introduction (sources and authorship, the Evangelist as a scribe, genre, etc.), he presents his exposition according to the following outline: the origins of Jesus (Mt 1:1-25); the wise king and the wicked king sought by wise men (2:1-23); precursors to ministry (3:1–4:16); the first discourse—the Sermon on the Mount (5:1–7:29); copious miracles and costly discipleship (8:1–9:38); the second discourse—the mission of the Twelve (10:1–11:1); Jesus and his inquisitors (11:2–12:50); the third discourse—the paradox of the parables (13:1-52); narratives of rejection and acclamation (13:53–17:27); the fourth discourse—on discord and status (18:1–19:1); lifestyles of the workers in the vineyard (19:2–20:34); the triumphal entry and the teachings of Jesus the sage (21:1–23:39); the final discourse—apocalypse then (24:1–25:46); and the demise and rise of the Davidic king (26:1–28:20).

B. Witherington, *What Have They Done with Jesus? Beyond Strange Theories and Bad History—Why We Can Trust the Bible* (San Francisco: HarperSanFrancisco, 2006, $24.95) viii and 342 pp. Indexed. LCN: 2006041226. ISBN: 0-06-112001-4.

In his twelve-page introduction, Witherington warns that readers should beware of shocking new claims about Jesus or his earliest followers based on flimsy evidence. Then he discusses the women in Jesus' life (Joanna and Mary Magdalene—female disciples from the seashore of Galilee; the Mary Magdalene of myth and legend), Peter the principal shepherd (fishing for followers; Peter as evangelist, shepherd, and martyr), the mother of Jesus (as it was in the beginning; What's a mother to do?), the disciple whom Jesus loved (unknown but beloved; the legacy of the beloved), the brothers of the Lord (O brother, where art thou?; James the mediator and his letters to Gentiles and Jews; James' demise and Jude's rise), and Paul the Jewish apostle to the Gentiles (Paul the change agent; Paul—in Christ and in crisis). Witherington concludes with

observations on the character and characters of earliest Christianity, and notes that the Jesus these persons remembered is the real Jesus. A seventeen-page appendix discusses critically J. Tabor's *The Jesus Dynasty* (2006).

M. Wojciechowski, *Przypowieści dla nas* (Częstochowa: Święty Paweł, 2006, 15.90 zł) 160 pp. Bibliography. Indexed. ISBN: 978-83-7424-237-0.

This volume explores aspects of the parables of Jesus that are surprising, difficult, provocative, and "unkempt." After a five-page introduction, it discusses parables in the Synoptic Gospels in nine chapters: the beginning and increase of the kingdom (Mk 4:3-9 parr; 4:14-20 parr.; 4:26-29; etc.), the value of the kingdom (Mt 13:44-46; Lk 15:8-10), investments and debts (Mt 25:14-30; Lk 19:11-27; Mt 18:23-35), who is good and who is evil (Mt 13:47-50; 13:24-30; 13:36-43; etc.), provocations (Lk 10:30-37; 10:25-29; 18:9-14; etc.), salvation for sinners and jealous just people (Lk 15:11-32; Mt 20:1-15; etc.), upper classes (Lk 13:6-9; Mk 12:1-12 parr.; etc.), vices as virtues (Lk 16:1-8a; 18:1-8a; 11:5-8), and watchfulness (Mt 25:1-13; Mk 13:33-37 parr.; etc.).

EPISTLES—REVELATION

J. M. G. Barclay and S. J. Gathercole (eds.), *Divine and Human Agency in Paul and His Cultural Environment,* Early Christianity in Context, Library of New Testament Studies 335 (London—New York: T&T Clark, 2006, £65/$130) x and 208 pp. Bibliography. Indexed. ISBN: 0-567-08453-1.

After Barclay's eight-page introduction, this volume presents essays by G. Boccaccini on inner-Jewish debate on the tension between divine and human agency in Second Temple Judaism; P. S. Alexander on predestination and free will in the theology of the Dead Sea scrolls; F. Avemarie on the tension between God's command and Israel's obedience as reflected in early rabbinic literature; S. Westerholm on Paul's anthropological "pessimism" in its Jewish context; F. Watson on constructing an antithesis—Pauline and other Jewish perspectives on divine and human agency; T. Engberg-Pedersen on self-sufficiency and power—divine and human agency in Epictetus and Paul; Barclay on "by the grace of God I am what I am"—grace and agency in Philo and Paul; and Gathercole on sin in God's economy—agencies in Romans 1 and 7. J. L. Martyn's epilogue is an essay in Pauline metaethics.

H. W. Bateman (ed.), *Four Views of the Warning Passages in Hebrews* (Grand Rapids: Kregel, 2007, paper $29.99) 480 pp. Indexed. LCN: 2007000185. ISBN: 978-0-8254-2132-7.

In his 63-page contextual orientation to the warning passages in Hebrews (2:1-4; 3:7–4:13; 5:11–6:12; 10:19-39; 12:14-29), Bateman observes that they force us to address the issue of assurance and the doctrine of eternal security, and raise questions about the concept of salvation in Hebrews, the extent to which believers have been sanctified, and whether believers can reject God's Son and so incur God's punishment. Then he presents discussions of the warning passages in Hebrews from four different perspectives along with responses from the other three contributors: a classical Arminian view (G. R. Osborne), a classical Reformed view (B. M. Fanning), a Wesleyan Arminian view (G. L. Cockerill), and a moderate Reformed view (R. C. Gleason). G. H. Guthrie has provided a sixteen-page conclusion.

E.-M. Becker, *Letter Hermeneutics in 2 Corinthians. Studies in* Literarkritik *and Communication Theory,* JSNT Supplement Series 279 (London—New York: T&T Clark, 2004, £70/$140) ix and 211 pp. Bibliography. Indexed. LCN: 2004484427. ISBN: 0-567-08327-6.

The modified English version of Becker's German dissertation published in 2002 as *Schreiben und Verstehen. Paulinische Briefhermeneutik im Zweiten Korintherbrief,* this volume applies to 2 Corinthians the method of *Literarkritik,* which is defined as concerned with the delimitation, structure, and inner unity or sources of a text, and the so-called introductory questions about the author, place, and date of a document. After discussing current approaches to the understanding of 2 Corinthians, she offers a *literarhistorical* reconstruction of 2 Corinthians, considers the theoretical bases of epistolary hermeneutics, reflects on writing and understanding

with regard to letter hermeneutics in 2 Corinthians, and discusses exegetical and historical perspectives. She concludes that the concept of meta-communication can provide a valid description of the fact that not only various chronological phases but also diverse levels of Paul's communication can be inferred from 2 Corinthians.

S. B. Choi, *Geist und christliche Existenz. Das Glossolalieverständnis des Paulus im Ersten Korintherbrief (1Kor 14),* Wissenschaftliche Monographien zum Alten und Neuen Testament 115 (Neukirchen-Vluyn: Neukirchener, 2007, €34.90) x and 239 pp. Bibliography. Indexed. ISBN: 978-3-7887-2207-4.

The slightly revised version of a doctoral dissertation directed by A. Lindemann and presented in 2006 to the Kirchliche Hochschule Bethel in Bielefeld, Germany, this volume explores the distinctive nature of glossolalia at Corinth and Paul's assessment of it. After a nineteen-page introduction, it discusses the language and context of glossolalia, the NT context (Acts 2:4; 10:46; 19:6; Mk 16:17), and its roots in ancient religious history. Then after treating the context and structure of 1 Corinthians 14 and Paul's rhetorical methods in it, there is an exegetical analysis of the text: characterization—the criteria for assessment (1 Cor 14:1-5); phenomenon—incomprehensible speech (14:6-19); effect—missionary responsibility (14:20-25); and use—liturgical practice (14:26-33a, 36-40). Next it considers glossolalia in the context of the theological themes in 1 Corinthians—the value of glossolalia in 1 Corinthians 12–14. Then it reflects on Paul's assessment of glossolalia and on Paul's understanding of glossolalia. Choi concludes that 1 Corinthians displays Paul's ecclesiological interpretation of the gifts of the Spirit, and that in love and through love the maturity of the community is proven.

G. Crocetti, *Prima lettera di Pietro,* Lettura pastorale della Bibbia, Bibbia e spiritualità (Bologna: Dehoniane, 2007, paper €15) 186 pp. Bibliography. ISBN: 978-88-10-21119-9.

After a fifteen-page introduction to 1 Peter (author, addressees, purpose, literary genre, etc.) under the heading "born again into a living hope," Crocetti, author of *Dio è amore. Le lettere di Giovanni* (2007), presents an exposition of the letter according to the following general outline: praise to the Trinity for our rebirth (1 Pet 1:1-12); Christian hope demands holiness (1:13-25); Christ the "living stone" and Christians as "living stones" (2:1-10); let your conduct be irreproachable (2:11–3:12); give a reason for the hope that is within you (3:13-22); make yours the will of God (4:1-11); blessed are you when insulted for Christ (4:12-19); and the flock of God and the life of humility and faith (5:1-14).

J. C. R. de Roo, *'Works of the Law' at Qumran and in Paul,* New Testament Monographs 13 (Sheffield, UK: Sheffield Phoenix, 2007, £60/$95) xiv and 280 pp. Bibliography. Indexed. ISBN: 978-1-905048-30-4.

The slightly revised version of a doctoral dissertation directed by S. E. Porter and J. Jarick and presented to the University of Surrey (Roehampton), UK, in 2002, this volume investigates the significance of "works of the law" in Qumran and Pauline soteriology by studying the occurrences of the phrase in their immediate and wider contexts. After a three-page introduction, de Roo considers "works of the law" in CD v 5-6, 4Q174, and 4QMMT; atonement through "works of the law" enabled by God; the interpretation of "works of the law" in the NT—overview and critique; the significance of Qumran texts for establishing the meaning of "works of the law" in the Pauline letters; "works of the law" and the contrasting portrayals of Abraham by Paul and his contemporaries; the meaning of "justification apart from works of the law"; and Paul's arguments concerning "justification apart from works of the law" in Romans and Galatians, respectively. De Roo concludes that her interpretation of Paul's reaction against relying on Abraham's good deeds for justification is preferable to either the traditional Lutheran view or the "new perspective" view. The two appendixes concern δικαιόω and πίστις Χριστοῦ, respectively.

S. J. Friesen, *Imperial Cults and the Apocalypse of John. Reading Revelation in the Ruins* (Oxford—New York: Oxford University Press, 2006, paper £16/$25) xiii and 285 pp., 3 tables. Illustrated. Bibliography. Indexed. LCN: 00-026806. ISBN: 0-19-518821-7.

The paperback edition of the work described in *NTA* 46, p. 166, this volume first examines the

roles played by imperial cults in the urban polytheism of the province of Asia during the early empire. Then it focuses on the book of Revelation and examines the character of John's opposition to imperialism. Friesen is now professor in biblical studies at the University of Texas at Austin.

P. Gericke, *Prince of Preachers. The Apostle Paul* (Lanham, MD—Oxford: University Press of America, 2006, paper $19.95) vii and 81 pp. Bibliography. LCN: 2005937940. ISBN: 0-7618-3391-9.

Gericke, professor emeritus of communications at New Orleans Baptist Theological Seminary, aims to study the preaching of Paul and his writings on this matter to discover the message, principles, and methods of preaching manifested in his life, ministry, and writings. He gives particular attention to various passages in Paul's letters and Acts that report his message, and provides exegesis of key words and expressions used in connection with preaching. The eight chapters in his book concern Paul's life, character, messages, doctrine, organization of messages, style of speaking, power and effectiveness, and instructions on preaching. Gericke concludes that Paul is indeed the prince of preachers.

W. Gonzaga, *"A Verdade do Evangelho" (Gl 2,5.14) e a autoridade na Igreja. Gl 2,1-21 na exegese do Vaticano II até os nossos dias. História, balanço e novas perspectivas* (Rome: Editrice Pontificia Università Gregoriana, 2007, paper €35) 499 pp. Bibliography. Indexed. ISBN: 978-88-7839-085-0.

Prepared as a doctoral dissertation under the direction of U. Vanni and accepted in 2006 by the theological faculty at the Pontifical Gregorian University, this investigation of Gal 2:1-21 gives particular attention to the theme of "the truth of the gospel" (2:5, 14) and its relationship to authority in the church. After a six-page introduction, it treats introductory questions pertaining to the text and context: authorship, the territory of Galatia, the addressees, the founding of the communities, the opponents, and so on. Next it surveys the recent history (1960-2000) of the exegesis of Gal 2:1-21 in monographs, articles and essays, and commentaries, respectively. Then it provides an exegesis of the passage under two major headings: circumcision and the truth of the gospel (2:1-10), and table fellowship and the truth of the gospel (2:11-14, 15-21). Finally it offers a theological-biblical-pastoral reflection on the present relevance of the letter, the divine origin of Paul's gospel, the gospel as liberating force, the problem of the Law and faith, and so on.

M. E. Gordley, *The Colossian Hymn in Context. An Exegesis in Light of Jewish and Greco-Roman Hymnic and Epistolary Conventions,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 228 (Tübingen: Mohr Siebeck, 2007, paper €59) ix and 295 pp., 8 tables. Bibliography. Indexed. ISBN: 978-3-16-149255-6.

The revised version of a doctoral dissertation directed by D. Aune and presented in 2006 to the University of Notre Dame, this volume seeks to read the Colossian hymn (Col 1:15-20) in light of its Greco-Roman and Jewish context, and to consider its location in the letter to the Colossians. After a forty-page introduction to the Colossian hymn and the study of ancient hymnody, it discusses hymns and their development in Second Temple Judaism, praise of the divine in the Greco-Roman world in theory and in practice, the form and content of Col 1:15-20 in historical/cultural context, and the Colossian hymn in the context of the letter to the Colossians. Gordley concludes that when its function in the letter is considered, Col 1:15-20 may be seen as a didactic quasi-philosophical prose hymn offering paraenetic affirmation and providing a foundation for the argument and exhortation that will follow.

J. P. Heil, *Ephesians. Empowerment to Walk in Love for the Unity of All in Christ,* SBL Studies in Biblical Literature 13 (Atlanta: Society of Biblical Literature, 2007, paper $39.95) xi and 357 pp. Bibliography. Indexed. LCN: 2007016197. ISBN: 978-1-58983-267-1.

Heil, professor of NT at the Catholic University of America in Washington, DC, and author of

The Rhetorical Role of Scripture in 1 Corinthians (2005), proposes and demonstrates new chiastic structures for the entire letter to the Ephesians as a key to experiencing it as a means of communicating the power involved in God's love for us and our love for God/Christ and one another that contributes to the cosmic unity of all things in Christ. He employs a text-centered literary-rhetorical and audience-oriented method concerned with demonstrating how the implied audience is persuaded and empowered by the progression of the letter's chiastic structures to play their role in the pragmatics of the central theme of love that pervades Ephesians and that effects the cosmic unity of all things in Christ. After an eleven-page introduction and a general chapter on the chiastic structures of Ephesians, he analyzes the individual units: A—grace and peace (Eph 1:1-2); B—to the praise of his glory in love (1:3-14); and so on.

J. H. Hellerman, *Reconstructing Honor in Roman Philippi. Carmen Christi as* Cursus Pudorum, Society for New Testament Studies Monograph Series 132 (Cambridge, UK—New York: Cambridge University Press, 2005, £50/$80) xii and 239 pp. Bibliography. Indexed. LCN: 2004057068. ISBN: 0-521-84909-8.

Hellerman, professor of NT language and literature at Talbot School of Theology and co-pastor at Oceanside Christian Fellowship in El Segundo, CA, contends that the *cursus honorum*—the formalized sequence of public offices that marked out the prescribed social pilgrimage for aspiring senatorial aristocrats in Rome, and which was replicated in miniature in municipalities and in voluntary associations—formed the background against which Paul framed his picture of Jesus in Phil 2:6-11, though Paul portrayed Jesus as descending in a *cursus pudorum* ("course of ignominies") and so sought to subvert the Roman *cursus honorum* ideology and redefine how honor and shame were to be utilized among the Christians at Philippi. He develops this thesis in six chapters: Roman social organization, preoccupation with honor and the *cursus honorum,* the Roman colony at Philippi, honor and status in Philippi, Acts and Philippians, and *Carmen Christi* as *cursus pudorum.*

K. Huber, *Einer gleich einem Menschensohn. Die Christusvisionen in Offb 1,9-20 und Offb 14,14-20 und die Christologie der Johannesoffenbarung,* Neutestamentliche Abhandlungen, Neue Folge 51 (Münster: Aschendorff, 2007, €49) viii and 361 pp. Bibliography. Indexed. ISBN: 978-3-402-04799-6.

Based on a *Habilitationsschrift* accepted in 2006 by the Katholisch-Theologische Privatuniversität in Linz, this volume focuses on the visions of the risen Christ as the "one like a Son of Man" in Rev 1:9-20 and 14:14-20, respectively. After a fifteen-page introduction, it provides a survey of research on the Christology of Revelation. Next it examines in detail (context, text, structure, content, etc.) the two key texts under these headings: the one like a Son of Man within the community (1:9-20); and the one like a Son of Man and the divine judgment (14:14-20). Then it reflects on the place and contribution of Rev 1:9-20 and 14:14-20 in the framework of the visions of Christ in Revelation, with reference to the book's composition and structure, its theme and content, and the situation of the Christians addressed by it. Huber concludes that John motivated the Christians of his time to renewal, perseverance, and steadfastness not so much through moral appeals or calls for patience as through visions of the risen Christ as active in a mysterious way with them and for them.

L. A. Jervis, *At the Heart of the Gospel. Suffering in the Earliest Christian Message* (Grand Rapids—Cambridge, UK: Eerdmans, 2007, paper $14/£7.99) xiv and 149 pp. Indexed. LCN: 2006039044. ISBN: 978-0-8028-3993-0.

Jervis, professor of NT at Toronto School of Theology, explores what we can learn from Paul's writings about how to respond to suffering. After a thirteen-page introduction, she focuses on relevant texts in 1 Thessalonians, Philippians, and Romans, respectively, and in each chapter discusses how Paul treats the sufferings of believers and nonbelievers and how the letter can be used to talk about suffering today. Jervis concludes that what Paul gives is not primarily a statement about the source of suffering but rather a means or mode for responding to the situation of distress in which humanity finds itself.

H. Koester, *Paul & His World. Interpreting the New Testament in Its Context* (Minneapolis: Fortress, 2007, $39) xvi and 301 pp., map. Illustrated. Indexed. LCN: 2006026175. ISBN: 978-0-8006-3890-0.

This collection of essays first presents nine articles on "reading Paul—his letters and their interpretation": Paul's proclamation of God's justice for the nations [§ 49-1795]; 1 Thessalonians—an experiment in Christian writing; apostle and church in the letters to the Thessalonians; the text of 1 Thessalonians; archaeology and Paul in Thessalonica; from Paul's eschatology to the apocalyptic schema of 2 Thessalonians; Paul and Philippi—the evidence from early Christian literature; wisdom and folly in Corinth; and hero worship—Philostratus' *Heroikos* and Paul's tomb at Philippi. Next there are eight papers on "reading Paul's world—the cultural and religious environment": Suffering Servant and royal Messiah—from Second Isaiah to Paul, Mark, and Matthew [§ 49-484]; the figure of the divine human being [§ 31-845]; natural law (νόμος φύσεως) in Greek thought; the cult of the Egyptian deities in Asia Minor; associations of the Egyptian cult in Asia Minor; the red hall in Pergamum; Lefkopetra—inscriptions from the sanctuary of the Mother of the gods; and Melikertes at Isthmia—a Roman mystery cult. Then there are eight essays on "reading early Christianity": Thomas Jefferson, Ralph Waldo Emerson, *Gospel of Thomas,* and the apostle Paul; writings and the Spirit—authority and politics in ancient Christianity [§ 37-553]; the apostolic tradition and the origins of gnosticism [see § 31-1303]; the theological aspects of early Christian heresy; Ephesus in early Christian literature; the designation of James as "Oblias"; early Christianity from the perspective of the history of religions—R. Bultmann's contribution; and insights from a career of interpretation. Koester is research professor at Harvard Divinity School.

D. Krause, *1 Timothy,* Readings: A New Biblical Commentary (London—New York: T&T Clark, 2004, cloth £80/$160, paper £27.99/$55) xvii and 165 pp. Bibliography. Indexed. LCN: 2005277220. ISBN: 0-567-08159-1 (cloth), -08169-9 (paper).

In her seven-page preface, Krause, associate professor of NT at Eden Theological Seminary in St. Louis, MO, describes 1 Timothy as a rhetorical construction within a larger debate found in the Pastorals and extracanonical Christian texts about the nature of the church and its place in the world. After a 28-page introduction to 1 Timothy, she presents an exposition of the text under the following major headings: establishing the Pauline legacy and addressing the context (1 Tim 1:1-20), ordering the community (2:1–3:13), fighting the opponents (3:14–4:16), instructions on various roles in the church (5:1–6:2b), and more regarding the opponents and closing thoughts (6:2c-21). Three appendixes are included.

F. J. Matera, *Galatians,* Sacra Pagina 9 (Collegeville, MN: Liturgical Press, 2007, paper $29.95) xiii and 263 pp. Bibliographies. Indexed. LCN: 92-12400. ISBN: 0-8146-5972-1.

This paperback reprint of the 1992 commentary on Paul's letter to the Galatians [*NTA* 37, p. 289] features a new eleven-page supplementary bibliography. After a 36-page introduction, Matera, professor of biblical studies at the Catholic University of America, presents for each pericope a translation, notes, and interpretation according to the following general outline: greeting and statement of astonishment (1:1-10), the truth of the gospel (1:11–2:21), the children of the promise (3:1–5:12), living by the Spirit (5:13–6:10), and the conclusion (6:11-18).

A. S. May, *'The Body for the Lord.' Sex and Identity in 1 Corinthians 5–7,* JSNT Supplement Series 278 (London—New York: T&T Clark, 2004, £75/$150) x and 295 pp. Bibliography. Indexed. ISBN: 0-567-08096-X.

The product of research supervised by J. Barclay and undertaken between 1997 and 2001 at Glasgow University, this investigation of 1 Corinthians 5–7 explores the part played by sexual ethics in the formation of Christian identity. After a sixteen-page introduction, it treats the following topics: identity in theory; sex and self-definition among the Roman elite (a case study); social dynamics and rhetoric in 1 Corinthians; putting the πόρνοι in their place (1 Cor 5:1-13); lawsuits before the ἄδικοι (6:1-11); the πόρνη and the πορνεία (6:12-20); reading 1 Corinthians 7; marriage, renunciation, and social context; and rereading 1 Corinthians 7. May concludes that

Paul's notion of being "for the Lord" offers the believer a radical choice, and that to be "for the Lord" is to commit every aspect of one's being (one's body and identity) to Christ and inevitably to reject all other possibilities for that being, body, and identity.

A. C. Mitchell, *Hebrews,* Sacra Pagina 13 (Collegeville, MN: Liturgical Press, 2007, $39.95) xx and 357 pp. Bibliographies. Indexed. LCN: 2006029017. ISBN: 0-8146-5815-4.

In this historical-critical commentary on Hebrews, Mitchell, associate professor of NT studies and Christian origins at Georgetown University in Washington, DC, seeks to understand the work on its own terms and in its historical setting. In his 34-page introduction, he treats authorship, destination, date, audience, genre, structure, eschatology, conscience/consciousness of sin in Hebrews, the priesthood of Christ and the ministerial priesthood, and Hebrews and anti-Semitism. Then for each pericope he provides a translation, notes, and an interpretation according to the following general outline: exordium—a God who speaks (1:1-4); Jesus, Son crowned with glory as a result of his suffering and death (1:5–2:18); Jesus, apostle and high priest—a model of faith and hope (3:1–6:20); the message for the mature—another priest like Melchizedek (7:1–10:39); heroic faith and the discipline of suffering (11:1–12:13); warnings and exhortations (12:14–13:19); and postscript—benediction and farewell greetings (13:20-25).

A. Moreno García, *Del Espíritu a la alteridad. Una antropología paulina: De Rom 8 a Flp 2,* Collectanea Scientifica Compostellana 25 (Santiago de Compostela: Instituto Teológico Compostelano, 2007, paper) 505 pp. Bibliography. Indexed. ISBN: 84-934852-8-4.

Taking his starting point from Rom 8:5-8 (and 27) and Phil 2:1-5, Moreno García, director of the Bible department at the Centro Superior de Estudios Teológicos de Mérida-Badajoz, seeks to construct a Pauline anthropology based on the movement from the Spirit to otherness. He first investigates possible influences on Rom 8:5-8 and Phil 2:1-5 with regard to various forms of dualism, the term *yeṣer* in the OT and the Targums, the word φρόνησις in Aristotle and Stoicism, and the root φρην- in the Septuagint. Next he provides a literary analysis of Rom 8:5-8 (general and immediate contexts, semantic analysis), and reflects on the opposition between the wisdom of the Spirit and the wisdom of the flesh. Then he offers an exegetical-theological study of Phil 2:1-5, and considers the biblical theology of Rom 8:5; Phil 2:1-5; and Rom 8:26-27. A 52-page excursus discusses the Christian faced with crisis and the aesthetic of exile in the work of M. Zambrano (Acts 20:17-38; 2 Cor 12:1-10).

D. R. Nienhuis, *Not by Paul Alone. The Formation of the Catholic Epistle Collection and the Christian Canon* (Waco, TX: Baylor University Press, 2007, $39.95) xviii and 264 pp., chart, tables. Bibliography. Indexed. LCN: 2006039309. ISBN: 978-1-932792-71-3.

Based on a doctoral dissertation directed by F. Watson and presented in 2004 to the University of Aberdeen, this volume contends that the letter of James was composed with the nascent apostolic collection in view, in order that it might forge together a discrete collection of non-Pauline letters, one shaped according to a particular logic of apostolic authority (that is, "not by Paul alone") in order to perform a particular function in the larger Christian canon (the correction of Paulinist misreadings of the whole apostolic message). After a 28-page introduction, it provides a canonical history of the NT catholic epistles collection, discusses early James traditions and the canonical letter of James, and reflects on reading James as a canon-conscious pseudepigraph. Nienhuis concludes that the letter of James was probably written sometime in the middle of the 2nd century, possibly by someone associated with the church in Jerusalem, given that church's keen interest in maintaining James' authority.

A. Paddison, *Theological Hermeneutics and 1 Thessalonians,* Society for New Testament Studies Monograph Series 133 (Cambridge, UK—New York: Cambridge University Press, 2005, £50/$80) xvi and 230 pp. Bibliography. Indexed. LCN: 2004061768. ISBN: 0-521-84983-7.

Based on a doctoral dissertation directed by J. M. G. Barclay and presented to the University of Glasgow, this volume develops a theological reading of 1 Thessalonians that emphasizes the theme of God's all-powerful hold over death. After a theological critique of the dominant histor-

ical-critical readings of 1 Thessalonians, it examines the history of the interpretation of 1 Thessalonians, with particular attention to the premodern exegesis of Thomas Aquinas and John Calvin. Then it offers a theologically driven reading of the letter in dialogue with Paul, the canon, and various theological voices. Excursuses on Calvin as a premodern exegete, Augustine on the tension between 1 Thess 4:16-17 and 1 Corinthians 15, and 1 Thess 5:1-11 are included.

A. Portalatín, *Temporal Oppositions as Hermeneutical Categories in the Epistle to the Hebrews,* European University Studies, Series 23: Theology 833 (Frankfurt—Bern: Lang, 2006, paper €48.10/$57.95) xvii and 295 pp. Bibliography. Indexed. ISBN: 3-631-55489-3.

Prepared as a doctoral dissertation under the direction of J. Beutler and presented in 2005 to the Pontifical Biblical Institute in Rome, this volume contends that the letter to the Hebrews has an elaborated framework of temporal categories that sustains its discourse and serves for the interpretation and actualization of the text. After discussing literary presuppositions (about genre and structure) for reading Hebrews, it presents a linguistic analysis of temporal categories in Hebrews with regard to the category of time and the oppositions between the past and the present age, between the motifs of uniqueness and repeatability, between the motifs of permanency and transitoriness, and between the present and the future age, respectively. Then it explores the hermeneutics of time with reference to the temporal framework of the discourse and the actualization of the temporal framework. Portalatín concludes that the assumption of the temporal framework of Hebrews by the reader/listener corresponds to the paraenetic goals of the epistle, since encouragement and warnings in the discourse are connected to the multiple bipolar temporal coordinates.

E. J. Richard, *First and Second Thessalonians,* Sacra Pagina 11 (Collegeville, MN: Liturgical Press, 2007, paper $24.95) xv and 415 pp. Bibliographies. LCN: 95-18414. ISBN: 0-8146-5974-X.

This paperback edition of the 1995 work described in *NTA* 40, p. 360 features a new five-page supplementary bibliography. Richard, professor emeritus of NT at Loyola University in New Orleans, regards 1 Thessalonians as combining two distinct letters—an exuberant letter of joy, and a later response to the community's concerns. He views 2 Thessalonians as a pseudonymous adaptation of the language and themes of 1 Thessalonians to a new ecclesial situation.

B. Schliesser, *Abraham's Faith in Romans 4. Paul's Concept of Faith in Light of the History of Reception of Genesis 15:6,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 224 (Tübingen: Mohr Siebeck, 2007, paper €79) xiii and 521 pp. Bibliography. Indexed. ISBN: 978-3-16-149197-9.

Prepared as a doctoral dissertation under the direction of R. P. Martin and presented to Fuller Theological Seminary in Pasadena, CA, this history of the reception of Gen 15:6 attempts to detect and describe trajectories of the faith-theme from the OT through Second Temple Judaism to Paul in the hope of allowing Paul's distinctive concept of faith to emerge. After a six-page introduction, it provides a history of the interpretation of Paul's concept of faith from A. Schlatter to R. B. Hays. Next it focuses on the text, context, and interpretation of Gen 15:6, and examines its uses in Jewish theology (Psalm 106, Nehemiah 9, the Septuagint, Sirach 44, *Jubilees,* etc.). Then it considers Romans 4 and its context, and the role of Gen 15:6 within it. Schliesser concludes that the way Paul interacts with Gen 15:6 illustrates that the horizon of his hermeneutics is eschatology, his hermeneutical method is typology, and his hermeneutical key is the salvation-historical reality of πίστις Χριστοῦ.

J. H. Schütz, *Paul and the Anatomy of Apostolic Authority,* New Testament Library (Louisville—London: Westminster John Knox, 2007, paper $39.95/£25) xxvi and 307 pp. Bibliography. Indexed. LCN: 2006052561. ISBN: 0-664-22812-7.

This paperback edition of a work first published by Cambridge University Press in 1975 [*NTA* 20, pp. 118-119] features a new twelve-page introduction by W. A. Meeks that places it in the context of 20th-century NT scholarship. After a 21-page introduction to the concepts of authority and legitimacy, the volume deals with apostolic authority in retrospect; the gospel, the

kerygma, and the apostle; the gospel and tradition—1 Corinthians 15; tradition, gospel, and the apostolic ego—Galatians 1–2; the normative character of the gospel—Philippians and 2 Corinthians; the cross as a symbol of power—1 Cor 1:10–4:21; the rhetoric of apostolic authority; and charisma and control—the sociology of apostolic authority. Schütz contends that for Paul the authority of the apostle is an interpretation of the power of the gospel.

M. J. Ströher (ed.), *Deuteropaulinas: Um corpo estranho no corpo paulino?,* Revista de Interpretação Bíblica Latino-Americana 55 (Petrópolis: Editora Vozes, 2006, paper) 136 pp. Bibliographies. ISSN: 1676-3394.

This fascicle contains articles by L. Vaage on rereading the Deuteropauline writings within the Pauline corpus; E. López on the author, date, and audience of 2 Thessalonians; P. L. Vasconcellos on Colossians and Ephesians in the Pauline tradition; F. Schmitt on the image of Christ in Ephesians; C. Conti on the Pastoral epistles; E. Tamez on the visibility, exclusion, and control of women in 1 Timothy; I. Foulkes on the household codes in Col 3:18–4:1 and Eph 5:22–6:9; Ströher on ecclesiologies in conflict in the Deuteropaulines—the case of the Pastorals; C. A. de Silva on tolerance and intolerance among social groups in the Pastorals; N. O. Míguez on the third generation and the slaves in the Pastorals; and D. R. Tedesco on lost Christianities.

J.-W. Taeger, *Johanneische Perspektiven. Aufsätze zur Johannesapokalypse und zum johanneischen Kreis 1984-2003,* ed. D. C. Bienert and D.-A. Koch, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 215 (Göttingen: Vandenhoeck & Ruprecht, 2006, €69.90) 254 pp., plate. Bibliography. Indexed. ISBN: 3-525-53082-X.

The seven essays by the late Professor Taeger (1945-2004) featured in this collection concern recent publications on the book of Revelation [§ 29-246]; the conservative rebel—Diotrephes' opposition to the Elder [§ 32-797]; the development of the victory motif in the Johannine writings [§ 39-381]; Revelation as a fulminating polemic (1994); a well-founded silence—Paul and the Pauline tradition in Revelation (1998); light or dark—the recent debate about the interpretation of the first apocalyptic horseman in Rev 6:2 (1999); and Rev 1:1-3 as an authorization of John's work and attitude toward the Roman empire [§ 48-425]. Also included are a photograph of Taeger, his exegeses of preaching texts in John's Gospel and Revelation, his sermon on Rev 5:1-5, and a list of his publications (compiled by Bienert), as well as essays by Koch on Taeger as a NT scholar and theologian, M. Karrer on Taeger's contribution to research on Revelation and the development of Johannine theology, and F. W. Horn on Taeger's method of motif-historical comparison within the Johannine corpus.

G. Telscher, *Opfer aus Barmherzigkeit. Hebr 9,11-28 im Kontext biblischer Sühnetheologie,* Forschung zur Bibel 112 (Würzburg: Echter, 2007, paper €36) 315 pp. Bibliography. Indexed. ISBN: 978-3-429-02891-6.

The slightly revised version of a doctoral dissertation directed by L. Oberlinner and presented in 2005 to the theological faculty of the Albert-Ludwigs-Universität in Freiburg, this volume investigates the presentation of Jesus' atoning death as a high-priestly sacrifice in Heb 9:11-28. After surveying various scholarly positions on the topic and noting the textual basis for the sacrificial Christology in Hebrews, it considers cultic sacrifices and similar activities in the OT and Judaism, further relevant OT texts and traditions, and pertinent texts in the Gospels and Paul's letters. Then it focuses on Jesus' once-for-all and unsurpassable sacrifice according to Heb 9:11-28, and reflects on the continuities and innovations regarding the interpretation of Jesus' death in Hebrews with regard to other parts of the NT. Telscher concludes by summarizing in ten theses the understanding of Jesus' death as a self-offering in Hebrews.

K. F. Ulrichs, *Christusglaube. Studien zum Syntagma πίστις Χριστοῦ und zum paulinischen Verständnis von Glaube und Rechtfertigung,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 227 (Tübingen: Mohr Siebeck, 2007, paper €64) xi and 311 pp. Bibliography. Indexed. ISBN: 978-3-16-149216-7.

Based on a doctoral dissertation directed by M. Bachmann and presented in 2006 to the Uni-

versity of Siegen, this investigation of Paul's uses of the phrase πίστις Χριστοῦ (Rom 3:22, 26; Gal 2:16 twice; 2:20; 3:22; Phil 3:9; 1 Thess 1:3) contends that the issue goes beyond the alternative of being either the subjective or the objective genitive. After a seventy-page introduction, it focuses on the interpretation of 1 Thess 1:3; disputed "identity markers"— πίστις Χριστοῦ in Galatians; justification and God's righteousness—πίστις Χριστοῦ in Romans; righteousness through faith in Christ—Phil 3:9; and πίστις Χριστοῦ and participatory soteriology. Ulrichs concludes that with the use of the syntagma πίστις Χριστοῦ Paul achieved a certain integration of the various soteriological models of justification, participation, and the gift of the Spirit.

F. Urso, *La sofferenza educatrice nella Lettera agli Ebrei,* Studi biblici (Bologna: Dehoniane, 2007, paper €19) 214 pp. Bibliography. ISBN: 978-88-10-41006-6.

After a two-page introduction, Urso, author of *"Imparò l'obbedienza dalle cose che patì" (Eb 5,8). Il valore educativo della sofferenza in Gesù e nei cristiani nella Lettera agli Ebrei* (2005), discusses the educative value of suffering in the OT, the educative value of suffering in various NT traditions (Rom 5:3-4; Jas 1:2-4; 1 Pet 1:6-7; Rev 3:19), the educative value of Jesus' suffering according to Heb 5:8 ("he learned obedience through what he suffered"), and the educative value of the suffering of Christians according to Heb 12:7 ("it is for your discipline that you endure"). A. Vanhoye, who directed Urso's dissertation [*NTA* 50, p. 612], has provided a three-page preface.

B. Vickers, *Jesus' Blood and Righteousness. Paul's Theology of Imputation* (Wheaton, IL: Crossway, 2006, paper $14.99) 254 pp. Bibliography. Indexed. LCN: 2006019337. ISBN: 1-58134-754-5.

Vickers, assistant professor of NT interpretation at Southern Baptist Theological Seminary in Louisville, contends that the imputation of Christ's righteousness is a legitimate and necessary synthesis of Paul's teaching. After a seven-page introduction, he traces the history of the doctrine of imputation. Then he focuses on the pertinent Pauline passages under the following headings: the reckoning of righteousness—Abraham, faith, and imputation; the foundation of righteousness—Rom 5:19; the provision of righteousness—2 Cor 5:21; and the imputation of Christ's righteousness—a Pauline synthesis. Vickers concludes that these common themes run through the Pauline texts: An action takes place outside the believer, and that action is specifically God acting in Christ on behalf of sinners and is therefore an act of grace that is affected or applied in union with Christ.

M. Vogel, *Commentatio mortis. 2Kor 5,1-10 auf dem Hintergrund antiker ars moriendi,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 214 (Göttingen: Vandenhoeck & Ruprecht, 2006, €84) 408 pp. Bibliography. Indexed. ISBN: 3-525-53078-1.

Presented as a *Habilitationsschrift* in 2004 to the faculty of Evangelical theology at the University of Münster, this volume contends that interpreting 2 Cor 5:1-10 in the context of the Greco-Roman *ars moriendi* tradition shows that this text is best viewed as part of Paul's apology in 2 Cor 2:14–7:4. After a 35-page introduction, it provides a survey of perceptions of the problem of death in antiquity under the following headings: rhetoric; biography; historiography; satire, parody, and caricature; philosophical ethics; Hellenistic-Jewish wisdom; Jewish martyrology; and popular Hellenistic ethics. Then it provides a detailed exegetical analysis of 2 Cor 5:1-10 from the perspective of the ancient *ars moriendi* tradition. Also included are excursuses on the use of the first-person plural in 2 Cor 4:1–5:10, and on the relationship of 2 Cor 5:1-10 to 1 Corinthians 15.

J. A. Weaver, *Theodoret of Cyrus on Romans 11:26. Recovering an Early Christian Elijah Redivivus Tradition,* American University Studies, Series 7: Theology and Religion 249 (Bern—New York: Lang, 2007, $65.95) xvii and 184 pp. Bibliography. Indexed. LCN: 2006026008. ISBN: 0-8204-8608-6.

Based on a doctoral dissertation directed by C. H. Talbert and presented to the religion department of Baylor University in Waco, TX, this volume explores the reading of Rom 11:26 offered

by the 5th-century Antiochene bishop Theodoret of Cyrus who stated that "the Jews will believe when the excellent Elijah comes, bringing to them the doctrine of faith." After a 28-page introduction, it offers basic information about Theodoret's life and works, provides the Greek texts and translations of his commentary on Romans 9–11, and considers the Jewish Elijah *redivivus* traditions and the Christian Elijah *redivivus* traditions, respectively. A five-page appendix treats the functions of Elijah in rabbinic literature. Weaver concludes that Theodoret's expectation of the eschatological return of Elijah in order to address the issue of Jewish salvation is not an isolated reading but rather part of a larger, widespread Elijah *redivivus* expectation in early Christianity.

L. L. Welborn, *Paul, the Fool of Christ. A Study of 1 Corinthians 1–4 in the Comic-Philosophic Tradition,* Early Christianity in Context, Library of New Testament Studies 293 (London—New York: T&T Clark, 2005, paper £30/$60) xiv and 322 pp., 19 halftones. Bibliography. Indexed. LCN: 2005041867. ISBN: 0-567-03042-3.

The paperback edition of the work described in *NTA* 50, p. 187, this investigation of Paul's treatment of the "folly" (μωρία) of the cross and of himself as the "fool" of Christ in 1 Corinthians 1–4 contains chapters on traditional interpretations, the provenance of the concept, the generic meaning, confirmation and clarification, appropriation of the role, evaluation of the role, and acceptance of the role. Welborn is professor of NT at United Theological Seminary in Dayton, OH.

M. Wilson, *Charts on the Book of Revelation. Literary, Historical, and Theological Perspectives,* Kregel Charts of the Bible and Theology (Grand Rapids: Kregel, 2007, paper $21.99) 134 pp., 5 maps. Bibliography. ISBN: 978-0-8254-3939-1.

This volume presents seventy-nine charts, timelines, and maps pertaining to the book of Revelation. They concern the authorship of Revelation, the date of Revelation, the Roman empire in the late 1st century A.D., the timeline of the 1st-century church in Asia, Jewish and Christian apocalypses, literary genres of Revelation, chapter and verse counts with text set as poetry, words occurring only in Revelation, allusions and verbal parallels in the OT and extrabiblical literature, the structure of Revelation, and so on. Wilson is director of the Asia Minor Research Center in Izmir, Turkey.

T. A. Wilson, *The Curse of the Law and the Crisis in Galatia. Reassessing the Purpose of Galatians,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 225 (Tübingen: Mohr Siebeck, 2007, paper €44) xiii and 175 pp. Bibliography. Indexed. ISBN: 978-3-16-149254-9.

Based on a doctoral dissertation directed by G. N. Stanton and presented in 2006 to the University of Cambridge, this volume contends that Paul intended his four references to the Law in Gal 5:13–6:10 as an affirmation of the sufficiency of the Spirit to enable the Galatians to fulfill the law and thereby avoid its curse. After a nineteen-page introduction, it deals with the curse of the Law and the crisis in Galatia: the curse of the Law in the letter to the Galatians, the curse of the Law and the message of the agitators, and the curse of the Law and the Galatian converts. Then it treats the curse of the Law and the purpose of Galatians: the fulfillment of the Law and the Galatian converts, and the curse of the Law and the leading of the Spirit. Wilson concludes that Paul's chief aim in Galatians was to confront his apostatizing converts with the choice between blessing and curse.

BIBLICAL THEOLOGY

A. C. Amadi-Azuogu, *Gender and Ministry in Early Christianity and the Church Today* (Lanham, MD—New York: University Press of America, 2007, paper $37) xxix and 241 pp. Bibliography. Indexed. LCN: 2004111815. ISBN: 0-7618-3016-2.

After a seven-page general introduction, this volume explores how far Paul and the early church went in accepting the ministry of women. Its nine chapters deal with women as "fellow

workers" of Paul, women apostles in early Pauline Christianity, gender and prophecy, the ministry of women and 1 Cor 14:33b-35, the Gospels and the ministry of women, Roman Catholicism and the ministry of women in the church today, the Anglican church and the ministry of women today, Jesus and the priesthood of his day, and gender and emancipation. Amadi-Azuogu, professor at the Southern California School of Ministry in Los Angeles, concludes that the ultimate goal for the church today must be the full and unhindered participation of women in ministry.

S. C. Barton (ed.), *Idolatry. False Worship in the Bible, Early Judaism and Christianity* (London—New York: T&T Clark, 2007, £75/$150) x and 338 pp. Bibliography. Indexed. ISBN: 0-567-08323-3.

The nineteen essays in this volume appear under two headings: idolatry in the Bible, early Judaism, and early Christianity (ten); and idolatry, Christian tradition, and the modern world (nine). The articles most pertinent to the NT field are by R. Hayward on idols in the Septuagint Pentateuch; C. H. T. Fletcher-Louis on humanity and the idols of the gods in ps.-Philo's *Biblical Antiquities;* J. M. G. Barclay on snarling sweetly—Josephus on images and idolatry; H. K. Bond on standards, shields, and coins—Jewish reactions to aspects of the Roman cult in the time of Pilate; M. Bonnington on fleeing idolatry—social embodiment of anti-idolatry in the 1st century; D. G. Horrell on idol food, idolatry, and ethics in Paul; Barton on the connection between food rules, sex rules, and the prohibition of idolatry; and C. Rowland on living with idols—an exercise in biblical theology.

C. Breytenbach and J. Frey (eds.), *Aufgabe und Durchführung einer Theologie des Neuen Testaments,* Wissenschaftliche Untersuchungen zum Neuen Testament 205 (Tübingen: Mohr Siebeck, 2007, €99) xii and 364 pp. Indexed. ISBN: 978-3-16-149252-5.

This volume first presents four essays on NT theology in recent discussion: J. Frey on the problem of the task and performance of a theology of the NT; R. Hoppe on NT theology from a Catholic perspective; J. Reumann on NT theology, within biblical theology and beyond, for ecclesial and ecumenical uses; and R. Morgan on "made in Germany"—toward an Anglican appropriation of an originally Lutheran genre. Then there are seven papers on the "for and against" of NT theology: J. Becker on the theological history of early Christianity, NT theology, and the history of early Christian religion; J. Schröter on the significance of the canon for NT theology; F. Vouga on the tasks of NT theology—understanding as the interdisciplinary art of interpretation; H. Räisänen on different "paths to salvation" as an alternative to NT theology; C. K. Barrett on *historia theologiae genetrix*—the relation between history and theology; J. D. G. Dunn on not so much NT theology as NT theologizing; and J. S. Vos on theology as rhetoric. Finally there are five articles on NT theology in dialogue with systematic theology: N. Slenczka on the task and starting point of NT theology as exemplified by F. Hahn; F. W. Horn on the discipleship ethic of Jesus and early Christian communal ethics—their presentation in Hahn's NT theology; P. Neuner on the fundamental-theological implications of a theology of the NT; W. Krötke on whether one can hope for the "unity" of NT theology—a question for Hahn; and K. Lehmann on the significance of the Bible and biblical studies for church and society. Hahn has provided a ten-page postscript.

B. Brock, *Singing the Ethos of God. On the Place of Christian Ethics in Scripture* (Grand Rapids—Cambridge, UK: Eerdmans, 2007, paper $34/£18.99) xxi and 386 pp. Bibliography. Indexed. LCN: 2006036404. ISBN: 978-0-8028-0379-5.

After reflecting on the problem of estrangement from Scripture in Christian ethics, Brock, lecturer in moral and practical theology at the University of Aberdeen, contends that the Psalter's reflection on the path from lostness into God's story situates the foreignness of the Bible as the foreignness of life with God and indicates the proper response of faith. He first considers learning about reading the Bible for ethics: reading self-consciously—the hermeneutical solution; reading together—the communitarian solution; focusing reading—the biblical ethics solution; reading doctrinally—the biblical theology solution; and reading as meditation—the exegetical

theology solution. Then he deals with listening to the saints encountering the ethos of Scripture: Augustine's ethos of salvific confession, and Luther's ethos of consoling doxology. Finally he discusses singing the ethos of God: ethical exegesis—what we have encountered; and exploring the place of Christian ethics in Scripture.

R. Bultmann, *Theology of the New Testament,* trans. K. Grobel (2 vols. in 1; Waco, TX: Baylor University Press, 2007, paper $29.95) lxiii and 626 pp. Bibliography. Indexed. LCN: 2006101306. ISBN: 978-1-932792-93-5.

First published in 1951 (vol. 1) and 1955 (vol. 2) by Scribners, this one-volume reprint of Bultmann's classic work contains a new 27-page introduction by R. Morgan that places it in the context of modern NT scholarship and Bultmann's own career. A new 26-page bibliography is also provided. The first "volume" treats presuppositions and motifs of NT theology (the message of Jesus, the kerygma of the earliest church, the kerygma of the Hellenistic church aside from Paul) and the theology of Paul (humankind prior to the revelation of faith, humankind under faith). The second "volume" concerns the theology of John's Gospel and the Johannine epistles (orientation, Johannine dualism, the *krisis* of the world, faith) and the development toward the ancient church (the rise of church order and its earliest development, the development of doctrine, the core of the development, the problem of Christian living). The epilogue deals with the task and history of NT theology.

A. Chester, *Messiah and Exaltation. Jewish Messianic and Visionary Traditions and New Testament Christology,* Wissenschaftliche Untersuchungen zum Neuen Testament 207 (Tübingen: Mohr Siebeck, 2007, €119) xvii and 716 pp. Bibliography. Indexed. ISBN: 978-3-16-149091-0.

In this volume, Chester, university lecturer in NT studies at the University of Cambridge, and author of *Divine Revelation and Divine Titles in the Pentateuchal Targumim* (1986), is concerned with major themes in Jewish messianic hope, intermediary figures, and visionary traditions of human transformation, especially in the Second Temple period, and the significance of all of these for the origin and development of NT Christology. After an eleven-page introduction, he treats the following topics: Christology and transformation; resurrection, transformation, and Christology; the nature and scope of messianism; messianism, mediators, and Pauline Christology; eschatology and messianic hope; messiah and temple in the *Sibylline Oracles;* messiah and Torah; and the "law of Christ" and the "law of the Spirit." Some or all of five chapters in the book have been published previously.

J. A. Fitzmyer, *The One Who Is to Come* (Grand Rapids—Cambridge, UK: Eerdmans, 2007, paper $18/£9.99) xvi and 205 pp. Indexed. LCN: 2006034541. ISBN: 978-0-8028-4013-4.

Taking his title from John the Baptist's question to Jesus, "Are you the one who is to come?" (Mt 11:3; Lk 7:19), Fitzmyer, professor emeritus of biblical studies at the Catholic University of America, defines the term "messiah" as an eschatological figure, an anointed human agent of God, who was to be sent by God as a deliverer and was awaited in the end time. Next he discusses uses of that word in OT passages often regarded as "messianic," and focuses on texts that reveal a developing understanding of the Davidic dynasty. Then he considers the pivotal role of Dan 9:25-26 ("the coming of an Anointed One") in what he regards as the emergence of true messianism, and looks at how key OT passages were interpreted in the Greek Bible (Septuagint). Next he investigates instances of true messianism in extrabiblical writings (especially the Dead Sea scrolls) of the Second Temple period and shows how they provide the context for applying the term "messiah" (Χριστός) to Jesus in the NT. Finally he explores how the messiah figure was understood in rabbinic Jewish writings, especially the Targums. Fitzmyer contends that the "anointing" language associated with David and his dynasty provided the background and terminology for the true messianism that emerged in the 2nd century B.C.; that this messianism was not uniform, and its variations included the double (priestly and royal) messiahs of several Qumran texts; and that when early Christians identified Jesus as the messiah, they did so against a rich Jewish background, while at the same time making an innovation by presenting Jesus as a suffering and spiritual messiah.

D. J. Harrington and J. F. Keenan, *Jesus e a ética da virtude. Construindo pontes entre os estudos do Novo Testamento e a teologia da moral,* trans. C. A. Bárbaro (São Paulo: Loyola, 2006, paper) 319 pp. Bibliography. Indexed. ISBN: 85-15-03401-8.

The Portuguese version of *Jesus and Virtue Ethics. Building Bridges between New Testament Studies and Moral Theology* [*NTA* 47, p. 183], this volume first considers the history of moral theology and of NT ethics, and the methods employed in each discipline. Then from the perspective of virtue ethics it treats the kingdom of God; discipleship; the Sermon on the Mount; love; sin; politics; justice and social justice; community and sexuality; marriage and divorce; chastity, homosexuality, and abortion; and nature.

A. Hentschel, *Diakonia im Neuen Testament. Studien zur Semantik unter besonderer Berücksichtigung der Rolle von Frauen,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 226 (Tübingen: Mohr Siebeck, 2007, paper €79) xiv and 498 pp. Bibliography. Indexed. ISBN: 978-3-16-149086-6.

The slightly revised version of a doctoral dissertation directed by O. Wischmeyer and presented in 2005 to the theological faculty of the Friedrich-Alexander-Universität in Erlangen-Nürnberg, this volume contends that the understanding of διακονέω as waiting on table or service in general is not sufficient to express precisely the diverse usages of the Greek concept in the NT. After surveying the spectrum of meanings attributed to διακονέω and related terms in modern scholarship and in ancient Greek texts, Hentschel considers the individual occurrences of διακονέω and cognates in Paul's letters (1 Cor 3:5; 2 Cor 2:14–6:13; 10–13; etc.), Luke's Gospel (Lk 4:38-39; 8:1-3; 10:38-42; etc.), Acts (1:15-26; 6:1-7; 11:27-30; 12:25; etc.), and the Deuteropaulines and noncanonical letters, respectively. She concludes that each occurrence must be examined in its situation and literary context, and that the lexeme does not per se designate the social status of the διάκονος.

R. Murray, *The Cosmic Covenant. Biblical Themes of Justice, Peace, and the Integrity of Creation* (Piscataway, NJ: Tigris, 2007, cloth $85, paper $49) xxv and 233 pp., 7 plates, 5 figs. Bibliography. Indexed. ISBN: 978-1-59333-604-2 (cloth), -747-6 (paper).

The reprint of a work first published in 1992, this volume focuses on the biblical evidence for the belief (which ancient Israel shared with Egypt and Mesopotamia) in a divinely willed order harmoniously linking heaven and earth. After a nine-page introduction, it develops this thesis in seven chapters: the binding of the cosmic elements at creation, the cosmic covenant broken, the "eternal covenant" reestablished, the earthly effects of breach of the cosmic covenant, the theory and rituals for preserving cosmic order, relationships within the kingdom of peace, and themes and variations in Christianity and Judaism. Murray, author of *Symbols of Church and Kingdom. A Study in Early Syriac Tradition* (1975), concludes with reflections on the challenge of the cosmic covenant today.

N. C. Pereira et al., *Escatologia. Morte e vida na Bíblia,* Estudos Bíblicos 93 (Petrópolis: Editora Vozes, 2007, paper) 78 pp. Bibliographies. ISSN: 1676-4951.

Of the eight essays in this fascicle, those most pertinent to NT studies are by J. P. T. Zabatiero on dreams and visions of the end in Daniel 7; R. Mincato on eschatology in the Fourth Gospel; M. J. Stroher on an eschatology of resistance in 1 Thessalonians; and E. Vogt on the messiah and the kingdom of God—aspects of eschatological expectation in Jewish writings of the 1st century B.C. and the 1st century A.D.

J. Piper and W. Grudem (eds.), *Recovering Biblical Manhood & Womanhood. A Response to Evangelical Feminism* (Wheaton, IL: Crossway, 2006, paper $25) 575 pp. Indexed. LCN: 90-20258. ISBN: 1-58134-806-1.

The first edition of this work (1991) was described in *NTA* 36, p. 285. This edition features a new five-page preface by J. L. Duncan and R. Stinson. The twenty-six chapters appear under five main headings: vision and overview (two), exegetical and theological studies (twelve), studies from related disciplines (five), applications and implications (six), and conclusion and prospect (one). Two appendixes are included.

S. E. Porter (ed.), *The Messiah in the Old and New Testaments,* McMaster New Testament Studies (Grand Rapids—Cambridge, UK: Eerdmans, 2007, paper $29/£16.99) xiv and 268 pp. Indexed. LCN: 2006034679. ISBN: 978-0-8028-0766-3.

After Porter's nine-page introduction to the messiah in the OT and NT, this volume presents four essays on the messiah in the OT and related writings: T. Longman on the messiah—explorations in the Law and Writings; M. J. Boda on figuring the future—the Prophets and messiah; A. Wolters on the messiah in the Qumran documents; and L. T. Stuckenbruck on messianic ideas in apocalyptic and related literature. Then there are six papers on the Messiah from the NT perspective: I. H. Marshall on Jesus as Messiah in Mark and Matthew; Porter on the Messiah in Luke-Acts—forgiveness for the captives; T. Thatcher on remembering Jesus—John's negative Christology; S. A. Cummins on divine life and corporate Christology—God, Messiah, Jesus, and the covenant community in Paul; C. L. Westfall on messianic themes of temple, enthronement, and victory in Hebrews and the general epistles; and C. A. Evans on the Messiah in the OT and NT—a response.

J. Rieger, *Christ & Empire. From Paul to Postcolonial Times* (Minneapolis: Fortress, 2007, paper $20) x and 334 pp. Indexed. LCN: 2006038938. ISBN: 978-0-8006-2038-7.

In tracing how images of Christ have been shaped by empire at significant turning points, Rieger, professor of systematic theology at Perkins School of Theology, Southern Methodist University in Dallas and author of *God and the Excluded* (2001), contends that despite constant pressure—whether open or sublime—Christ could never be co-opted altogether by empire. After a 21-page introduction, he shows how the pressures of empire were resisted and how various titles and aspects of Christ were reframed: Lord—Christology and the Roman empire; coequality—Christology and the creeds; the God-human—Christology and empire in the Middle Ages; the way of Christ—Christology and early colonialism; prophet, priest, and king—Christology and later colonialism; *Christus Victor*—Christology and neocolonialism; and the cosmic Christ—Christology in a postcolonial empire. Rieger concludes that in all these ways both colonizers and colonized, those who benefit from empire and those on whose backs empire is built, are transformed and ultimately liberated.

R. Winling, *La Bonne Nouvelle du salut en Jésus-Christ. Sotériologie du Nouveau Testament. Essai de théologie biblique,* Théologies (Paris: Cerf, 2007, paper €44) 527 pp. Bibliography. Indexed. ISBN: 978-2-204-08337-9.

After a 22-page introduction, Winling, author of *La Résurrection et l'Exaltation du Christ dans la littérature de l'ère patristique* (2000), first considers the soteriological dimension of Jesus' preaching and activity before Easter: conceptions of salvation and eschatological expectations in Jewish society of the 1st century A.D.; the prophetic proclamation of God's reign; Jesus' proclamation of God's reign in his acts of power and his conduct; and the mystery of the messenger of God's reign. Then he treats the soteriological dimensions of Jesus' death and resurrection, and the early Christian community's doctrine of salvation. Next he examines the soteriological teachings in Paul's great letters, the Deuteropauline letters, and the Synoptic Gospels and Acts in their redactional phases. Then he discusses the soteriological dimensions of John's Gospel and the Johannine letters, as well as those of Hebrews, 1 Peter, and Revelation. Also included is an eighty-page systematic reprise.

THE WORLD OF THE NEW TESTAMENT

R. Beck, *The Religion of the Mithras Cult in the Roman Empire. Mysteries of the Unconquered Sun* (Oxford—New York: Oxford University Press, 2007, paper £22.50/$39.95) xv and 285 pp., 17 figs. Bibliography. Indexed. ISBN: 978-0-19-921613-0.

The paperback edition of the 2006 work described in *NTA* 51, p. 192, this volume first presents a detailed critique of the view of Mithraism as a belief system with an esoteric doctrine. Then it considers the Mithraic mysteries as a symbol system, with particular attention to cogni-

tion and representation, the Mithraeum, star-talk, and the tauroctony. Beck, professor emeritus at the University of Toronto, concludes that the two axioms—*deus sol invictus Mithras,* and "harmony of tension in opposition"—are the golden threads running through and holding together the Mithraic mysteries.

A. E. Bernhard, *Other Early Christian Gospels. A Critical Edition of the Surviving Greek Manuscripts,* Library of New Testament Studies 315 (London—New York: T&T Clark, 2006, $130) xiv and 157 pp. and 31 plates. Bibliography. Indexed. ISBN: 0-567-04204-9.

This book seeks to collect in one volume all the recently recovered Greek manuscripts containing parts of early Christian Gospels (other than Matthew, Mark, Luke, and John). After a general introduction and an explanation of editorial method, it provides introductions, manuscript notes, critical Greek text, student's Greek text, and English translation for the following texts: *Gospel of Thomas* (P.Oxy. 654, P.Oxy. 1, P.Oxy. 655), *Gospel of Peter* (P.Oxy. 4009, P.Cair. 10759, P.Oxy. 2949), *Unknown Gospel* (P.Egerton 2, with P.Köln 255), and other unidentified Gospel fragments (P.Vindob.G 2325, P.Mert. 51, P.Oxy. 210, P.Oxy. 1224, P.Oxy. 840, P.Berol. 11710). It concludes with various indexes and plates for most of the manuscripts.

Biblical Traditions in Transmission. Essays in Honour of Michael A. Knibb, ed. C. Hempel and J. M. Lieu, Supplements to the Journal for the Study of Judaism 111 (Leiden—Boston: Brill, 2006, €145/$195) xxv and 393 pp., frontispiece. Bibliographies. Indexed. LCN: 2006043906. ISBN: 90-04-13997-4.

The eighteen essays in this volume honoring Professor Knibb are by E. Adams on the "coming of God" tradition and its influence on NT parousia texts; S. Brock on *Lives of the Prophets* in Syriac; G. J. Brooke on the formation and renewal of scriptural tradition; R. E. Clements on the origin of Hebrew studies at King's College London; J. J. Collins on the *Yaḥad* and "the Qumran community"; P. R. Davies on "And Enoch was not, for Genesis took him"; F. García Martínez on divine sonship at Qumran—between the OT and the NT; Hempel on *maskil(im)* and *rabbim*—from Daniel to Qumran; M. Henze on from Jeremiah to Baruch—pseudepigraphy in the Syriac *Apocalypse of Baruch;* M. de Jonge on *Testaments of the Twelve Patriarchs* and the "two ways"; Lieu on Justin Martyr and the transformation of Psalm 22; S. Metso on whom the term *Yaḥad* identifies; S. J. K. Pearce on speaking with the voice of God—the high court according to Greek Deut 17:8-13; D. W. Rooke on sex and death, or the death of sex—three versions of Jephthah's daughter (Judg 11:29-40); R. Sollamo on the creation of angels and natural phenomena intertwined in *Jubilees* (4QJub[a]); J. C. VanderKam on Daniel 7 in the Similitudes of Enoch (*1 Enoch* 37–71); B. G. Wright on from generation to generation—the sage as father in early Jewish literature; and A. Yarbro Collins on Christian messianism and the First Jewish War with Rome. Also included are a photograph of the honoree, an eight-page introduction by the editors, and a list of Knibb's publications.

P. Bing and J. S. Bruss (eds.), *Brill's Companion to Hellenistic Epigram. Down to Philip,* Brill's Companions in Classical Studies (Leiden—Boston: Brill, 2007, €199/$279) xxi and 657 pp. Bibliography. Indexed. ISBN: 978-90-04-15218-2.

After the editors' 26-page introduction to the study of the Hellenistic epigram, this volume presents twenty-seven essays on models and form (eight), poetics (four), genre (five), epigrams and their intertexts (seven), and reception (three). The contributors include J. W. Day on poems on stone—the inscribed antecedents of Hellenistic epigram; A. Bettenworth on the mutual influence of inscribed and literary epigram; D. Meyer on the act of reading and the act of writing in Hellenistic epigram; J. Murray and J. M. Rowland on gendered voices in Hellenistic epigram; G. Zanker on characterization in Hellenistic epigram; K. J. Gutzwiller on the paradox of amatory epigram; G. Nisbet on satiric epigram; A. Harder on epigram and the heritage of epic; M. Fantuzzi on epigram and the theater; D. L. Clayman on philosophers and philosophy in Greek epigram; A. M. Morelli on Hellenistic epigram in the Roman world—from the beginnings to the end of the republican age; and Nisbet on Roman imperial receptions of Hellenistic epigram.

M. T. Boatwright, D. J. Gargola, and R. J. A. Talbert, *A Brief History of the Romans* (New York—Oxford: Oxford University Press, 2006, paper £19.99/$34.95) xxi and 330 pp., frontispiece, 27 maps, timeline. Illustrated. Bibliographies. Indexed. LCN: 2005049869. ISBN: 0-19-518715-6.

The abbreviated version of the 2004 work entitled *The Romans. From Village to Empire* [*NTA* 49, p. 204], this volume contains chapters on early Italy; Rome's first centuries; Rome and Italy in the 4th century B.C.; the beginnings of a Mediterranean empire; Italy and empire; Italy threatened, enfranchised, and divided; the domination of Sulla and its legacy; the end of the republic—Caesar's dictatorship; Augustus and the transformation of the Roman world; the early principate (A.D. 14-69)—the Julio-Claudians, the civil war of 68-69, and life in the early empire; military expansion and its limits—the empire and the provinces (69-138); Italy and the provinces—civil and military affairs (138-235); and the 3rd and 4th centuries—change and continuities.

D. Boyarin, *Border Lines. The Partition of Judaeo-Christianity,* Divinations: Rereading Late Ancient Religion (Philadelphia: University of Pennsylvania Press, 2007, paper $24.95/£16.50) xvii and 374 pp. Bibliography. Indexed. LCN: 2003065753. ISBN: 0-8122-1986-4.

The paperback edition of the work described in *NTA* 49, p. 430, this volume considers the heresiological beginnings of Christianity and Judaism—making a difference; how Logos theology became Christian—the crucifixion of the Logos; and historicizing rabbinic religion—sparks of the Logos. Boyarin is professor of talmudic culture in the departments of Near Eastern studies and rhetoric at the University of California at Berkeley.

K. Bringmann, *Augustus,* Gestalten der Antike (Darmstadt: Primus, 2007, €29.90) 301 pp., 3 maps, stemma, timeline. Illustrated. Bibliography. Indexed. ISBN: 978-3-89678-605-0.

In this biography of the Roman emperor Augustus (63 B.C.-A.D. 14), Bringmann, professor emeritus of ancient history at the Johann-Wolfgang-Goethe-Universität in Frankfurt and author of *Hellenistische Reform und Religionsverfolgung in Judäa* (1983), discusses Augustus' childhood and youth, the heritage of Caesar, the foundation of the monarchy in the restored republic (the new order in the east, the founding of the principate, crises and overcoming them, reforms and symbolic politics), Augustus and the empire (expansion in the west, Augustus and the provinces), *res publica* and dynastic succession, and various assessments of Augustus in antiquity and modern times. A chronological table, three maps, and a genealogical table are also included.

P. Busch, *Magie in neutestamentlicher Zeit,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 218 (Göttingen: Vandenhoeck & Ruprecht, 2006, €79.90) 190 pp. Bibliography. Indexed. ISBN: 3-525-53081-1.

Busch, pastor of the Evangelical church of Pfalz, shows that magic was a key expression of folk religion in the Greco-Roman world, traces the magicians' sociological background, and explores how the ancient witnesses are related to NT thought. After an eleven-page introduction to the nature of magic, he considers the ancient evidence (amulets, *defixiones,* magical papyri), how magic was understood (positive reception, traces of ancient magic, magic and magicians in the NT), and Greco-Roman and Christian polemics against magic. Busch concludes that while the NT allows some room for magic and magicians, it sets limits to magic and offers alternatives to it.

H. Cancik and H. Schneider (eds.), *Brill's New Pauly. Encyclopaedia of the Ancient World. Antiquity.* Vol.10, *Obl-Phe* (Leiden—Boston: Brill, 2007, €228/$308) lvi and 477 pp. (cols. 1-954), figs., maps. Bibliographies. ISBN: 978-90-04-14215-2.

This tenth volume in the English edition of *Der Neue Pauly* [see *NTA* 51, pp. 417-418] covers topics from *obligatio* to Pherusa, and contains articles (among many others) on Odysseus, *oikos,* oils for cooking, Olympia, ontology, Origen, origin myths, Orpheus, orthography, Ovid, Oxyrhynchus, pederasty, palace, Palaestina, Palmyra, panegyrics, pantheon, Papias, papyrus,

paradeigma, parody, Parthians, *patria potestas,* patriarchy, Paul, Pella, pen, Pentateuch, Pergamum, personal names, Petra, Peter, and Pharisees. The managing editor of the English edition is C. F. Salazar, and the assistant editors of this volume are J. S. Bruss, M. Chase, T. Chronopoulos, F. Eggers, S. E. Hakenbeck, A. Imhausen, S. R. van der Mije, M. Op de Coul, C. Pattenden, P. du Plessis, A. Ruppel, E. Suyver, and B. Vetter.

I. Carbajosa, *Las características de la versión Siríaca de los Salmos (Sal 90-150 de la Peshitta),* Analecta Biblica 162 (Rome: Editrice Pontificio Istituto Biblico, 2006, paper €30) 465 pp. Bibliography. Indexed. ISBN: 88-7653-162-9.

Prepared as a doctoral dissertation under the direction of S. Pisano and presented to the Pontifical Biblical Institute in 2005, this volume investigates the character of the Peshitta in Psalms 90–150 in order to facilitate the proper use of this version in textual criticism. After a nineteen-page introduction, it considers the Peshitta's translation techniques, its interpretations of particular passages, relationships to the Septuagint and the Targum, Hebrew *Vorlage,* and the transmission of its text. Carbajosa concludes with general observations on the Syriac translator's style and language, knowledge of Hebrew, theology, sources, and so on. Also included is a six-page appendix on textual variants in need of explication.

E. A. Castelli, *Martyrdom and Memory. Early Christian Culture Making,* Gender, Theory, and Religion (New York: Columbia University Press, 2007, paper $24.50) xvii and 335 pp., 3 photos. Bibliography. Indexed. LCN: 2004056033. ISBN: 978-0-231-12987-9.

The paperback edition of the 2004 work described in *NTA* 49, p. 431, this volume explores the role of persecution in the early development of Christian ideas, institutions, and cultural forms, and shows how the legacy of Christian martyrdom plays out in today's world. Castelli, associate professor of religion at Barnard College, suggests that martyrs are produced not by the lived experience of particular historical individuals but by the stories that are later told about them.

M. A. Chancey, *Greco-Roman Culture and the Galilee of Jesus,* Society for New Testament Studies Monograph Series 134 (Cambridge, UK—New York: Cambridge University Press, 2005, £50/$90) xvii and 285 pp., map. Bibliography. Indexed. LCN: 2006295743. ISBN: 0-521-84647-1.

In this synthesis and analysis of the evidence for Greco-Roman culture in Galilee during the time of Jesus, Chancey, assistant professor in the department of religious studies at Southern Methodist University in Dallas, and author of *The Myth of a Gentile Galilee* (2002), challenges the conventional view that 1st-century Galilee was thoroughly hellenized. He deals with Galilee's early encounter with Hellenism, the Roman army in Palestine, the introduction of Greco-Roman architecture, the transformation of the landscape in the 2nd and 3rd centuries A.D., the use of Greek in Jesus' Galilee, the coinage of Galilee, and Greco-Roman art and the shifting limits of acceptability. Chancey concludes that the extent of Greco-Roman culture in Galilee during Jesus' lifetime has often been greatly exaggerated.

M. Chyutin, *Architecture and Utopia in the Temple Era,* trans. R. Flantz, Library of Second Temple Studies 58 (New York—London: T&T Clark, 2006, $180/£90) x and 265 pp., 60 figs., 3 tables. Bibliography. Indexed. LCN: 2006282534. ISBN: 0-567-03054-7.

Chyutin, author of *The New Jerusalem Scroll from Qumran* (1997), reviews the different descriptions of the architecture of the temple and the temple city that appear in the Bible, the Dead Sea scrolls, Josephus, and the Mishnah, and proposes new reconstructions. The seven chapters concern the meeting tent tabernacle temple; from tent to tent and tabernacle; the First Temple in Jerusalem; the temple of the *Temple Scroll;* the Second Temple; the utopian state and the ideal city; Jewish design thinking in the First and Second Temple periods; and architecture and utopia—theory and practice. The two appendixes concern (1) number mysticism in the ancient world and in the Scriptures, and (2) a modular and arithmetological analysis of the temples. Chyutin contends that in antiquity there existed an "architectural theory" that combined building technology with ideas of a canon of proportions based on the dimensions of the human figure, number mysticism, and personification of the temple structure.

J. B. Connelly, *Portrait of a Priestess. Women and Ritual in Ancient Greece* (Princeton, NJ—Oxford: Princeton University Press, 2007, $39.50/£26.95) xv and 414 pp. and 16 plates. Illustrated. Bibliography. Indexed. LCN: 2006013073. ISBN: 0-691-12746-8.

Ranging from southern Italy to Asia Minor and from the late Bronze Age to the 5th century A.D., Connelly, associate professor of fine arts at New York University and author of *Votive Sculpture of Hellenistic Cyprus* (1988), seeks to provide a comprehensive cultural history of priestesses in the ancient Greek world. After a 25-page introduction, she discusses paths to priesthood—preparation, requirements, and acquisition; priesthoods of prominence—Athena Polias at Athens, Demeter and Kore at Eleusis, Hera at Argos, and Apollo at Delphi; dressing the part—costume, attributes, and mimesis; the priestess in the sanctuary—implements, portraits, and patronage; the priestess in action—procession, sacrifice, and benefaction; priestly privilege—perquisites, honors, and authority; death of the priestess—grave, monuments, epitaphs, and public burial; and the end of the line—the coming of Christianity. Connelly concludes that from the available evidence it is clear that Greek priestesses loved their communities, served them well, and were long remembered by them. She also suggests that some measure of the church's motivation in denying the possibility of women priests may have been a desire to distance itself from traditional Greco-Roman cults in which priestesses played such a central role.

H. E. Del Medico, *The Riddle of the Scrolls,* Kegan Paul Library of Arcana (London—New York: Kegan Paul, 2007, $212.50) 432 pp., 4 plates. Indexed. ISBN: 0-7103-1050-1. Distributed in the USA by Columbia University Press, New York.

The reprint of the 1958 English version of *L'énigme des manuscrits de la mer Morte,* this volume first discusses the riddle of the Dead Sea scrolls and its solution, with reference to the sensational discovery of them, their possible and probable authors, and translating the Hebrew manuscripts. Then it presents translations and interpretations of the following nonbiblical texts from Qumran Cave 1: *Manual of Discipline, Additions to the Rule, Habakkuk Pesher, War Scroll, Thanksgiving Hymns, Book of Mysteries,* and *Genesis Apocryphon.* Finally it treats the manuscripts of *Damascus Document* from the Cairo Genizah.

E. Dickey, *Ancient Greek Scholarship. A Guide to Finding, Reading, and Understanding Scholia, Commentaries, Lexica, and Grammatical Treatises, from Their Beginnings to the Byzantine Period,* American Philological Association Classical Resources 7 (Oxford—New York: Oxford University Press, 2007, cloth £45/$74, paper £14.99/$24.95) xvii and 345 pp. Bibliography. Indexed. LCN: 2006008424. ISBN: 978-0-19-531292-8 (cloth), -531293-5 (paper).

This volume aims to explain what ancient scholarship exists, where to find it, and when and how to use it; and to help readers acquire the facility in scholarly Greek necessary to use that material. After a fifteen-page introduction to ancient scholarship, Dickey, associate professor of classics at Columbia University in New York City, discusses author-by-author ancient literary works on which scholarship survives intact or as scholia under four headings: archaic and classical poetry, classical prose, Hellenistic literature, and literature of the Roman period. Next she deals with other ancient scholarly works: grammatical treatises, lexica, and other types of works. Then she provides an introduction to scholarly Greek, more than two-hundred readings (with notes) in scholarly Greek, and a glossary of over 1500 grammatical terms. There are appendixes on finding works on ancient scholarship in library catalogues, and on using facsimiles.

C. Edwards, *Death in Ancient Rome* (New Haven—London: Yale University Press, 2007, $35) xii and 287 pp., 6 halftones. Bibliography. Indexed. LCN: 2007010421. ISBN: 978-0-300-11208-4.

Edwards, professor of classics and ancient history at Birkbeck College, University of London, and author of *The Politics of Immortality in Ancient Rome* (1993), explores Roman death discourse in a way that demonstrates the degree to which it is rooted in other aspects of Roman culture—anxieties about gender difference, social differentiation, personal identity, national identity, and political change. After an eighteen-page introduction to dying a Roman death, she deals with the following topics: dying for Rome?—the glorious death of a commander; death as

spectacle—looking at death in the arena; fighting the fear of death; defiance, complicity, and the politics of self-destruction; dying in character—Stoicism and the Roman death scene; tasting death; celebrated deaths of Roman women; and laughing at death?—Christian martyrdom. Edwards concludes that in embracing death as an intrinsic and supremely important part of life, the elite Roman writers can still offer a model of courage to confront death with a steady gaze, to know death as the end, a strategy to transcend death that does not seek to deny its finality—an acceptance of mortality.

F. C. EISELEN, *Sidon. A Study in Oriental History* (Piscataway, NJ: Gorgias, 2007, $78) ix and 172 pp. Indexed. ISBN: 978-1-59333-592-2.

The facsimile reprint of a work first published in 1907, this volume first deals with the topography of Sidon, its name, and its historical relationship to Tyre. Then after discussing the city's founding, it traces the political history of Sidon to the close of the Tel-el-Amarna period, to its destruction by Esarhaddon, to its destruction by Artaxerxes Ochus, to the beginning of the Crusades, during the Crusades, and to the early 20th century, respectively. Then it treats Sidon's colonies, commerce, and industries; the religious history of Sidon; and its antiquities and inscriptions. The three appendixes concern the kings of Sidon, the coins of Sidon, and antiquities from Sidon. Eiselen (1872-1937) served as president of Garrett Biblical Institute (now Garrett-Evangelical Theological Seminary).

J. ELSNER, *Roman Eyes. Visuality & Subjectivity in Art & Text* (Princeton, NJ—Oxford: Princeton University Press, 2007, $49.50/£32.50) xvii and 350 pp. and 8 plates. Illustrated. Bibliography. Indexed. LCN: 2006051366. ISBN: 0-691-09677-5.

After a seven-page prologue, Elsner, senior research fellow in classical archaeology at Corpus Christi College, University of Oxford, and visiting professor of art history at the University of Chicago, and author of *Art and the Roman Viewer. The Transformation of Art from Paganism to Christianity* (1995), first presents an introductory essay on between mimesis and divine power—visuality in the Greco-Roman world, as well as three papers on "ancient discourses of art": image and ritual—Pausanius and the sacred culture of Greek art; discourses of style—connoisseurship in Pausanius and Lucian; and ekphrasis and the gaze—from Roman poetry to domestic wall painting. Then there are six chapters on "ways of viewing": viewing and creativity—Ovid's Pygmalion as viewer; viewer as image—intimations of Narcissus; viewing and decadence—Petronius' picture gallery; genders of viewing—visualizing woman in the casket of Projecta; viewing the gods—the origins of the icon in the visual culture of the Roman East; and viewing and resistance—art and religion in Dura Europos. The epilogue treats from Diana via Venus to Isis—viewing the deity with Apuleius.

D. K. FALK, *The Parabiblical Texts: Strategies for Extending the Scriptures in the Dead Sea Scrolls,* Companion to the Qumran Scrolls 8, Library of Second Temple Studies 63 (London—New York: T&T Clark, 2007, £65/$110) xii and 189 pp., 19 tables. Bibliography. Indexed. ISBN: 1-84127-242-6.

Falk, associate professor of ancient Judaism and biblical studies at the University of Oregon and author of *Festival Prayers in the Dead Sea Scrolls* (1998), investigates those writings among the Dead Sea scrolls that have come to be known as "parabiblical," that is, works that in various ways extend the Scriptures in terms of content, meaning, and/or application. After a 25-page introduction (on classification and genre, Scripture and canon, and extension and interpretation of Scripture), he focuses on three representative works: *Genesis Apocryphon, Reworked Pentateuch,* and *4QCommentary on Genesis A-D.* For each he discusses the manuscript(s), date and provenance, content, genre, and so on. In his fourteen-page synthesis, Falk places these Jewish parascriptural writings in their broader historical and cultural context.

E. FANTHAM, *The Roman World of Cicero's* De Oratore (Oxford—New York: Oxford University Press, 2006, paper £25/$45) x and 354 pp. Bibliography. Indexed. LCN: 2004295418. ISBN: 0-19-920773-9.

The paperback edition of a work first published in 2004, this investigation of Cicero's dia-

logue on the ideal orator-statesman seeks to illustrate its achievement as a reflection of a civilized way of life and a brilliantly constructed literary unity, and considers the contribution made by Cicero's recommendations to the development of rhetoric and higher education at Rome. After discussing Cicero at age 50 and the public careers of L. Licinius Crassus and M. Antonius, Fantham, professor emerita of Latin at Princeton University, treats the following topics: constructing the dialogue—the challenge of Plato; the future orator—talent, training, and the choice of model; the orator and the law; oratory and literature—the spoken and the written word; rediscovering Aristotelian invention; wit and humor as the orator's combat weapons; political persuasion—senate and *contio;* style and substance—Cicero's rethinking of *elocutio; res pervolgatae*—words and their manipulation in standard rhetorical theory; into action—the orator as public figure; and the statesman and the state in *De oratore* and after.

C. E. Fonrobert and M. S. Jaffee (eds.), *The Cambridge Companion to the Talmud and Rabbinic Literature,* Cambridge Companions to Religion (Cambridge, UK—New York: Cambridge University Press, 2007, cloth £40/$75, paper £18.99/$24.99) xxi and 412 pp., map, timeline. Bibliography. Indexed. LCN: 2006022821. ISBN: 0-521-84390-4 (cloth), -60508-3 (paper).

After a timeline of rabbinic literature, a glossary, and a fourteen-page introduction, this volume presents four articles on the conditions of rabbinic literary activity: Jaffee on rabbinic authorship as a collective enterprise; E. S. Alexander on the orality of rabbinic writing; J. L. Rubenstein on social and institutional settings of rabbinic literature; and S. Schwartz on the political geography of rabbinic texts. Then there are six articles on the genres of rabbinic literary composition: S. D. Fraade on rabbinic midrash and ancient Jewish biblical interpretation; S. J. D. Cohen on the Judean legal tradition and the halakah of the Mishnah; C. Hezser on Roman law and rabbinic legal composition; Y. Elman on Middle Persian culture and Babylonian sages—accommodation and resistance in the shaping of rabbinic legal tradition; M. D. Swartz on Jewish visionary tradition in rabbinic literature; and G. Hasan-Rokem on an almost invisible presence—multilingual puns in rabbinic literature. Finally there are five chapters on hermeneutical frames for interpreting rabbinic literature: C. Hayes on the "other" in rabbinic literature; Fonrobert on regulating the human body—rabbinic legal discourse and the making of Jewish gender; I. Gafni on rabbinic historiography and representations of the past; J. W. Schofer on rabbinical ethical formation and the formation of rabbinic ethical compilations; and D. Boyarin on Hellenism in Jewish Babylonia.

D. Frede and B. Inwood (eds.), *Language and Learning. Philosophy of Language in the Hellenistic Age. Proceedings of the Ninth Symposium Hellenisticum* (Cambridge, UK—New York: Cambridge University Press, 2005, £55/$90) xi and 353 pp. Bibliography. Indexed. LCN: 2004057027. ISBN: 0-521-84181-X.

After the editors' thirteen-page introduction, this volume presents ten essays: J. Allen on the Stoics on the origin of language and the foundations of etymology; A. A. Long on Stoic linguistics, Plato's *Cratylus,* and Augustine's *De dialectica;* A. Verlinksy on Epicurus and his predecessors on the origin of language; C. Atherton on Lucretius on what language is not; I. Sluiter on communicating Cynicism—Diogenes' "gangsta rap"; C. Brittain on common sense—concepts, definition, and meaning in and out of the Stoa; D. Blank on Varro's anti-analogist; S. Bobzien on the Stoics on fallacies of equivocation; J. Barnes on the nature of disjunction; and S. Ebbesen on theories of language in the Hellenistic age and in the 12th and 13th centuries.

F. García Martínez, *Qumranica Minora I. Qumran Origins and Apocalypticism,* ed. E. J. C. Tigchelaar, Studies on the Texts of the Desert of Judah 63 (Leiden—Boston: Brill, 2007, €135/$182) xvii and 325 pp. Indexed. LCN: 2006051270. ISBN: 90-04-15569-4.

The fifteen essays in this collection appear (all now in English) under three major headings: Qumran origins (six), apocalypticism (five), and history of research (four). They concern Qumran origins and early history—a Groningen hypothesis; a "Groningen" hypothesis of Qumran origins and early history; whether Judas Maccabeus was a wicked priest—marginal notes on 1QpHab viii 8-13; the history of the Qumran community in the light of recently available texts; 4QMMT in a Qumran context; old texts and modern mirages—the "I" of two Qumran hymns;

whether Jewish apocalyptic is the mother of Christian theology; traditions common to *4 Ezra* and the Dead Sea scrolls; the end of the world versus the transformation of history—intertestamental apocalyptic; apocalypticism in the Dead Sea scrolls; the question of Iranian influences in Qumran; fifty years of research on the Dead Sea scrolls and its impact on Jewish studies; new perspectives on the study of the Dead Sea scrolls; A. Dupont-Sommer and the Dead Sea scrolls; and the study of the texts from Qumran—a Groningen perspective. García Martínez is professor at the Universities of Groningen and Leuven.

F. García Martínez, *Qumranica Minora II. Thematic Studies on the Dead Sea Scrolls,* ed. E. J. C. Tigchelaar, Studies on the Texts of the Desert of Judah 64 (Leiden—Boston: Brill, 2007, €129/$174) xiii and 305 pp. Indexed. LCN: 2006051270. ISBN: 90-04-15683-6.

The fourteen essays (all now in English) in this collection deal with the following themes in the Dead Sea scrolls and related texts: the interpretation of the Torah of Ezekiel in texts from Qumran; two messianic figures in the Qumran texts; interpretations of the flood in the Dead Sea scrolls; man and woman—halakah based on Eden in the Dead Sea scrolls; priestly functions in a community without a temple; the traditions about Melchizedek in the Dead Sea scrolls; magic in the Dead Sea scrolls; the sacrifice of Isaac in 4Q225; Greek loanwords in the *Copper Scroll;* wisdom at Qumran—worldly or heavenly; invented memory—the "other" in the Dead Sea scrolls; creation in the Dead Sea scrolls; the genesis of Alexandria, the rabbis, and Qumran; and divine sonship at Qumran—between the OT and the NT.

J. Ginsburg, *Representing Agrippina. Constructions of Female Power in the Early Roman Empire,* American Philological Association American Classical Studies [49] (Oxford—New York: Oxford University Press, 2006, £26.99/$45) vii and 146 pp., 4 plates, stemma. Bibliography. Indexed. LCN: 2005040653. ISBN: 0-19-518141-7.

At her death, Ginsburg (1944-2002), who was associate professor of classics at Cornell University and author of *Tradition and Theme in the Annals of Tacitus* (1981), left behind an unfinished manuscript of monograph length on the younger Agrippina. A number of her colleagues and friends have collaborated in preparing that manuscript for publication. After E. Gruen's six-page introduction, this volume first discusses Agrippina in the literary tradition: the early years, marriage to Claudius, Agrippina and Claudius, Agrippina and Nero, and the murder of Agrippina. Then it treats visualizations of Agrippina on imperial and provincial coinage, in sculpture, and on cameos, and her assimilation to Demeter. Finally it considers Agrippina and the power of rhetorical stereotypes: *saeva noverca, dux femina,* and sexual transgressor.

R. E. Gmirkin, *Berossus and Genesis, Manetho and Exodus. Hellenistic Histories and the Date of the Pentateuch,* Library of Hebrew Bible/Old Testament Studies 433, Copenhagen International Seminar 15 (New York—London: T&T Clark, 2006, $140/£75) xii and 332 pp. Bibliography. Indexed. LCN: 2006007651. ISBN: 0-567-02592-6.

Gmirkin contends that the Hebrew Pentateuch was composed in its entirety about 273-272 B.C. by Jewish scholars at Alexandria who later traditions credited with the Septuagint translation of the Pentateuch. The primary evidence is the literary dependence of Genesis 1–11 on Berossus' *Babyloniaca* (278 B.C.), the literary dependence of the exodus story on Manetho's *Aegyptiaca* (ca. 285-280 B.C.), and the datable geopolitical references in the Table of Nations (Genesis 10). After chapters on methodology and the history of scholarship and on the Documentary Hypothesis, this volume treats Hecataeus of Abdera, Aristobulus and the Septuagint, Berossus and Genesis, the Table of Nations, Manetho and the Hyksos, Manetho and the polluted Egyptians, Nectanebos and Moses, the route of the exodus, and the date and authorship of the Pentateuch. The six appendixes concern Berossus and Megasthenes, Theophanes of Mytilene, the Samaritan Pentateuch, the rivers of Eden, Tarsus and the Nora inscription, and Seth-Typhon and the Jews.

M. J. Goff, *Discerning Wisdom. The Sapiential Literature of the Dead Sea Scrolls,* Supplements to Vetus Testamentum 116 (Leiden—Boston: Brill, 2007, €119/$170) xv and 372 pp. Bibliography. Indexed. LCN: 2006051759. ISBN: 90-04-14749-7.

Goff, assistant professor of religion at Florida State University and author of *The Worldly and*

Heavenly Wisdom of 4QInstruction (2003), seeks to provide a comprehensive and up-to-date synthesis regarding the content of the Qumran wisdom texts and recent research on them. After an eight-page introduction, he deals with the nonbiblical Qumran wisdom texts under the following headings: a wisdom text with an apocalyptic worldview—4QInstruction (1Q26; 4Q415-418, 423); eschatological wisdom—the Book of Mysteries (1Q27; 4Q299-301); gendered wisdom—4QWiles of the Wicked Woman (4Q184); the rewards of wisdom—4QSapiential Work (4Q185); wisdom for the *Yaḥad*—4QWords of the Maśkîl to All Sons of Dawn (4Q298); wisdom and halakah—4QWays of Righteousness (4Q420-421); practical wisdom—the Instruction of 4Q424; wisdom and the Torah—4QBeatitudes (4Q525); songs of wisdom—wisdom psalms in the Hebrew Bible and the Dead Sea scrolls (11QPs^a); and the minor wisdom texts. In each chapter he provides a summary overview of the composition, identifies its main themes and concerns, and treats issues such as genre classification and provenance. Goff concludes that the Qumran sapiential texts provide an impression of the variety of Jewish wisdom during the late Second Temple period; that the Qumran wisdom literature is pedagogical and eudaimonistic, interested especially in character formation and providing practical instruction related to ordinary spheres of life; and that it is noteworthy for the influence on it from apocalyptic traditions, especially in 4QInstruction and Mysteries.

A. M. Gowing, *Empire and Memory. The Representation of the Roman Republic in Imperial Culture,* Roman Literature and Its Contexts (Cambridge, UK—New York: Cambridge University Press, 2005, cloth £45/$70, paper £15.99/$24.99) xiv and 178 pp., 3 figs. Bibliography. Indexed. LCN: 2005296760. ISBN: 0-521-83622-0 (cloth), -54480-1 (paper).

In this study of how the Roman republic was memorialized in early imperial literature and culture, Gowing, professor of classics at the University of Washington, focuses on a few representative texts and sites in order to describe what he regards as fundamental tendencies and changes as well as to propose a constructive way to think about early imperial culture. Its five chapters appear under the following headings: *historia/memoria; res publica Tiberiana;* "Caesar, now be still"; Rome's new past; and remembering Rome. He gives particular attention to major imperial authors from the reign of Tiberius to that of Trajan (A.D. 14-117) and links the memory evident in literature to that imprinted on Rome's urban landscape, especially the Forum of Augustus and the Forum of Trajan. Gowing concludes that Tacitus harbored no doubts: the principate of Augustus marked the demise of the republic and set in motion the metamorphosis of its memory.

L. L. Grabbe, *A History of the Jews and Judaism in the Second Temple Period.* Vol. 1, *Yehud: A History of the Persian Province of Judah,* Library of Second Temple Studies 47 (London—New York: T&T Clark, 2006, paper £30/$60) xxi and 471 pp., map, 8 tables. Bibliography. Indexed. LCN: 2004556649. ISBN: 0-567-04352-5.

The paperback edition of the work described in *NTA* 49, p. 632, this volume presents a history of the province of Yehud (the Aramaic name for Judah) during the Persian period. It treats the sources (archaeology—unwritten and written; biblical writings; Persian, Mesopotamian, and Egyptian; Greek and Latin), society and institutions (administration, society and daily living, economy, religion), and history (early Persian period, 5th century B.C., 4th century B.C.). Grabbe is professor of Hebrew Bible and early Judaism at the University of Hull.

C. M. C. Green, *Roman Religion and the Cult of Diana at Aricia* (Cambridge, UK—New York: Cambridge University Press, 2007, £48/$75) xxx and 347 pp., 8 plates, 2 maps. Bibliography. Indexed. LCN: 2006001218. ISBN: 0-521-85158-0.

The sanctuary dedicated to Diana at Aricia flourished from the Bronze Age to the 2nd century A.D. Green, professor of classics at the University of Iowa, first discusses the grove and the goddess: the sanctuary of Diana at Aricia to the Augustan age; the sanctuary in the Augustan age; the sanctuary in the empire; Diana—her name and her appearance; the grove, the goddess, and the history of early Latium; and the many faces of Diana. Next she considers fugitives and kings, Greeks and slaves: the necessary murderer; "we are fugitives"; and Virbius, Hippolytus, and

Egeria. Then she treats healing and ritual: Diana the healer; ritual healing and the *Maniae;* and Diana and her worshipers. A five-page appendix deals with Servius *ad Aen.* 6.136 ("A golden [bough] lies hidden in a shady tree"). Green concludes that the Latins worshiped Diana faithfully for centuries, from the earliest days when they came to Latium and first saw this strangely beautiful and eminently sacred forest and lake in the crater.

R. P. H. Green, *Latin Epics of the New Testament. Juvencus, Sedulius, Arator* (Oxford—New York: Oxford University Press, 2006, £65/$120) xix and 443 pp. Bibliography. Indexed. LCN: 2006021999. ISBN: 0-19-928457-1.

Green, professor of humanity at the University of Glasgow, explores early works of Christian literature devoted to the NT in the two-hundred years or so after the rise of Constantine by Juvencus, Sedulius, and Arator, respectively. He intends this book as an introduction to those new to the field, a companion for those who want to probe more deeply, an instrument of further study for specialists in this or related fields, and perhaps as a rehabilitation of these authors for those who have been deterred by lack of material and for any other reason. Besides presenting necessary biographical details, he deals with numerous critical questions, and gives particular attention to why these works are legitimately called epic, how they relate to their Christian backgrounds as well as to classical epic, and what their value was to later centuries. Two appendixes on Juvencus and the text of the NT and on the official record of the presentation of the *Historia Apostolica* are included.

J. Gruber-Miller (ed.), *When Dead Tongues Speak. Teaching Beginning Greek and Latin,* American Philological Association Classical Resources 6 (Oxford—New York: Oxford University Press, 2006, cloth £52/$85, paper £14.99/$24.95) xiii and 238 pp. Bibliographies. Indexed. LCN: 2005026643. ISBN: 0-19-517494-1 (cloth), -517495-X (paper).

After Gruber-Miller's essay on communication, context, and community—integrating the "standards for classical language learning" in the Greek and Latin classroom, this volume presents four essays focusing on the learner: A. Deagon on cognitive style and learning strategies in Latin instruction; B. Hill on Latin for students with severe foreign language learning difficulties; K. Argetsinger on peer teaching and cooperative learning in the first year of Latin; and L. J. Churchill on whether there is a woman in this textbook—feminist pedagogy and elementary Latin. Then there are four articles focused on the language: D. V. McCaffery on reading Latin efficiently and the need for cognitive strategies; K. S. Morrell on language acquisition and teaching ancient Greek—applying recent theories and technology; P. Saffire on ancient Greek in classroom conversation; and Gruber-Miller on teaching writing in beginning Latin and Greek—*logos, ethos,* and *pathos.* Also included is a thirteen-page annotated bibliography by Gruber-Miller.

C. H. Hallett, *The Roman Nude. Heroic Portrait Statuary 200 BC–AD 300,* Oxford Studies in Ancient Culture and Representation (Oxford—New York: Oxford University Press, 2005, £80/$150) xxi and 391 pp. Illustrated. Bibliography. Indexed. LCN: 2005048832. ISBN: 0-19-924049-3.

Based on a doctoral dissertation directed by A. Stewart and completed in 1993 at the University of California at Berkeley, this volume collects all the examples of nude Roman heroic portrait statuary between 200 B.C. and A.D. 300, and offers an interpretation of the genre as a whole that attempts to view these figures in their proper historical context. After discussing the origins of the nude portrait in Greek art, it seeks to elucidate the meaning (or meanings) of nude portraiture for the Greeks. Then it presents a series of essays that deal with the following questions: What was the Roman attitude toward nudity both in real life and in art? How did the Romans come to take over the convention of the nude portrait from the Greeks? What did the nudity of these portraits signify for a Roman audience? What did it mean when a nude portrait was accompanied by divine attributes? and Why do these Roman nude portraits elicit such a powerful negative response from most modern western viewers? Hallett concludes that to us these Roman nude portraits do not seem to belong wholly to a single artistic tradition, and that we like our

artistic and cultural traditions to remain pure rather than to be crossed and hybridized. Thirteen appendixes are included.

M. Himmelfarb, *A Kingdom of Priests. Ancestry and Merit in Ancient Judaism,* Jewish Culture and Contexts (Philadelphia: University of Pennsylvania Press, 2006, $59.95) vii and 270 pp. Bibliography. Indexed. LCN: 2006046151. ISBN: 0-8122-3950-4.

Taking its title from Exod 19:6, this volume explores the significance of the idea of Israel as a "kingdom of priests" in the Second Temple period and the tensions connected with it. After a ten-page introduction, Himmelfarb, professor of religion at Princeton University, discusses priest and scribe—ancestry and professional skill in Book of the Watchers, the Wisdom of Ben Sira, and *Aramaic Levi; Jubilees'* kingdom of priests; priesthood and purity laws—*Temple Scroll* and *Damascus Document;* priesthood and sectarianism—*Rule of the Community, Damascus Document,* and Revelation; priesthood and allegory—Philo and Alexandrian Judaism; and "the children of Abraham your friend"—the end of priesthood, the rise of Christianity, and the neutralization of Jewish sectarianism. She concludes that the problem that "kingdom of priests" embodied for Jews was resolved by the destruction of the Temple in A.D. 70; and that this made embracing the dominant biblical understanding of Israel as the children of Abraham, a community defined by birth and judged as a whole, less difficult.

D. D. Hollander, *Money in the Late Roman Republic,* Columbia Studies in the Classical Tradition 29 (Leiden—Boston: Brill, 2007, €89/$99) xi and 190 pp., 2 tables. Bibliography. Indexed. LCN: 2006051844. ISBN: 978-90-04-15649-4.

The revised version of a doctoral dissertation directed by W. V. Harris and presented to Columbia University in 2002, this volume examines the nature and use of money in the late Roman republic (from the creation of the *denarius* system during the Second Punic War down to the battle of Actium in 31 B.C.) in order to understand better the development of the Roman economy in this period of rapid imperial expansion and increased wealth. After a fourteen-page introduction, it treats Roman coinage—use, volume, and composition (silver, gold, bronze); financial instruments (bullion, financial instruments, financial institutions); pecuniary assets (means of payment, stores of wealth, media of exchange, units of account); monetary zones (governmental, commercial, urban, rural); and the demand for Roman money (quantity theory, the demand for money, demand in the late republic, changes in demand, relation to economic growth). Hollander concludes that over the course of the 2nd and 1st centuries B.C. the *denarius* increasingly took the place of other assets as a means of payment and a store of wealth, but in the final turbulent decades of the republic the *denarius* system was perhaps too successful when demand outstripped supply.

S. Hultgren, *From the Damascus Covenant to the Covenant of the Community. Literary, Historical, and Theological Studies in the Dead Sea Scrolls,* Studies on the Texts of the Desert of Judah 66 (Leiden—Boston: Brill, 2007, €189/$246) xv and 621 pp. Bibliography. Indexed. LCN: 2007060860. ISBN: 90-04-15465-5.

Taking his starting point from the phrase "the new covenant in the land of Damascus" in *Damascus Document,* Hultgren, assistant professor of theology at Fordham University in New York City and author of *Narrative Elements in the Double Tradition. A Study of Their Place within the Framework of the Gospel Narrative* (2002), seeks to understand the covenantal theology (or theologies) contained in the Dead Sea scrolls as well as the history and covenantal polity (or polities) of the people that stand behind them. He first presents a two-part literary analysis of CD xix-xx with regard to the identity of "the new covenant in the land of Damascus" [see §§ 49-1988; 50-1340]. Next he discusses the biblical and theological foundations of "the new covenant in the land of Damascus"; the origins of the Damascus covenant; and from the Damascus covenant to the Qumran community—the emergence of the *Yaḥad*. Then he considers the origins and functions of Qumran dualism; covenant, law, and the righteousness of God—a study in the *Hodayot* of Qumran; and covenant renewal in the Dead Sea scrolls and *Jubilees* and its biblical origins; and CD iii 17b–iv 12a and the origins of the Qumran community. Hultgren concludes

that "the new covenant in the land of Damascus" was the parent movement of the Qumran community, and that what began as a movement for the restoration of all Israel became in the Qumran community an exclusive covenant in which eschatological salvation was available only for those who were proleptically purified and justified through compliance with the laws of God as promulgated in the community.

C. N. Jefford, *The Apostolic Fathers and the New Testament* (Peabody, MA: Hendrickson, 2006, paper $19.95) xii and 267 pp. Indexed. LCN: 2006006413. ISBN: 1-56563-425-X.

Jefford, professor of Scripture at St. Meinrad School of Theology in Indiana and author of *The Apostolic Fathers. An Essential Guide* (2005), examines the images, themes, and concepts found in the NT and the Apostolic Fathers, and uses them to provide observations and insights about the beliefs of the early church. After a six-page introduction to talking about the Apostolic Fathers, he discusses finding a time and place for the texts, the authority of texts and traditions, codes of conduct and Christian thinking, imagery of the NT faith, the question of Christians as Jews, the question of Christians as citizens, and how persons and places influence history. Jefford concludes that it is often through the eyes of the Apostolic Fathers that the contexts of the ancient biblical debates are improved and our understanding of the rise of Christianity is greatly enhanced.

T. M. Jonquière, *Prayer in Josephus,* Ancient Judaism and Early Christianity 70 (Leiden—Boston: Brill, 2007, €118/$165) xiii and 315 pp., 2 tables. Bibliography. Indexed. ISBN: 978-90-04-15823-8.

Based on a doctoral dissertation presented to the University of Utrecht in 2005, this volume considers Josephus' views on prayer, the manner in which he used prayers in his narratives, and the ideas that emerge from his prayers. After a five-page introduction, it discusses the nature of prayer, Josephus' comments on prayer, thirty-two prayers included in his works (Noah after the flood, Isaac's blessing, Jacob at Bethel, Amram, Moses at the burning bush, etc.), the functions of the prayers in their narrative contexts, the relation between Josephus' own thoughts about prayer and the prayers that he wrote, and his view of God (as origin, ruler, and protector). Jonquière concludes that Josephus used prayers to personalize his stories or to convey his thoughts, and that he regarded prayer as a religious act (especially to thank God) that everyone should perform twice a day either at sacrifice or for oneself.

A. Kasher with E. Witztum, *King Herod: A Persecuted Persecutor. A Case Study in Psychohistory and Psychobiography,* trans. K. Gold, Studia Judaica 36 (Berlin—New York: de Gruyter, 2007, €129) xx and 514 pp., 7 maps, table. Bibliography. Indexed. LCN: 2007003428. ISBN: 978-3-11-018964-3.

This attempt to shed light on Herod the Great's personality and emotional state contends that he suffered from paranoid personality disorder, which subsequently deteriorated into a delusional disorder whose recurrent episodes brought the paranoid elements to psychotic levels, causing grave damage and ultimately a loss of judgment, insight, and the ability to comprehend reality. After a seventeen-page introduction to methodology and the psychopathological aspects of Herod, it treats the residue of his childhood in the late Hasmonean period (73/72-63 B.C.); adolescence in the shadow of the Roman conquest (63-42); from the utmost depths to the conquest of Jerusalem (41-37); Herod in the first year of his reign (37); roots and ramifications of the Hasmonean trauma (37-34); Cleopatra VII's influence on relations between Herod and Antony (34-31); elimination of Herod's Hasmonean family members (30-28); construction and prosperity in the shadow of oppression (27-10); Herod's address in preparation for the building of the Holy Temple (23/22); hidden motivations for building the Holy Temple—"rivalry" with the Hasmoneans and a desire to flaunt his grandeur; return to daily reality amid new tensions (18-14); a turn for the worse at home and continued activity abroad (14-10); further deterioration in Herod's mental state and worsening relations with his Hasmonean sons (10-9); a downward spiral at home and abroad (9-7); lead-up to the great explosion (8-7); the tragic end of Alexander and Aristobulus (7); Antipater's subversion in the royal court of Jerusalem (7-5); the bitter fate of Antipater (5); descent into oblivion (4); and postmortem.

C. Keane, *Figuring Genre in Roman Satire,* American Philological Association American Classical Studies 50 (Oxford—New York: Oxford University Press, 2006, £29.99/$49.95) vii and 182 pp. Bibliography. Indexed. LCN: 2005023766. ISBN: 0-19-518330-4.

Keane, assistant professor of classics at Washington University in St. Louis, MO, observes that Roman satire dramatizes its own generic theory in demonstrating its close and reciprocal relationship with Roman social practices. The four chapters in her book uncover four encoded and interlocking accounts of the genre's origins and purposes, all embedded in the selective and subjective satiric picture of the world. Thus she treats the theatrics of satire, satiric attack, satire and the law, and teaching satire, respectively. Keane concludes that understanding satire as a composite of various social models requires a reconsideration of the traditional idea of the satirist as observer, and that the satiric models studied here are in practice self-defining activities that engage the agent's moral attitudes, social and educational background, and anxieties.

A. Kenny, *Ancient Philosophy.* Vol. 1 of *A New History of Western Philosophy* (Oxford: Oxford University Press, Clarendon Press, 2006, paper £10.99/$18.95) xxi and 341 pp., map. Illustrated. Bibliography. Indexed. LCN: 2004303627. ISBN: 0-19-875272-5.

In his eleven-page introduction, Kenny, who has been president of the British Academy and pro-vice-chancellor of the University of Oxford, first offers a chronological tour of ancient philosophy from Pythagoras to Augustine and then provides a treatment of topics on which we can learn from our predecessors in classical Greece and imperial Rome. The paperback edition of the work first published in 2004, this first volume in a four-volume project treats the history of ancient philosophy in nine chapters: beginnings—from Pythagoras to Plato; schools of thought—from Aristotle to Augustine; how to argue—logic; knowledge and its limits—epistemology; how things happen—physics; what there is—metaphysics; soul and mind; how to live—ethics; and God.

W. E. Klingshirn and L. Safran (eds.), *The Early Christian Book,* CUA Studies in Early Christianity (Washington, DC: Catholic University of America Press, 2007, $39.95) xi and 314 pp., 28 plates. LCN: 2006021256. ISBN: 978-0-8132-1486-3.

After a nine-page introduction by the editor, the twelve essays in this volume appear under six headings: making the book (two), constructing texts (two), passages and places (two), ceremony and the law (two), texts and the body (two), and theory and the book (two). The contributors are J. Lowden on the word made visible—the exterior of the early Christian book as visual argument; C. Kotsifou on books and book production in the monastic communities of Byzantine Egypt; D. Boyarin on Talmud and "Fathers of the Church"—theologies and the making of books; C. Burris on the Syriac *Book of Women*—text and metatext; C. M. Chin on through the looking glass darkly—Jerome inside the book; G. Clark on city of books—Augustine and the world as text; C. Humfress on judging by the book—Christian codices and late antique legal culture; D. Sarefield on the symbolics of book burning—the establishment of a Christian ritual of persecution; K. Haines-Eitzen on engendering palimpsests—reading the textual tradition of *Acts of Paul and Thecla;* C. Rapp on holy texts, holy men, and holy scribes—aspects of scriptural holiness in late antiquity; C. Conybeare on *sanctum, lector, percense volumen*—snakes, readers, and the whole text in Prudentius' *Hamartigenia;* and M. Vessey on theory, or the dream of the book (Mallarmé to Blanchot).

M. Landfester (ed.), *Brill's New Pauly. Encyclopaedia of the Ancient World. Classical Tradition.* Vol. 2, *Dem-Ius* (Leiden—Boston: Brill, 2007, €228/$308) lvi and 608 pp. (cols. 1-1215), maps. Illustrated. Bibliographies. ISBN: 90-04-14222-3.

The first volume in this project was described in *NTA* 51, p. 426. This second volume covers material from "democracy" to "ius commune," and includes articles (among many others) on dialectics, Diana of Ephesus, didactic literature, dream interpretation, ekphrasis, Eleusis, Ephesus, Epicureanism, epistle, ethics, family, funeral oration, games, genre, gnosis, Greek philology, Hellenism, historiography, horoscopes, imitation, imperialism, *interpretatio christiana,* intertextuality, initiation, irony, and Italy. Landfester edited this volume in cooperation with H. Cancik and H. Schneider. F. G. Gentry is the managing editor of the English edition.

J.-P. Lémonon, *Ponce Pilate* (Ivry-sur-Seine: Les Editions de l'Atelier, 2007, paper €23) 301 pp., 5 halftones, 6 maps. Bibliography. Indexed. ISBN: 978-2-7082-3918-0.

The revised and updated version of the work published in 1981 under the title *Pilate et le gouvernement de la Judée. Textes et monuments* [*NTA* 26, p. 222], this volume first discusses Pilate and the governors of Judea: the Pilate inscription found at Caesarea Maritima; the creation of the province of Judea; the Caesarea inscription and the title of the governors of Judea; the powers of the governor of Judea; his residence; and Pilate's activities before his arrival in Judea. Then it considers Pilate according to the literary texts of the 1st-century and the beginning of the 2nd century A.D.: the episode of the standards of Caesar; the incident provoked by the construction of an aqueduct; the execution of Jesus of Nazareth; the episode of the golden shields; the massacre of the Samaritans; and Pilate's departure for Rome. Finally it deals with Pilate's fate according to the literature and life of the early Christians. Lémonon is professor emeritus of exegesis and 1st-century history on the theological faculty of the Université Catholique de Lyon. M. Sartre has provided a three-page preface.

A. A. Long, *From Epicurus to Epictetus. Studies in Hellenistic and Roman Philosophy* (Oxford: Oxford University Press, Clarendon Press, 2006, cloth £55/$99, paper £24/$45) xv and 439 pp. Bibliography. Indexed. LCN: 2006018938. ISBN: 0-19-927911-X (cloth), -927912-8 (paper).

After two general essays on Hellenistic ethics and philosophical power and on Hellenistic ethics as the art of life, this volume presents five studies under the heading "Scepticism": Aristotle and the history of Greek skepticism; Timon of Phlius—Pyrronist and satirist; Arcesilaus in his time and place; skepticism about gods; and astrology—arguments pro and con. Next there are three papers on "Epicureanism": chance and laws of nature in Epicureanism; pleasure and social utility—the virtues of being Epicurean; and Lucretius on nature and the Epicurean self. Then there are three chapters on "early Stoicism": Zeno's epistemology and Plato's *Theaetetus;* Stoic psychology and the elucidation of language; and the Stoics on world-conflagration and everlasting recurrence. Finally there are five articles on "Cicero, and Roman Stoicism": Cicero's Plato and Aristotle; Cicero's politics in *De officiis;* Stoic philosophers on persons, property-ownership, and community; Seneca on the self as an apt subject for discussion; and Epictetus on understanding and managing emotions. Long is professor of classics, literature, and philosophy at the University of California at Berkeley.

G. Macaskill, *Revealed Wisdom and Inaugurated Eschatology in Ancient Judaism and Early Christianity,* Supplements to the Journal for the Study of Judaism 115 (Leiden—Boston: Brill, 2007, €119/$149) x and 294 pp. Bibliography. Indexed. LCN: 2007295606. ISBN: 978-90-04-15582-4.

Developed from a doctoral dissertation directed by R. Bauckham and presented to the University of St. Andrews in 2005, this volume explores in four early Jewish and Christian texts the pivotal role of "revealed wisdom" in an eschatology that depicted the revealing of wisdom as an inaugural event. After a 25-page introduction to wisdom, apocalyptic, and generic compatibility, it discusses the theme of revealed wisdom in *1 Enoch,* 4QInstruction, Matthew's Gospel, and *2 (Slavonic) Enoch,* respectively. An eighteen-page appendix considers previous research on wisdom and apocalyptic in Matthew's Gospel. Macaskill concludes that Matthew's eschatology is inaugurated and centers on the revealing of wisdom to an elect group, that there is evidence for the idea of restored creation in Matthew, and that the idea that Jesus is an eschatological revealer of wisdom can explain more features of Matthew's Gospel than the idea of a Wisdom Christology does.

V. H. Matthews, *Manners & Customs in the Bible. An Illustrated Guide to Daily Life in Bible Times* (3rd ed.; Peabody, MA: Hendrickson, 2006, $24.95) 256 pp. Illustrated. Bibliography. Indexed. LCN: 2005037764. ISBN: 1-56563-704-6.

This third edition of a work first published in 1988 features formatting modifications, a glossary, more cross-referencing throughout the book, new photographs and maps, and updated and expanded bibliographies. After a thirteen-page introduction, Matthews, professor of religious studies at Southwest Missouri State University, provides pertinent information about daily life in

biblical times under five major headings: ancestral period, exodus-settlement period, monarchy period, exile and return, and intertestamental and NT period. Special attention is placed on sociological and anthropological methods of studying the Bible.

R. May, *Apuleius and Drama. The Ass on Stage,* Oxford Classical Monographs (Oxford—New York: Oxford University Press, 2006, £65/$110) xv and 379 pp. Bibliography. Indexed. LCN: 2006023595. ISBN: 0-19-920292-3.

The revised and extended version of an Oxford DPhil thesis submitted in 2002, this volume investigates how Apuleius used drama throughout his works and also tries to establish the ways in which he did it, which type of drama was his main intertext, and whether there was an underlying pattern in the employment of this particular intertext. After a fifteen-page introduction, May deals with the following topics: knowledge of drama and archaism in the 2nd century A.D.; drama, philosophy, and rhetoric—Apuleius' minor works; courtroom drama—Apuleius' *Apologia;* the texture of *Metamorphoses;* the drama of Aristomenes and Socrates; a parasite in a comic household; the Risus festival—laughing at laughter; *Cupid and Psyche*—a divine comedy; Charite—how comedies do not end; "Seneca cannot be too heavy, nor Plautus too light" (*Metamorphoses,* book 10); and the end—Isis as *dea ex machina*? May concludes that Apuleius not only took the image of drama as the simile of life but also offered an expression of the spectacular nature of both the novelistic genre and the times he lived in, immersed in theatricality.

P. E. McGovern, *Ancient Wine. The Search for the Origins of Viniculture* (Princeton, NJ—Oxford: Princeton University Press, 2007, paper $19.95) xxiii and 365 pp., frontispiece, 7 maps, 8 plates. Illustrated. Bibliography. Indexed. LCN: 2002042714. ISBN: 0-691-07080-6.

McGovern, a senior research scientist in the Museum Applied Science Center for Archaeology and adjunct associate professor of anthropology at the University of Pennsylvania, traces the history of wine in antiquity under the following headings: Stone Age wine; the Noah hypothesis; the archaeological and chemical hunt for the earliest wine; Neolithic wine; wine of the earliest Pharaohs; wine of Egypt's golden age; wine of the world's first cities; wine and the great empires of the ancient Near East; the Holy Land's bounty; lands of Dionysus—Greece and western Anatolia; a beverage for King Midas and at the limits of the civilized world; and molecular archaeology, wine, and a view to the future. McGovern concludes that each culture has its own story to tell about its relationship with wine and the vine, and that together they form a truly remarkable history of a truly remarkable plant and its product, intertwining itself with human culture throughout the world. This paperback edition of the work published in 2003 features a new three-page foreword by R. G. Mondavi.

B. Meissner, *Hellenismus,* Geschichte kompakt (Darmstadt: Wissenschaftliche Buchgesellschaft, 2007, paper €14.90) vii and 150 pp. Bibliography. Indexed. ISBN: 978-3-534-15494-4.

After a three-page introduction to the concept, problem, and chronological scope of "Hellenism," Meissner, professor of ancient history at the Helmut-Schmidt-Universität der Bundeswehr in Hamburg, discusses the history of the Hellenistic period under the following headings: Diadochs and Epigones—the origin of the Hellenistic monarchies (323 to ca. 280 B.C.); the Hellenistic power system until 217 B.C.—great monarchies, small territorial kingdoms, and Sicilian monarchical states; the Hellenistic power system under the influence of Roman, Carthaginian, and Parthian expansion (217 to 107 B.C.); and the Hellenistic world under Roman rule (129 to 30 B.C.). Then he considers various structures of the Hellenistic world: the Hellenistic kingdom; law and administration; economy and society; science, technology, culture, and literature; and religion and forms of living.

K. Milnor, *Gender, Domesticity, and the Age of Augustus. Inventing Private Life,* Oxford Studies in Classical Literature and Gender Theory (Oxford—New York: Oxford University Press, 2005, £61/$99) xii and 360 pp. Bibliography. Indexed. LCN: 2006295613. ISBN: 0-19-928082-7.

Milnor, assistant professor of classics at Barnard College, Columbia University, in New York

City, investigates how and why the early Roman empire developed new ways of articulating "correct" female behavior, and what those new articulations had to do with the larger cultural transformations of the early empire. After a 46-page introduction, she treats the following topics: reading and writing gender on the Augustan Palatine; other men's wives—domesticity and display in Vitruvius' *De architectura;* women, history, and the law; a domestic disturbance—talking about the triumvirs in the early empire; and natural urges—marriage, philosophy, and the work of the house. The epilogue deals with Nero and the end of Julio-Claudian rule ("burning down the house"). Milnor concludes that on both material and symbolic levels the fact of the imperial *domus* transformed how Rome thought about the "correct" relationship between public and private life, and how the work of the one influenced the construction of the other.

M. M. Mitchell and F. M. Young (eds.), *The Cambridge History of Christianity.* Vol. 1, *Origins to Constantine* (Cambridge, UK—New York: Cambridge University Press, 2006, £100/$180) xlviii and 740 pp., 13 halftones, 6 maps. Bibliographies. Indexed. LCN: 2005012926. ISBN: 0-521-81239-9.

This first volume in a nine-volume history of Christianity presents thirty-two essays under six headings: the political, social, and religious setting (three); the Jesus movements (four); community traditions and self-definition (seven); regional varieties of Christianity in the first three centuries (eight); the shaping of Christian theology (five); and "aliens" become citizens—toward imperial patronage (five). The chapters most pertinent to the NT field include those by S. Freyne on Galilee and Judea in the 1st century; T. Rajak on the Jewish Diaspora; H.-J. Klauck on the Roman empire; J. Marcus on Jewish Christianity; Mitchell on Gentile Christianity; H. W. Attridge on Johannine Christianity; W. A. Meeks on social and ecclesial life of the earliest Christians; Mitchell on the emergence of the written record; H. Y. Gamble on Marcion and the "canon"; J. Lieu on self-definition vis-à-vis the Jewish matrix; A. J. Droge on self-definition vis-à-vis the Greco-Roman world; D. Brakke on self-differentiation among Christian groups—the gnostics and their opponents; C. Osiek on the self-defining praxis of the developing *ekklēsia;* Mitchell on from Jerusalem to the ends of earth; F. Trombley on the geographical spread of Christianity; C. Trevett on Asia Minor and Achaea; B. A. Pearson on Egypt; and M. Vinzent on Rome.

G. Morgan, *69 A.D. The Year of Four Emperors* (Oxford—New York: Oxford University Press, 2007, paper £9.99/$16.95) xiv and 322 pp., 4 maps. Bibliography. Indexed. LCN: 2005047271. ISBN: 978-0-19-531589-9.

The "Year of the Four Emperors" is the label attached to the 18-month period that opened with the suicide of Nero in June A.D. 68 and closed with the triumph of Vespasian in December 69. After a ten-page introduction, Morgan, professor of classics and history at the University of Texas at Austin, discusses the fall of Nero and the Julio-Claudian house; the reign of Galba (June 68 to January 69); adoption and assassination (January 69); the opening of the Vitellian offensive (January and February); Otho prepares for war (January and February); the war between Otho and Vitellius (March and April); the reign of Vitellius (April to September 69); the beginning of the end—Vespasian through August 69; the opening of the Flavian offensive (August to October); and endgame (November and December). The three appendixes treat the principal sources for A.D. 68-69, characterizations of Galba and Otho, and the legions operational in 68-69. The cloth edition appeared in 2006.

F. S. Naiden, *Ancient Supplication* (Oxford—New York: Oxford University Press, 2006, £45/$74) xiv and 426 pp., map, tables. Illustrated. Bibliography. Indexed. LCN: 2005050879. ISBN: 0-19-518341-X.

On the basis of more than eight-hundred acts of supplication in Greek, Hebrew, and Roman literature and in various visual sources, Naiden, assistant professor of classical studies at Tulane University in New Orleans, investigates the gestures made by the suppliants, the types of requests that they made, the arguments used in defense of their requests, and the role of the *supplicandus* who evaluates and decides whether to fulfill their requests. The six chapters in this

volume deal with the following topics: Yes and no; the first three steps in supplication (approach, gesticulation and/or speech, request and perhaps arguments); the fourth and last step (the decision of the *supplicandus*); supplication and Greek law; supplication, republic, and principate; and ceremony and morals. Six appendixes are included.

J. Neusner, B. D. Chilton, and W. S. Green (eds.), *Historical Knowledge in Biblical Antiquity* (Blandford Forum, UK: Deo, 2007, paper £29.95/$39.95) xiv and 433 pp., 14 maps. Bibliographies. Indexed. ISBN: 1-905679-00-9. Distributed in the USA by Westminster John Knox, Louisville.

After Neusner's eight-page preface, this volume presents fifteen essays by Chilton on the task of history for ancient Israel; C. Dewald on whether history matters—meaning-making and the first two Greek historians (Herodotus and Thucydides); L. H. Schiffman on whether the Dead Sea scrolls are historical texts; G. W. E. Nickelsburg on history-writing in and on the basis of Jewish apocalyptic literature; S. Mason on encountering the past through the works of Flavius Josephus; Neusner on the idea of history in rabbinic Judaism—the kinds of questions the ancient rabbis answered; A. J. Avery-Peck on interpreting legal history in the Mishnaic Division of Agriculture; M. Aviam with Green on archaeology and history—what archaeology can show about ethnic and religious regions in ancient Galilee; Chilton on the search for Jesus—issues of character; Chilton on Paul's thought and life; Chilton on James, Jesus' brother, and history; Chilton on Mary Magdalene and history; Chilton and Neusner on Paul and Gamaliel [see § 51-1094]; G. G. Porton on historical questions and questioning history—whether we can write a history of Judaism in late antiquity; and Green on different ways of looking at truth.

Z. Newby, *Greek Athletics in the Roman World. Victory and Virtue,* Oxford Studies in Ancient Culture and Representation (Oxford—New York: Oxford University Press, 2005, £84/$150) xiv and 314 pp., 4 plates. Illustrated. Bibliography. Indexed. ISBN: 978-0-19-927930-2.

Newby, lecturer in classics and ancient history at the University of Warwick, argues that Greek athletics came to exercise a profound influence upon Roman spectacle and bathing culture during the first three centuries A.D., and provided the Greeks under Roman control with a crucial means of connecting with their classical past and a way of asserting their cultural identity while still accommodating the Roman imperial power. After a seventeen-page introduction, she deals with athletics in the Roman world: Greek athletics in the heart of Rome; visualizing athletics in the Roman baths; and idealized statues in Roman villas. Then she treats athletics and identity in the Greek east: training warriors—the merits of a physical education; the Athenian *ephēbeia*—performing the past; Olympia and Pausanias' construction of Greece; and gymnasia, festivals, and euergetism in Asia Minor. Newby concludes that athletics was one of the central symbols of Greek culture in the Roman period and thus played a crucial role in constructions of Greek identity and in the Roman response to Hellenic culture.

C. Osborne, *Dumb Beasts and Dead Philosophers. Humanity and the Humane in Ancient Philosophy and Literature* (Oxford: Oxford University Press, Clarendon Press, 2007, £40/$65) xiii and 262 pp. Bibliography. Indexed. LCN: 2006102304. ISBN: 978-0-19-928206-7.

With reference to various ancient texts, Osborne, reader in philosophy at the University of East Anglia, explores what humans think animals are, how we perceive ourselves as like or unlike them, and the humane attitude toward animals and other natural things. The nine chapters in her volume concern the following topics: William Blake, nature, and mortality; nature and providence—readings in Herodotus, Protagoras, and Democritus; the transmigration of souls—reincarnation into animal bodies in Pythagoras, Empedocles, and Plato; language, concepts, and automata—rational and irrational animals in Aristotle and Descartes; the disadvantages of being a complex organism—Aristotle and the *scala naturae;* the vice of sentimentality—Androcles and the lion, and some extraordinary adventures in the Desert Fathers; the notion of natural rights—defending the voiceless and oppressed in the tragedies of Sophocles; self-defense and utilitarian calculations—Democritus of Abdera and Hermarchus of Mytilene; and eating animals—Porphyry's dietary rules for philosophers.

M. C. Palmisano, *"Salvaci, Dio dell'universo!" Studio dell'eucologia di Sir 36H,1-17,* Analecta Biblica 163 (Rome: Editrice Pontificio Istituto Biblico, 2006, paper €33) 468 pp., 2 plates. Bibliography. Indexed. ISBN: 88-7653-163-7.

Prepared as a doctoral dissertation under the direction of M. Gilbert and presented to the Pontifical Biblical Institute in 2006, this volume investigates the prayer in Sir 36:1-17 (Hebrew)/ 33:1-13a, 16b-22 (14-19) (Greek), with particular attention to MS B, the only Hebrew witness to the passage. Palmisano first discusses the *status quaestionis* and the study of the literary context. Next she presents a text-critical, literary, and exegetical analysis of the prayer under the heading "the cry of Israel": the salvation of Israel and knowledge of the enemy (Sir 36H:1-5); the punishment of the enemy (36H:6-10/33G:6-12); the rebirth of Israel (36H:11-14/33G:13a, 16b-19 [13-16]); and the fulfillment of prophecy (36H:15-17/36G:20-22 [17-19]). Then Palmisano reflects on Ben Sira the sage between history and prophecy, and concludes that various hypotheses about the passage as not originally belonging to ben Sira's book are not well founded. Two appendixes and two excursuses are included.

K. Piepenbrink, *Antike und Christentum,* Geschichte kompakt (Darmstadt: Wissenschaftliche Buchgesellschaft, 2007, paper €14.90) ix and 116 pp. Bibliography. Indexed. ISBN: 978-3-534-06043-6.

Noting that the origin and early development of Christianity are inextricably associated with the Roman empire, Piepenbrink, Privatdozentin in ancient history at the University of Mannheim, first discusses antiquity and Christianity in the first three centuries: the formation of Christianity, Christianity and the Roman state, and Christianity and Roman society. Then she considers antiquity and Christianity in late antiquity: Christianity in late antiquity, Christianity and the Roman state, and Christianity and Roman society. Piepenbrink concludes with comments on changes and continuities between Christianity and the Roman state/society in late antiquity vis-à-vis the first three centuries A.D.

P. Probert, *Ancient Greek Accentuation. Synchronic Patterns, Frequency Effects, and Prehistory,* Oxford Classical Monographs (Oxford—New York: Oxford University Press, 2006, £84/$150) xxvi and 444 pp., 10 charts, 32 tables. Bibliography. Indexed. LCN: 2006298128. ISBN: 0-19-927960-8.

After an eleven-page introduction, Probert, university lecturer in classical philology and linguistics and fellow of Wolfson College, Oxford, as well as author of *A New Short Guide to the Accentuation of Ancient Greek* (2003), first discusses evidence for the Greek accent, background on Greek accentuation, continuity and change in Greek accentuation, and the history of scholarship on the Greek accent. Then after general remarks on Greek accentuation, she deals with the accentuation of words with the suffixes -ρο-, -το-, -νο-, -λο-, and -μο-, respectively, as well as complex Caland formations. Also included are five appendixes containing the data for those chapters. Probert finds that in categories with inconsistent accentuation the accentuation is correlated with the synchronic transparency of a word's derivation and the degree to which it is formally and functionally typical of the morphological category in which it originated, and that accentuation in these categories tends to be related to the frequency of a word's occurrence.

A. Y. Reed, *Fallen Angels and the History of Judaism and Christianity. The Reception of Enochic Literature* (Cambridge, UK—New York: Cambridge University Press, 2005, £40/$75) xii and 318 pp. Bibliography. Indexed. LCN: 2005018156. ISBN: 0-521-85378-8.

The revision of a doctoral dissertation directed by M. Himmelfarb, P. Schäfer, and J. G. Gager and presented to Princeton University, this volume traces the history of the traditions about the Watchers or fallen angels from the 3rd century B.C. onward. After a 23-page introduction, Reed treats the following topics: angelic descent and apocalyptic epistemology—the teachings of Enoch and the fallen angels in the Book of the Watchers; from scribalism to sectarianism—the angelic descent myth and the social settings of Enochic pseudepigraphy; primeval history and the problem of evil—Genesis, the Book of the Watchers, and the fallen angels in prerabbinic Judaism; the parting of the ways?—Enoch and the fallen angels in rabbinic Judaism and early

Christianity; demonology and the construction of Christian identity—approaches to illicit angelic instruction among proto-orthodox Christians; the interpenetration of Jewish and Christian traditions—the exegesis of Genesis and the marginalization of Enochic literature; and the apocalyptic roots of Merkabah mysticism?—the reemergence of Enochic traditions in rabbinic Judaism. She concludes that the Book of the Watchers originated in a setting of priestly scribalism, and had a major impact on early Jewish and early Christian approaches to antediluvian history.

J. M. Robinson, *The Secrets of Judas. The Story of the Misunderstood Disciple and His Lost Gospel* (San Francisco: HarperSanFrancisco, 2006, $19.95) ix and 192 pp., plate. ISBN: 0-06-117063-1.

Robinson, professor emeritus at Claremont Graduate University in California and founding director emeritus of the Institute for Antiquity and Christianity, seeks to inform readers about what is really going on with *Gospel of Judas.* He first provides chapters on the Judas of the NT, the historical Judas, and the gnostic Judas. Then he discusses how *Gospel of Judas* surfaced in Geneva, how it was "peddled," and the publication and significance of *Gospel of Judas.* Robinson concludes that while *Gospel of Judas* may shed light on a 2nd-century gnostic sect, it does not illuminate what happened during Jesus' trip to Jerusalem.

P. Schäfer, *Jesus in the Talmud* (Princeton, NJ—Oxford: Princeton University Press, 2007, $29.95) xv and 210 pp., frontispiece. Bibliography. Indexed. LCN: 2006050392. ISBN: 0-691-12926-6.

Schäfer, professor of Judaic studies at Princeton University and author of *The History of the Jews in the Greco-Roman World* (2003), contends that the historical message of the (late) talmudic evidence concerning Jesus was possible only under the specific historical circumstances in Sasanian Babylonia, with a Jewish community that lived in relative freedom with regard to Christians. After a fourteen-page introduction, he treats Jesus' family, the son/disciple who turned out badly, the frivolous disciple, the Torah teacher, healing in the name of Jesus, Jesus' execution, Jesus' disciples, Jesus' punishment in hell, and Jesus in the Talmud. A fourteen-page appendix deals with Bavli manuscripts and censorship. Schäfer concludes that the texts in the Babylonian Talmud pertaining to Jesus, though fragmentary and scattered, provide a daring and powerful counter-Gospel to the NT in general and to John in particular.

M. Segal, *The Book of* Jubilees. *Rewritten Bible, Redaction, Ideology and Theology,* Supplements to the Journal for the Study of Judaism 117 (Leiden—Boston: Brill, 2007, €145/$196) xi and 370 pp. Bibliography. Indexed. LCN: 2006051892. ISBN: 90-04-15057-9.

Based on a doctoral dissertation directed by M. Kister and I. Knohl and presented to the Hebrew University of Jerusalem in 2004, this volume contends that the editor of *Jubilees* adopted extant reworked sources and added his own legal and chronological framework. After a 41-page introduction, it treats the editorial layer—rewritten stories, legal passages, and the chronological framework: the entry into the Garden of Eden (*Jubilees* 3), Judah and Tamar (41), Reuben and Bilhah (33), and the chronological redaction of the book. Next it considers the origin of evil in the world: the Watchers' story (*Jubilees* 5), the testament of Noah (7:20-39), Noah's prayer (10:1-13), the actions of Noah's sons, the Aqedah and the festivals of Passover/Unleavened Bread (17:15–18:19), the exodus (48–49), the commandment of circumcision and the election of Israel (15:25-34), and the prayer of Moses (1:19-21). Then it deals with the origin of law: the commandments, the covenant, and the election of Israel. Segal concludes that *Jubilees* was redacted following the formation of the Essene sect or stream, and that its three primary areas of theology—law, evil, and chronology—all express the fundamental notion that God created and determined all aspects of the universe.

M. E. Stevens, *Temples, Tithes, and Taxes. The Temple and the Economic Life of Ancient Israel* (Peabody, MA: Hendrickson, 2006, paper $24.95) xi and 209 pp., 3 figs., map. Illustrated. Bibliography. Indexed. LCN: 2006014961. ISBN: 968-1-56563-934-8.

Stevens, who teaches biblical studies at the Lutheran Theological Seminary in Gettysburg,

PA, seeks to provide basic information about the Jerusalem Temple in its role as the central religious and socioeconomic institution in ancient Israelite society. After a 27-page introduction (terminology, sources, ancient record-keeping, etc.), she treats Temple construction (the wilderness tabernacle, the First and Second Temples in Jerusalem, temples to YHWH outside Jerusalem), Temple personnel (priests, gatekeepers and keepers of the threshold, scribes, craftsmen, administrators), Temple income (land ownership, tithes, taxes, gifts, trade), Temple expenses (personnel, taxes, royal provisioning, appropriations, community welfare), and the Temple as a "bank" (sacred space, deposits, loans, vows, Samuel's birth narrative).

C. TASSIN, *Des Maccabées à Hérode le Grand,* Cahiers Évangile 136 (Paris: Cerf, 2006, paper £7) 60 pp., 3 maps, stemma. Bibliography. ISSN: 0222-9714.

This fascicle traces the history of Israel from the Maccabees to Herod the Great under three major headings: the Hellenistic crisis and the Maccabees (175-134 B.C.), the Hasmoneans (134-37 B.C.), and the reign of Herod (37-4 B.C.). A four-page introduction, several sidebars, charts, and maps are provided with the main text. Tassin is professor of ancient Judaism and the NT at the Institut Catholique de Paris. Also included are P. de Martin de Viviés's essay on computer resources for biblical studies, five book reviews, and other information.

B. TER HAAR ROMENY (ED.), *The Peshitta: Its Use in Literature and Liturgy. Papers Read at the Third Peshitta Symposium,* Monographs of the Peshitta Institute Leiden 15 (Leiden—Boston: Brill, 2006, €139/$188) xxiv and 412 pp., frontispiece, table. Indexed. ISBN: 978-90-04-15658-6.

After K. D. Jenner's two-page foreword and the editor's ten-page preface, this volume presents three "keynote lectures" by S. P. Brock on the use of the Syriac versions in the liturgy; L. Van Rompay on between the school and the monk's cell—the Syriac OT commentary tradition; and W. L. Petersen on problems in the Syriac NT and how Syrian exegetes solved them. Then there are twenty-one "papers" by A. P. Hayman on the biblical text in the *Disputation* of Sergius the Stylite against a Jew; K. Heal on reworking the biblical text in the dramatic dialogue poems on the OT patriarch Joseph; J. Joosten on the OT in the NT—the Syriac versions of the NT as a witness to the text of the OT Peshitta; A. Juckel on the "Syriac Masora" and the NT Peshitta; A. van der Kooij on the four kingdoms in Peshitta Daniel 7 in light of the early history of interpretation; M. D. Koster on Aphrahat's use of the OT; D. J. Lane on "there is no need of turtle-doves or young pigeons" (Jacob of Sarug)—quotations and nonquotations of Leviticus in selected Syriac writers; C. Lange on Ephrem, his school, and the *Yawnaya*—some remarks on the early Syriac versions of the NT; J. A. Lund on Isho'dad's knowledge of Hebrew as evidenced from his treatment of the Peshitta of Ezekiel; C. E. Morrison on the text of the NT in *Acts of Judas Thomas;* S. Muto on interpretation in the Greek Antiochenes and the Syriac Fathers; R. J. Owens on the book of Proverbs in Aphrahat's *Demonstrations;* W. van Peursen on Sirach quotations in the *Discourses* of Philoxenus of Mabbug—text and context; D. Phililips on the reception of the Peshitta of Chronicles; ter Haar Romeny on the Greek versus the Peshitta in a West Syrian exegetical collection (BL Add. 12168); H. F. van Rooy on the Peshitta and biblical quotations in the longer Syriac version of the commentary of Athanasius on the Psalms (BL Add. 14568), with special attention to Psalm 23 (24) and 102 (103); S. D. Ryan on the reception of the Peshitta Psalter in Bar Salibi's *Commentary on the Psalms;* A. Salvesen on obscure words in the Peshitta of Samuel according to Theodore bar Koni; A. Shemunkasho on NT quotations in the breviary of the Syrian Orthodox church as illustrated by Lk 1:26-38 (the annunciation); D. G. K. Taylor on the Psalm headings in the West Syrian tradition; and B. Varghese on Peshitta NT quotations in the West Syrian anaphoras.

Text, Translation, and Tradition. Studies on the Peshitta and Its Use in the Syriac Tradition Presented to Konrad D. Jenner on the Occasion of His Sixty-fifth Birthday, ed. W. T. van Peursen and R. B. ter Haar Romeny, Monographs of the Peshitta Institute Leiden 14 (Leiden—Boston: Brill, 2006, €124/$167) xiv and 266 pp., frontispiece, 5 figs., 6 graphs, 5 tables. Indexed. LCN: 2006281281. ISBN: 90-04-15300-4.

The eighteen essays in this volume honoring Professor Jenner are by P. G. Borbone on

Peshitta Ps 34:6 from Syria to China; S. P. Brock on an unknown Syriac version of Isa 1:1–2:21; P. Dirksen on the work of the Peshitta Institute at Leiden; J. Dyk and P. van Keulen on Syriac versions of 2 Kgs 24:14; G. Greenberg on the Peshitta translators' and scribes' free approach to Isaiah and Jeremiah; J. Joosten on the Hebrew and Syriac text of Deut 1:44; A. van der Kooij on MS 9a1 of the Peshitta of Isaiah; M. D. Koster on the enigma of the lectionary MS 1011—change of *Vorlage* in biblical manuscripts; D. J. Lane on Scripture in Syriac liturgy—the rogation of Nineveh; M. N. van der Meer on Moses' laws—a note on the Peshitta version of Josh 1:7 and related passages; T. Muraoka on *ʾaith* clauses in classical Syriac; van Peursen on clause hierarchy and discourse structure in the Syriac text of Sir 14:20-27; ter Haar Romeny on the Peshitta of Isaiah—evidence from the Syriac Fathers; H. F. van Rooy on the text of the Psalms in the shorter Syriac commentary of Athanasius; A. Salvesen on the Genesis texts of Jacob of Edessa—a study in variety; E. Talstra and J. Dyk on the computer and biblical research—whether there are perspectives beyond the imitation of classical instruments; L. Van Rompay on "no evil word about her"—two Syriac versions of the book of Judith; and D. M. Walter on manuscript relations for the Peshitta text of Jeremiah. Also included are a photograph of the honoree and a six-page preface by the editors.

W. VARNER, *The Way of the Didache. The First Christian Handbook* (Lanham, MD—New York: University Press of America, 2007, paper $33) ix and 147 pp. Bibliography. Indexed. LCN: 2006941021. ISBN: 0-7618-3714-0.

Varner, professor of biblical studies at The Master's College in Santa Clarita, CA, seeks to reexamine early scholarship on *Didache,* to draw out some practical lessons from the book, and to offer fresh ideas based on a reexamination of its fragments. After a six-page introduction, he treats the rediscovery of *Didache,* and provides the Greek text and a translation. Then he considers the Scriptures of *Didache,* the two ways, the sacraments, the ministers, the theology, and the lessons. Also included are an appendix on the language of *Didache* and a topical index.

A. WASSERSTEIN AND D. J. WASSERSTEIN, *The Legend of the Septuagint. From Classical Antiquity to Today* (Cambridge, UK—New York: Cambridge University Press, 2006, £40/$75) xviii and 334 pp. Bibliography. Indexed. LCN: 2005021600. ISBN: 0-521-85495-4.

This volume investigates the life of the legend that grew up about the Septuagint that began with *Letter of Aristeas* and was embellished throughout the centuries. It contends that the most powerful argument used by the Christian church in favor of the inspiration of the Greek Bible is based on a story fashioned in the workshop of rabbinic haggadah, interpretation of the Bible, and homiletics. After an eighteen-page introduction, it treats *Letter of Aristeas;* the Hellenistic Jewish tradition; the rabbis and the Greek Bible; the Ptolemaic changes; the Church Fathers and the translation of the Septuagint; among the Christians in the Orient; the Muslims and the Septuagint; Yosippon and the story of the Seventy; Karaites, Samaritans, and rabbanite Jews in the Middle Ages; and the Septuagint in the Renaissance and the modern world. A fifteen-page appendix deals with Zosimus of Panopolis. A. Wasserstein (1921-95) was professor of Greek at the Hebrew University in Jerusalem, and D. J. Wasserstein is professor of history and Jewish studies at Vanderbilt University in Nashville, TN.

R. J. WILLIAMS, *Williams' Hebrew Syntax,* rev. J. C. Beckman (3rd ed.; Toronto—London: University of Toronto Press, 2007, paper $24.95/£15) xvi and 248 pp. Bibliography. Indexed. ISBN: 978-0-8020-9429-2.

This third edition is committed to preserving Williams's grammatical analysis of the first two editions (1967, 1976). As a result it remains a traditional, sentence-level syntax that concentrates on the meaning of morphological categories. It covers the syntax of nominals, verbs, particles, and clauses, respectively. In this new edition Beckman has clarified the text (by expanding definitions, explaining examples, and subdividing sections), directed readers to additional literature and informed them about alternate terminology, and updated the grammatical analysis. Williams (1917-97) was a professor in the department of Near Eastern Studies at the University of Toronto, and Beckman is pursing a doctorate in Hebrew Bible at Harvard University.

L. S. Wilson, *The Book of Job. Judaism in the 2nd Century BCE: An Intertextual Reading,* Studies in Judaism (Lanham, MD—Oxford: University Press of America, 2006, paper $39) vii and 280 pp. Bibliography. Indexed. LCN: 2006922582. ISBN: 0-7618-3462-1.

On the basis of technical literary and philological analysis, Wilson, research associate in the Near Eastern Languages department at Yale University, argues that the book of Job dates to the first half or the mid-point of the 2nd century B.C., and that its author provides a snapshot of the political and religious issues of the day, making the book a primary source of information along with the books of Maccabees, the works of Josephus, and the Dead Sea scrolls. He contends that the author of Job was skeptical of eschatology and disdainful of its promulgators, and sought to debunk the messianic notion in its entirety. After introductory chapters on literary beginnings and on the prologue, he discusses the prologue itself, the discourses of Job and his "friends," Job's last word, and the Elihu epilogue and the two other epilogues. Six appendixes are included. Wilson concludes that the author of Job applied methods of Greek philosophy to Judaic principles in an effort to reconcile some apparently mutually exclusive premises.

The World of Early Egyptian Christianity. Language, Literature, and Social Context. Essays in Honor of David W. Johnson, ed. J. E. Goehring and J. A. Timbie, CUA Studies in Early Christianity (Washington, DC: Catholic University of America Press, 2007, $39.95) xix and 226 pp., table. Bibliography. Indexed. LCN: 2006010007. ISBN: 978-0-8132-1480-1.

The first five essays honoring Professor Johnson concern language and literature: T. Orlandi on the Coptic ecclesiastical history—a survey; M. Sheridan on rhetorical structure in Coptic sermons; M. J. Blanchard on *Sarabaitae* and *Remnuoth*—Coptic considerations; Timbie on reading and rereading Shenoute's *I Am Amazed*—more information on Nestorius and others; and L. Depuydt on questions and related phenomena in Coptic and in general—final definitions on Boole's law. The remaining six papers appear under the heading of "social context": B. A. Pearson on earliest Christianity in Egypt; D. Boyarin on Philo, Origen, and the rabbis on divine speech; R. D. Young on cannibalism and other family woes in Letter 55 of Evagrius of Pontus; P. Rousseau on the successors of Pachomius and the Nag Hammadi codices—exegetical themes and literary structures; Goehring on keeping the monastery clean—a cleansing episode from an excerpt on Abraham of Farshut and Shenoute's discourse on purity; and D. Frankfurter on illuminating the cult of Kothos—the *Panegyric on Macarius* and local religion in 5th-century Egypt. A list of Johnson's publications is included.

R. B. Wright (ed.), *The Psalms of Solomon. A Critical Edition of the Greek Text,* Jewish and Christian Texts in Contexts and Related Studies 1 (London—New York: T&T Clark, 2007, £65/$125) xi and 223 pp., 2 charts, halftone, stemma. Bibliography. ISBN: 0-567-02643-4.

Wright, professor of religion at Temple University, describes *Psalms of Solomon* as the most important early psalm book outside the canonical psalter, as providing eyewitness accounts of the Roman invasion of Jerusalem in the 1st century A.D., and as containing valuable material pertaining to the doctrine of the resurrection of the dead and the Messiah. In his fifty-page introduction he treats general questions (historical background, date and historical references, ascription and provenance, original language), describes the Greek manuscripts, develops a stemma of manuscripts, provides a chart of the traditional manuscript names and their locations, surveys past scholarship, notes recent doctoral dissertations on the work, and discusses the differences between this edition and previous editions. Then he presents on facing pages the Greek text of the eighteen psalms (with a critical apparatus below) and a translation (with explanatory notes below).

B. H. Young, *Meet the Rabbis. Rabbinic Thought and the Teachings of Jesus* (Peabody, MA: Hendrickson, 2007, paper $16.95) xxv and 270 pp., frontispiece, 8 figs., 2 maps. Bibliography. Indexed. LCN: 2007003328. ISBN: 978-1-56563-405-3.

Young, professor of biblical studies in the Graduate School of Theology at Oral Roberts University in Tulsa, OK, and author of *Paul the Jewish Theologian* (1997) and *The Parables. Jew-*

ish Tradition and Christian Interpretation (1998), first provides an introduction to rabbinic thought with reference to master teachers and their disciples, Torah as more than law, the Great Sanhedrin, and parallel rabbinic and NT texts. Next he offers an introduction to rabbinic literature with regard to *Ethics of the Fathers,* the Amidah prayer, Maimonides' thirteen principles of Jewish faith, and Hillel's seven principles of biblical interpretation. Then he presents an introduction to the rabbis under three headings: meet the rabbis, both Torahs were revealed on Mount Sinai, and the Sermon on the Mount as utopia or plan of action. Various study helps, a glossary, and bibliographic helps are included.

ADDITIONAL BOOK RECEIVED

B. E. Daley, *Gregory of Nazianzus,* Early Church Fathers (London—New York: Routledge, 2006, cloth £60/$110, paper £17.99/$31.95) ix and 273 pp. Bibliography. Indexed. LCN: 2005023853. ISBN: 978-0-415-12180-4 (cloth), -12181-1 (paper).

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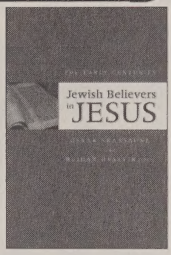

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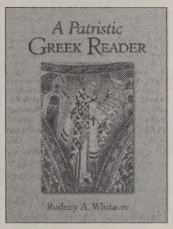

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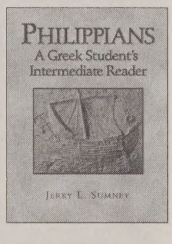

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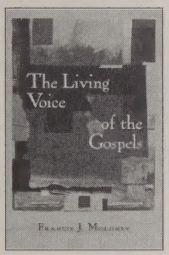

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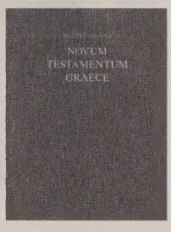

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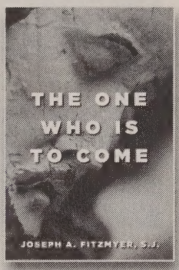

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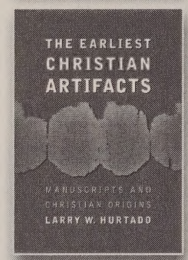

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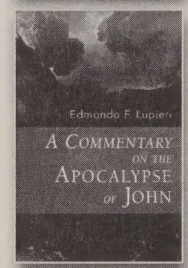

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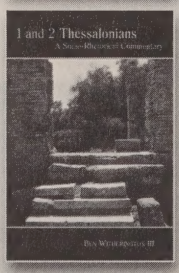

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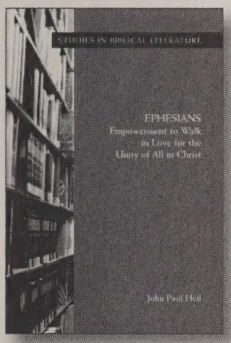

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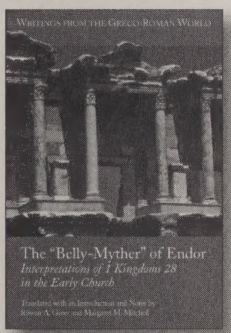

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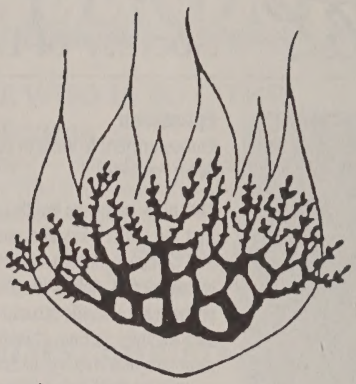

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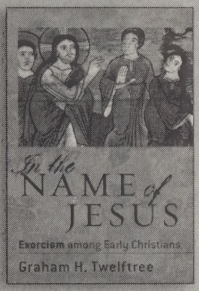

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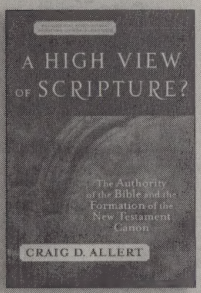

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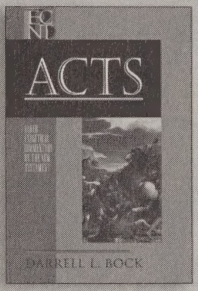

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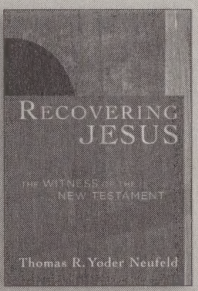

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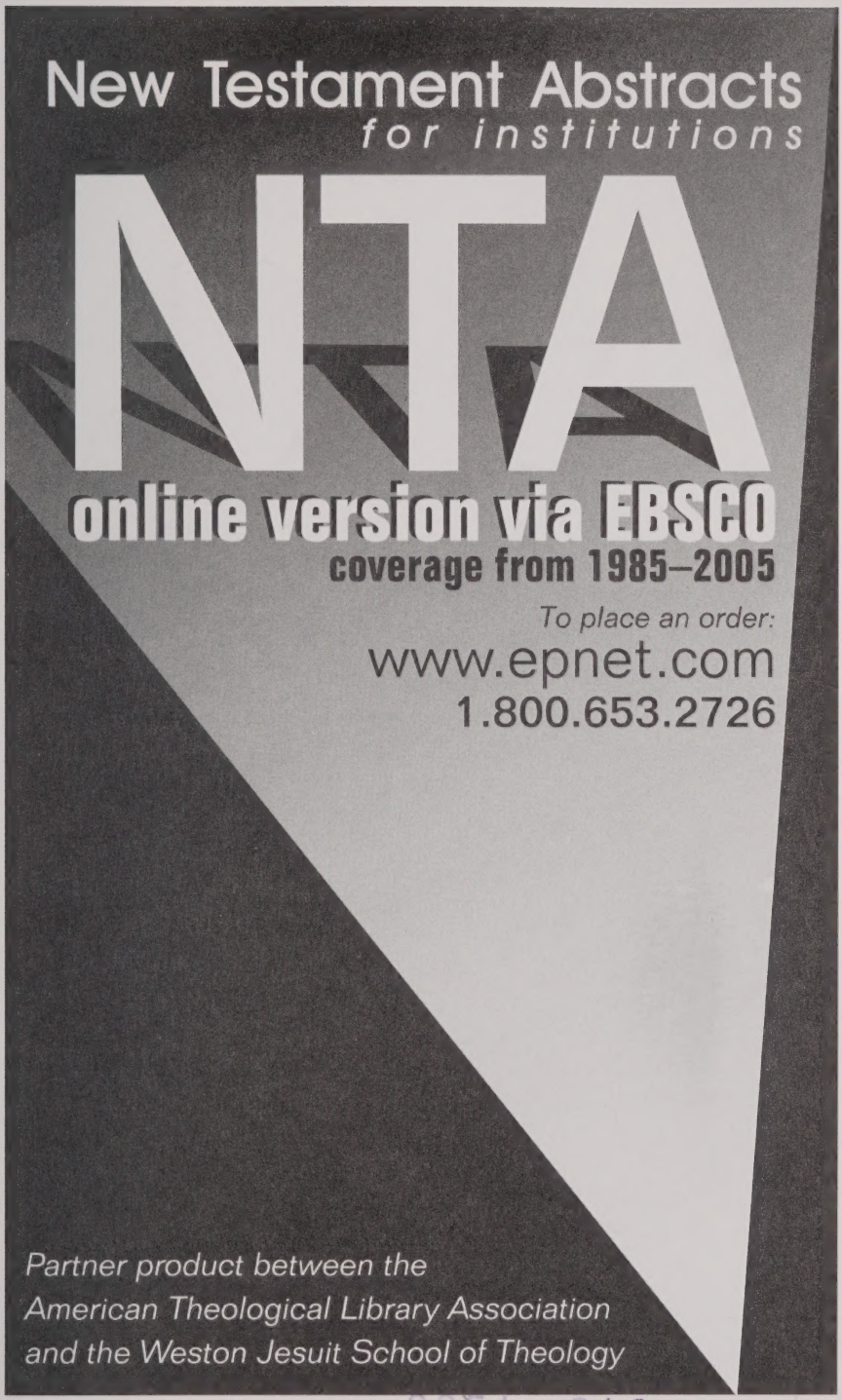
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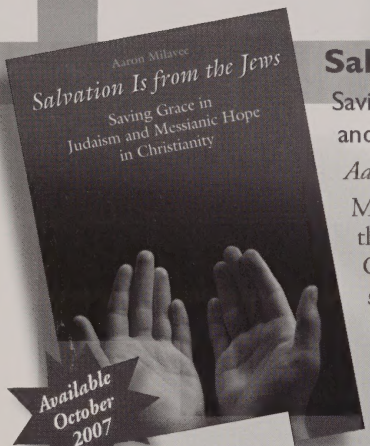

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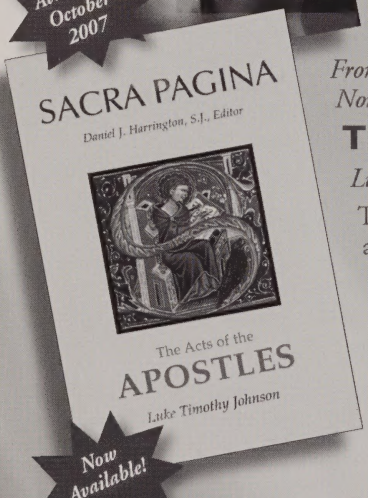

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